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Prabuddha Bharata

OR

AWAKENED INDIA

Vol. XLV

JANUARY—DECEMBER, 1940



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

Arise ! Awake ! And stop not till the Goal is reached

Editorial Office

MAYAVATI ALMORA, HIMALAYAS

Publication Office

4, WELLINGTON LANE, CALCUTTA

Subscription : Inland, Rupees Four ; Foreign, Eleven Shillings or Three Dollars.

Inland : Single Copy, Annas Seven.

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Editor : Swami Vipulananda

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

GOSPEL OF SRI RAMAKRISHNA

Sri Ramakrishna is going to see the new garden house of Ramchandra Datta.

Ramchandra Datta looks upon Sri Ramakrishna as an Incarnation of God. Now and then he goes to Dakshineswar to see and worship the master. He has built a garden house adjacent to that of another devotee, Surendra. Sri Ramakrishna is going to see that house.

In the carriage are Manilal Mallik, M., and one or two other devotees. Manilal Mallik belongs to the Brahmo Samaj. The Brahmo devotees do not believe in Incarnations.

Sri Ramakrishna (to Manilal): As regards meditation, one should first try to meditate on God without any attributes—He is attributeless, beyond the reach of thought and speech. But it is difficult to succeed in this form of meditation.

He incarnates Himself as man, then it becomes very easy to meditate on Him. God is encased, as it were,

within man. The body is like a case. You see God, as if you see a light burning within a lantern; or as you see through glass panes, some precious things, kept in a room.

Getting down from the carriage, Sri Ramakrishna enters the garden and goes first to see the bed of Tulsi plants. He is accompanied by Ramchandra and other devotees.

Seeing the Tulsi garden, Sri Ramakrishna says, while still standing, “A nice place indeed, here naturally the mind turns towards God.”

Sri Ramakrishna now moves to the room to the south of the pond and takes his seat there. Ramchandra offers him some sweets and fruits. Sri Ramakrishna partakes of them, feeling happy in the company of the devotees. After a while he comes out and goes round the whole garden.

Then he proceeds to see the garden of Surendra. Part of the way he goes

on foot, and then gets into the carriage, which is waiting to take him to the garden of Surendra.

While going on foot, followed by the devotees, Sri Ramakrishna notices a Sadhu seated on a wooden bedstead under a tree of the neighbouring garden. As soon as he sees the Sadhu, he goes near him and begins a conversation in Hindi, with much joy.

Sri Ramakrishna (to the Sadhu): To what Order do you belong? Are you a Giri, Puri or anything of that kind?

The Sadhu: People call me a Paramahansa.

Sri Ramakrishna: Nice indeed. It is a nice attitude—to think, “I am the Lord.” But there is one thing to consider. These acts of creation, preservation and destruction, which are going on constantly, are due to His Power. This Primordial Power and Brahman are inseparable. One cannot exist without the other. Just as waves can have no existence without water, or music, without musical instruments.

So long as He has kept us in this relative world, we feel the separate existence of the two. But whenever you talk of Sakti (Divine Energy), the idea of Brahman also comes in—just as the perception of day is coexistent with the perception of night; the perception of knowledge, with that of ignorance.

And there is another state, when it is revealed that Brahman is beyond both knowledge and ignorance. Whatever exists, is He.

After such spiritual talks for some time Sri Ramakrishna moves towards

the carriage. The Sadhu also goes behind to see him off. Sri Ramakrishna, walks with one of his arms within the fold of an arm of the Sadhu, as if they are fast friends for a long time.

After seeing him off, the Sadhu returns to his place.

Sri Ramakrishna then enters the garden of Surendra. Sri Ramakrishna, after having taken his seat along with the devotees, raises the topic of the Sadhu first.

Sri Ramakrishna: The Sadhu is a very nice one. (To Ramchandra) When you come to Dakshineswar next, bring the Sadhu also with you.

He is a very good soul. There is a song—“Only the like can know the like.”

To believe in God without forms—well, that is a good idea. But He is with forms, as well as without form and many things more which we do not know. He is the absolute, and He is also the relative existence. One who is beyond the reach of thought and speech is engaged in actions through different manifested forms. From “Om” have come out “Om Siva,” “Om Kali” and “Om Krishna.” To attend an invitation, the head of a family sends a little boy, as his representative. But how much attention even that little boy receives! For he is the relation of such and such an important man.

Taking some refreshments also at the garden of Surendra, Sri Ramakrishna starts for Dakshineswar, accompanied by the devotees.

PRANAYAMA

BY SWAMI VIVEKANANDA

[This interesting class-lesson does not appear in Swamiji's Complete Works.—Ed.]

First of all we will try to understand a little of the meaning of *Pranayama*. *Prana* stands in metaphysics for the sum-total of the energy that is in the universe. This universe, according to the theory of the philosophers, proceeds in the form of waves; it rises, and again it subsides, melts away, as it were, then again it proceeds out in all this variety, then again it slowly returns. So it goes on, like a pulsation. The whole of this universe is composed of matter and force, and according to Sanskrit philosophers, everything that we call matter, solid and liquid, is the outcome of one primal matter which they call *akasa* or ether, and the primordial force, of which all the forces that we see in nature are manifestations, they call *prana*. It is this *prana* acting upon *akasa*, which creates this universe, and after the end of a period, called a cycle, there is a period of rest. One period of activity is followed by a period of rest; this is the nature of everything. When this period of rest comes, all these forms that we see in the earth, the sun, the moon and the stars, all these manifestations melt down until they become ether again. They become dissipated as ether. All these forces, either in the body or in the mind, as gravitation, attraction, motion, thought, become dissipated, and go off into the primal *prana*. We can understand from this the importance of this *pranayama*. Just as this ether encompasses us everywhere and we are interpenetrated by it, so everything we see is composed of this ether, and we are floating in the ether like pieces of ice floating in a lake. They are formed of the water of the lake and float in it at

the same time. So everything that exists is composed of this *akasa*, and is floating in this ocean. In the same way we are surrounded by this vast ocean of *prana*, force and energy. It is this *prana* by which we breathe and by which the circulation of the blood goes on, it is the energy in the nerves and in the muscles, and the thought in the brain. All forces are different manifestations of this same *prana*, as all matter is a different manifestation of the same *akasa*. We always find the causes of the gross in the subtle. The chemist takes a solid lump of ore and analyses it; he wants to find the subtler things out of which that gross is composed. So with our thought and our knowledge, the explanation of the grosser is in the finer. The effect is the gross and the cause the subtle. This gross universe of ours which we see, feel and touch, has its cause and explanation behind in the thought. The cause and explanation of that is also further behind. So in this human body of ours, we first find the gross movements, the movements of the hands and lips, but where are the causes of these? The finer nerves, the movements of which we cannot perceive at all, so fine that we cannot see or touch or trace them in any way with our senses, and yet we know they are the cause of these grosser movements. These nerve movements, again are caused by still finer movements, which we call thought, and that is caused by something finer still behind, which is the soul of man, the Self, the Atman. In order to understand ourselves we have first to make our perceptions fine. No

microscope or instrument that was ever invented will make it possible for us to see the fine movements that are going on inside; we can never see them by any such means. So the Yogi has a science that manufactures an instrument for the study of his own mind, and that instrument is in the mind. The mind attains to powers of finer perception which no instrument will ever be able to attain.

To attain to this power of superfine perception we have to begin from the gross, and as the power becomes finer and finer we go deeper and deeper inside our own nature, and all the gross movements will first be tangible to us, and then the finer movements of the thought; we will be able to trace the thought before its beginning, trace it where it goes and where it ends. For instance, in the ordinary mind a thought arises. The mind does not know how it began, or whence it comes. The mind is like the ocean in which a wave rises, but although the man sees the wave, he does not know how the wave came there, whence its birth, or whither it melts down again; he cannot trace it any further. But when the perception becomes finer we can trace this wave long, long before it comes to the surface, and we will be able to trace it for a long distance after it has disappeared and then we can understand psychology as it truly is. Nowadays men think this or that, and write many volumes, which are entirely misleading, because they have not the power to analyse their own minds, and are talking of things they have never known, but only theorised about. All science must be based on facts, and these facts must be observed and generalised. Until you have some facts to generalise upon, what are you going to do? So all these attempts at generalising are based upon knowing the things we generalise. A man proposes a theory,

and adds theory to theory, until the whole book is a patch-work of theories, not one of them with the least meaning. The science of Raja Yoga says, first you must gather facts about your own mind, and that can be done by analysing your mind, developing its finer powers of perception, and seeing for yourselves what is happening inside, and when you have got these facts then generalise, and then alone you will have the real science of psychology. As I have said, to come to any finer perception we must take the help of the grosser end of it. The current of action which is manifested on the outside is the grosser, if we can get hold of this and go on further and further, it becomes finer and finer, and at last to the finest. So this body, and everything we have in this body, are not different existences, but, as it were, various links in the same chain proceeding from fine to gross. You are a complete whole; this body is the outside manifestation, the crust, of the inside, the external is grosser and the inside finer, and so finer and finer until you come to the Self. And at last, when we come to the Self, we come to know that it was only the Self that was manifesting all this, that it was the Self which became the mind, and became the body, that nothing else exists but the Self, and all these others are manifestations of that Self in various degrees, becoming grosser and grosser. So we will find by analogy that in this whole universe there is the gross manifestation, and behind that is the finer movement, which we can call the will of God. Behind that even, we will find that Universal Self, and then we will come to know that that Universal Self becomes God, and becomes this universe, and that it is not that this universe is one and God another and the Supreme Self another, but that they are different states of the manifestation of the same Unity behind. All this comes

of our *pranayama*. These finer movements that are going on inside the body are connected with the breathing, and if we can get hold of this breathing and manipulate it, and control it, we will slowly get to finer and finer motions, and thus enter as it were, by getting hold of that breathing, into the realms of the mind. The first breathing that I taught you in our last lesson was simply an exercise for the time being. Some of these breathing exercises, again, are very difficult, and I will try to avoid all the difficult ones, because the more difficult ones require a great deal of dieting and other restrictions which it is impossible for most of you to do. So we will take the slower paths, and the simpler ones. This breathing consists of three parts. The first is breathing in, which is called in Sanskrit *Puraka* filling, and the second part is called *Kumbhaka*, retaining, filling the lungs and stopping the air from coming out; the third is called *Rechaka*, breathing out. The first exercise which I will give you today is simply breathing in and stopping the breath and throwing it out slowly. Then there is one step more in the breathing which I will not give you today, because you cannot remember them all; it would be too intricate. These three parts of breathing make one *pranayama*. This breathing should be regulated, because if it is not, there is danger in the way to yourselves. So it is regulated by numbers, and I will give you first the lowest numbers. Breathe in four seconds, then hold the breath for eight seconds, then again throw it out slowly, in four seconds.* Then begin again, and do this four times in the morning and four times in the evening.

* This process is more difficult when the ratio is two, eight, and four, for further remarks see later.

There is one thing more. Instead of counting by one, two, three, and all such meaningless things, it is better to repeat any word that is holy to you. In our country we have symbolical words, 'Om', for instance, which means God. If that be pronounced instead of one, two, three, four, it will serve your purpose very well. One thing more. This breathing should begin through the left nostril, and should turn out through the right nostril, and the next time it should be drawn in through the right and thrown out through the left. Then reverse again, and so on. In the first place you should be able to drive your breathing through either nostril at will, just by the power of the will. After a time you will find it easy, but now I am afraid you have not that power, so we must stop the one nostril while breathing through the other with the finger and during the retention, of course, both nostrils.

The first two lessons should not be forgotten. The first thing is to hold yourselves straight; second to think of the body as sound and perfect, as healthy and strong. Then throw a current of love all around, think of the whole universe being happy. Then if you believe in God, pray. Then breathe.

In many of you certain physical changes will come, twitchings all over the body, nervousness; some of you will feel like weeping, sometimes a violent motion will come. Do not be afraid; these things have to come as you go on practising. The whole body will have to be re-arranged as it were. New channels for thought will be made in the brain, nerves which have not acted in your whole life will begin to work, and a whole new series of changes will come in the body itself.

ON THE THRESHOLD OF A NEW ERA

**‘May you come closer together,
May there be harmony in your speech,
May your minds apprehend alike,
Even as the gods of yore shared in
agreement the oblations
that were offered to them.**

“May you be united in your prayers
and may your congregation
be directed to the same end ;
May you be one in your resolution
and also in your deliberations.

**“Alike be your affections,
and unified be your hearts,
Based upon a common determination,
May the amity amongst you
be perfect and complete.”**

With these words of benediction, taken from the ancient scriptures, let us usher in the New Year. On this auspicious occasion, we offer our humble salutations to the Great Master, whose life stands as the beacon light that guides us on our path. To our brothers and sisters, the men and women of all nationalities and races, we send our cordial greetings and wish them all a happy and prosperous New Year.

We beg to announce that the Prabhuddha Bharata (Awakened India) is entering into the fortyfifth year of its public life. As in the past, so in the future its endeavour would be to serve the cause of Truth, to the best of its abilities. "Be bold and face the Truth! Be one with it," was the injunction given to this journal when it first entered its Himelayan home. The affectionate tone in which that injunction was given and the apostolic blessings with which it was conveyed provide

the Prabuddha Bharata not only with a never-failing source of strength, but also with a clear-cut programme for its whole career. The full text of the poem addressed to "The Awakened India" may be seen on the opening page of the Prabuddha Bharata of August 1898; we give below the two concluding stanzas.

"Then speak, O Love!—

Before thy gentle voice serene,
 behold how
Visions melt and fold after fold
 of dreams
Departs to void, till Truth and
 Truth alone,

In all its glory shines,—
And tell the world—

Awake, arise, dream no more !
This is the land of dreams,
 where Karma
Weaves unthreaded garlands,
 with our thoughts,
Of flowers sweet or noxious,—
 and none

Has root or stems, being born
 in naught, which
The softest breath of Truth
 drives back to
Primal nothingness! Be bold,
 and face

The Truth! Be one with it!
 Let visions cease.
 Or, if you cannot, dream then
 truer dreams,
 Which are Eternal Love and
 Service Free."

—VIVEKANANDA.

In the lines quoted above, the world is referred to as "the land of dreams." Under existing conditions, particularly with reference to those regions, where armed conflicts have brought about

wretchedness and utter desolation, this sad planet of ours has become "a land of nightmares." The powers of evil appear to hold the whole world in bondage. Nations seem to have lost the capacity of coming closer together and settling up differences. The war-clouds enveloping both the hemispheres seem to be so dense as to defy removal by mere human ingenuity. Partial philosophies appearing under the guise of various "ideologies" seem to work for strife and confusion. Men who hold in their hands the destinies of nations seem to be caught by an abject fear that prevents them from taking a bold stand for saving humanity from the dangerous whirlpool towards which it is drifting.

* * *

Is there no way to help the human race to get rid of the fear and the despair that threaten the breakdown of institutions built by centuries of patient effort? Statesmen may fail, but where are the ministers of religion? Where are the men and women who profess to lead the consecrated life, they who claim to owe allegiance to the Supreme Sovereign of the Universe? Can they not come together and deliver the world from the nightmare to which it is subjected? They can, provided they set aside all shades of intolerance, meet together on a common platform and pool their resources in order to give the world a new lead and a new social order. History testifies to the fact that religious intolerance is as much a cause of strife as national jealousies, racial antipathies and class hatreds. Leaders of organized religions can never hope to put forward workable programmes for establishing "peace among men, justice in human relationships, and right order in a troubled world" until they are tolerant enough to agree among themselves and speak with one voice. The four great religions of the world had

their origin in Asia. All of them carry the message of peace and goodwill, sympathy and tolerance. They claim as their adherents the overwhelming majority of the human race. If they can come together and act in harmony, they can fight the forces of irreligion and help a wearied world to set its house in order. This is expected of them, will they do it?

* * *

"A truly religious man should think that other religions are also so many paths leading to the Truth. He should always maintain an attitude of respect towards other religions."

—SRI RAMAKRISHNA.

Herein lies the formula for establishing the world's fellowship of faiths, a fellowship that can bring about "peace among men, justice in human relationships and right order in a troubled world." Of the three desirable consummations enumerated above, justice in human relationships occupies the key position, for when that is established, the other two necessarily follow. Mutual respect based upon toleration is indeed the corner-stone of the edifice of justice in human relationships. It, therefore, becomes necessary for men of culture to study the religions of humanity in order to understand the other man's point of view and respect the other man's faith. The world's fellowship of faiths should endeavour to discover and utilize all sources of moral and spiritual strength found in the various religious faiths. What contribution can Hinduism in its broadest sense, the religion of the Vedanta make towards the common endeavour mentioned above; what constructive ideas can it put forward for giving the world a new lead and a new social order?

"The ideal society, according to the Vedanta is not a millenium on earth, nor a reign of angels, where there will

be nothing but a thorough equality of men, and peace and joy—the Vedanta indulges in no such chimeras—but one, where religious toleration, neighbourly charity, and kindness even to animals form the leading features, where the fleeting concerns of life are subordinated to the eternal, where man tries not to externalise but to internalise himself more and more, and where the whole social organism moves as it were, with a sure instinct towards God.” This fairly comprehensive statement made by the Prabuddha Bharata at the very outset of its career, holds good today and we make ourselves bold to say that it will hold good for all time to come. The ideals stated herein are wholly non-sectarian, they are based upon the Upanishads, the teachings of which, we are glad to note, are spreading among the thinkers of all nations both of the East and of the West.

The history of Science in the West and of Philosophy in the East exhibit a brilliant record of the patient effort and rigorous discipline which the best among the human race had to undergo to perceive a few of the infinite aspects in which Reality can reveal Itself to Its votaries. It would be presumptuous for men to imagine that the end of human achievement has already been reached. The human race may have to scale much greater heights before it can attain the full consummation of its glorious destiny. Civilizations may decline and fall; Gibbons and Spenglers may trace the causes that bring about such declines and downfalls, but the things of permanent value received as a reward of the struggle extending over centuries shall continue to persist amidst all changes and vicissitudes. These form the real wealth of humanity; it is the function of religion to preserve these values and transmit them to

posterity. The glorious achievements of the ancient Greeks lay hidden under a bushel during the Dark Ages in Europe. When these were brought to light, European civilization took a long step forward. Likewise in ancient manuscripts and in the seclusion of monasteries lie hidden the spiritual treasures of the Hindus, which if brought to light will immeasurably benefit the whole of the human race. The existence of an inner spiritual realm of inconceivable grandeur and inexhaustible vastness was first announced here, in these Himalayan solitudes, amidst the silence of these snow-clad peaks. The glorious realm that stood revealed to the gaze of the Vedic seers, the pioneers in this mighty adventure, was explored by successive generations of sages and seers not only of India but also of all the neighbouring countries of the East. The inestimable spiritual treasures patiently gathered by the wise men of the East have been jealously guarded against the ravages of time and are, as it were, ready for distribution. But alas, how few of the sons and daughters of India have a real recognition of the value of their own priceless possessions.

Texts may be studied, commentaries may be mastered, and as a result of deep thought a clear intellectual comprehension of a principle may be secured; yet for all that the same principle would be of no practical value until it is fully integrated into the life of the thinker. When once it becomes integrated it turns out to be a dynamic force. Innumerable are the life-giving principles that lie deeply buried in the sacred scriptures of the Hindus, for as we have already remarked, infinite are the aspects in which Reality reveals Itself to Its votaries. Some of the great sons of Modern India, among whom we count saints, sages, poets, philosophers,

scientists, statesmen, artists and reformers have shown to an admiring world the value of some of the teachings of the Upanishads.

Man's divine heritage was merely a phrase, a dream, and a pious hope to many of us, until a God-man appeared on the stage of Modern India and demonstrated the full implications of this great Truth. Everything around him reflected his inner glory and stood, as it were, transfigured by his very presence. Then for a moment, we felt, that we were also sons of God, heirs to the divine heritage. Thus we became aware of the grandest and all-inclusive truth stated in the Upanishads.

* * *

There came along with this God-man, a messenger of Truth, almost a stranger to our convention-ridden, power-worshipping world. His great heart melted on seeing the diverse forms of social injustice inflicted by man upon his brother man. To him, the pretensions of society and the emptiness of the teachings of conventional social reforms appeared to be an insult to human nature. The deeper truths of social order based upon the divinity of man stood revealed to the steady gaze of this great Yogi, this man among men.

He diagnosed our social ills and discovered that the unfailing remedy for all our maladies was to be found in the Upanishads. Says he, "My friends, as one of your blood, as one that lives and dies with you, let me tell you that we want strength, strength and every time strength. And the Upanishads are the great mine of strength. Therein lies strength enough to invigorate the whole world : the whole world can be vivified, made strong, energised through them. They will call with trumpet voice upon the weak, the miserable and the down-trodden of all races, all creeds and all sects, to stand on their feet and be free ; freedom, physical freedom, mental free-

dom, and spiritual freedom are the watchwords of the Upanishads. Aye, this is the one scripture in the world, of all others, that does not talk of salvation, but of freedom." All his utterances, extending over seven volumes form, as it were, a fourth commentary on the Upanishads synthesising and completing the three classical commentaries.

* * *

Another great triumph which the ancient Dharma scored was in a quarter where its influence was least expected. In a world where national jealousies were rampant, where the pledged word counted for nothing, where false propaganda polluted the very ether that pervades all space, politicians naturally thought that as far as their department of life was concerned the claims of truth may be set aside, when national interests were at stake. Fortunately for India and the world a great leader appeared at the right time, to uphold the highest ideal and to declare to all the world that Truth alone leads to real emancipation. The far-reaching effects of this noble declaration would be seen in the years to come, when the nations of the world would be thankful to this country for showing them the way to live and let live.

* * *

The great Upanishadic truth that one Life pulsates through all beings sentient and insentient was objectively demonstrated to the world by a scientist of India. A philosopher leaving these shores went amidst the learned savants of the West and brilliantly upheld the Upanishadic doctrine which states that the ultimate truth transcends the limitations of intellect and reason. Our poet who is also an educationist showed by his life and writings that the Upanishads are the source of all true art and of all true principles of education. The glory

of the ancient scriptures have been upheld from all sides and India stands upon the threshold of a new era, wherein she discovers a new responsibility, the responsibility of teaching the world those glorious truths which will save humanity from the chaos that threatens to destroy all civilization. Paradoxical as it may seem, the message of a new freedom has to go forth from a nation that has not as yet won its own political emancipation. On deeper thought, one finds that there is nothing strange about it; for herein history is merely repeating itself. Was it not the enslaved Hebrew race that carried to Imperial Rome the message of a new deliverance?

In his foreword to the volume on "Contemporary Indian Philosophy," the General Editor of the Library of Philosophy says, "as in politics as in philosophy, India stands at the opening of a new era in her history which requires above all things, along with an abiding admiration of her past achievements, a forward-looking faith in the power of the soul of her people to rise as high as, and perhaps even to excel

the greatest of them." Fully endorsing the opinion expressed by the learned savant the Prabuddha Bharata exhorts the sons and daughters of India to study, to understand and to realise in their life the great truths of all religions. We all know that Islam, Christianity and Buddhism have much in common with the ancient Aryan Path. What was attempted in the present discussion was to show that here on the soil of India, religion entered into all the concerns of life and that when nations outside were endeavouring to go farther and farther away from religion, we in India were trying to draw ourselves closer and closer to it. Further, let the sons and daughters of India cultivate that forward-looking faith which would help them to rise to heights never before attempted either by their ancestors or by the other nations of the world. Philosophy, in this country, never stood isolated from life and experience. The new era of philosophical thought in India should be directed towards the discovery of essential values in all departments of life and thereby enable the nation to play its part worthily among the nations of the world.

SWAMI VIVEKANANDA—THE PROPHET OF NEW INDIA

BY PROF. SHEO NARAYAN LAL SHRIVASTAVA, M.A.

[Prof. Shrivastava, Professor of Philosophy, Hitakarini City College, Jubbulpore, tells us how the advent of Swami Vivekananda, the "great awakener and mighty nation-builder" has brought back to the people of this country, that sense of national self-respect and creative venture which are indispensable for true freedom and national reconstruction.—Ed.]

Swami Vivekananda is not only one of our most illustrious world celebrities that have shed lustre on the fair face of our motherland, but also one of the greatest masters, one of the greatest Saviours of humanity who have visited this planet

from time to time. For India particularly, the advent of Swami Vivekananda was nothing short of a Providential dispensation. He came at a very psychological moment in the history of our country. He came at a time when the

star of India was at its lowest meridian, when the national vigour of our people was at its lowest ebb. Centuries of oppression and subjugation had taken away from the people all sense of national self-respect and creative venture; while the introduction of a completely alien system of education and the first impact of the Western Civilization with all its materialistic galmour had brought the Indian mind to the point of losing for ever all touch with its age-long spiritual culture and religious ideals. Economic exploitation and the abject poverty of the masses had only helped to deepen this defeatist and denationalised mentality of the people.

At such a time Vivekananda came with the robust message of Vedanta on his lips, proclaiming the divinity of man and the majesty and infinite potency of the Atman within him. What better gospel could there be to arouse and energeise a fallen and down-trodden people than that of the Vedanta—the Vedanta which, as Prof. Paul Deussen has said, is not only "one of the most majestic structures and valuable products of the genius of man in his search for truth" but also "the strongest support of pure morality and the greatest consolation in the suffering of life and death." "Never forget", said Vivekananda, "the glory of human nature. We are the greatest God. Christs and Buddhas are but waves on the boundless ocean which *I am*." Such a message was the need of India in her hour of sore affliction and it was Vivekananda who gave it to her.

The going forth of Vivekananda to the West to expound and preach the ideals of Hindu religion and philosophy was, as is well known, a veritable triumph. It served the double purpose of the recognition by the West of the integrity and greatness of Hindu culture and of bringing to Indians faith in themselves, the realization that they are the inheri-

tors of a glorious past. One cannot help feeling that the surging tide of nationalism which we witness around us to-day is due, in no small measure, to the tremendous self-consciousness which Vivekananda gave to India. The phenomenal success which Vivekananda had in his mission to the West was, as Sri Aurobindo has rightly said, "The first visible sign to the world that India is awake not only to survive but to conquer."

To the West, the Swami went as an inspired ambassador and an authoritative exponent of Hindu religion and philosophy, but to us he came as a great awakener and a mighty nation-builder. He not only revived our ancient religion, but gave it an altogether new touch of life, and through it a heroic urge to manifest its true dynamic spirit in all spheres of our national reconstruction. He gave a smashing blow to all the tottering citadels of Hindu conservatism like caste, untouchability, cloistered monasticism, inactivity and other worldliness, and put a central emphasis on the religion of approaching God through the service of suffering humanity. Our ancient scriptures, he used to say, have given us these injunctions: मातृदेवो भव (Let your mother be as God unto you!), आचार्यदेवो भव (Let your preceptor be as God unto you!); but to these, he would add two more: गुरुदेवो भव (Let the ignorant be as God unto you!) and द्रविदेवो भव (Let the poor be as God unto you!). What the Swami meant was that we should serve God by bringing knowledge to the ignorant and food and other necessities to the poor.

A great patriot and liberator as he was, Vivekananda dreamt for future India not merely material prosperity and political power but also *freedom*, in the widest sense of the word,—freedom from all forms of economic, social, political and the so-called religious oppres-

sions that are choking the national life of India. He wanted to drag out India from her present comatose condition and mire of inactivity in order that she might emerge triumphant to fulfil once more her eternal spiritual mission. It was Vivekananda, more than any other modern Indian, who reminded us in no uncertain voice that we have a message for the world. Of course, political independence and material prosperity we must have, but over and above that we have a mission to fulfil.

But with all his feeling for India, Vivekananda never tried to "whitewash" the dark side of Indian life and character. He knew full well that a moral degeneration had come over the people of India. He made no secret of it and lost no opportunity of inveighing against it. "There are two curses here," he said, "first, our weakness, secondly, our hatred, our dried up hearts." It is, I think, but an admission of facts to say that though to profess patriotism has become very cheap these days, yet 'patriotism' of the real quality is a thing which is conspicuous by its absence in modern Indian life and amongst a large section of the so-called national leaders of to-day. Himself a patriot of the first order, Swami Vivekananda has, in many soul-stirring utterances, explained what real patriotism means. The gist of his sayings is: A true patriot is one who is selfless to the very core, who does not

calculate profits or rewards for himself, but one who *feels intensely* for the sorrows and sufferings of his countrymen as if they were his *own* sorrows and sufferings and out of this intensity of feeling, this agony in his heart, he does his best and is ever restless to do more to help and serve them. Such an exalted type of patriotism is impossible to thrive in a society where people try to pull down one another and are filled only with malice, jealousy and spite for one another. "If one of our countrymen," Vivekananda rightly said, "stands up and tries to become great, we all try to hold him down, but if a foreigner comes and tries to kick us, it is all right." Is it not a matter of common observation that even if half a dozen of us join in some concern, then ere long, we begin pulling down one another and never try to pull together.

Now, if the real spirit of patriotism, the spirit of selflessness, genuine feeling for the misery of others, is lacking, then merely high sounding professions and programmes will achieve nothing substantial. A great saying of Vivekananda, one which deserves to be engraved in letters of gold on the tablet of every Indian's heart is: "The first Gods we have to worship are our own countrymen. That is what we have to worship instead of being jealous of each other and fighting each other."

MYSTICISM AND POETIC MOODS

BY PROF. A. C. BOSE, M.A., Ph.D. (DUBLIN).

[Prof. Bose, Professor of English, Rajaram College, Kolhapur leads us to those silent regions where the mystics, the finest flowers of the human race, receive the light of truth and the warmth of beauty from the infinite source of all truth, beauty and goodness. —Ed.]

The mystic, with his profound and intense experience, has almost always been a poet too. There are good reasons for it. For one thing, poetry has for its material what is most intense and profound in human experience; for another, it is about the only medium for the expression of what is otherwise ineffable. Some philosophical critics have found in poetry itself a sort of mysticism. Carlyle calls it "a kind of inarticulate and unfathomable speech which leads to the edge of the Infinite and lets us for moments gaze into that."

Mysticism has its metaphysical content—the revelation of "the Infinite." But when it provides material for poetry we find in it a psychological content too, with its bearing on the moods of the human mind. The study of this psychological side of mysticism has an interest of its own.

Psychologically considered, the mystic feeling would be found to derive from a dynamic impulse in the human personality which is impatient of the limitations of life, and is ever engaged in projecting itself forward. It projects itself in point of time beyond the present till time appears to melt into eternity; it projects itself in point of space beyond what is near till space appears to melt into infinity; and it so extends the spiritual horizon of the individual self that the latter appears to enclose within it the whole universe of man and nature. It is an active and progressive principle in human personality which is constantly trying to surpass itself.

From the psychological point of view the mystic feeling would be found to belong to a plane of consciousness in which the soul of man is in the grip of a non-physical and non-intellectual impulse which leads it beyond the bounds of ordinary existence; leads it, we may say, from an actual to an ideal state of being. The mystic fixes himself in moods that are peculiar to his experience. We may consider here some of the more characteristic of these moods, which are also most typically poetic moods.

1. *Spiritual Conflict*

The primary phase of mystic consciousness indicates a deep inner conflict. It seems to arise from the fact that the spirit of man cannot fully accommodate itself to the finite world. It is extremely dissatisfied with things as they are. This conflict-experience in man presents a strong contrast to the placidity of animal life. Walt Whitman, who admired this quality in animals, gives a beautiful poetic expression to his sense of this contrast. He says about them:

They do not sweat and whine about
their condition,

They do not lie awake in the dark and
weep for their sips.

They do not make me sick discussing
their duty to God,

No one is dissatisfied...

It is the spiritual consciousness in man
that breaks up the placidity of animal

life and creates a profound dissatisfaction.

2. *Spiritual Nostalgia*

The mystic finds himself a forlorn soul in this material universe. Much of what is going on in the world of man seems to weary his spirit. A *taedium vitae* overpowers him. He is afflicted by a profound nostalgia, as if he has been a prodigal son wasting his life amid strangers.

The child of earth in his heart grows burning,

Mad for the night and the deep un-
known.

(A. E.)

3. *Spiritual Yearning*

As a positive counterpart to the dissatisfaction and homesickness, there is a deep longing in the soul of the mystic for something lying beyond the pale of finite existence, a yearning for a reality infinitely more perfect than what he finds here.

This longing, in its more dynamic form, becomes an aspiration, which makes it impossible for existence to remain stagnant. There is an urge in it, to move onward. Life becomes an enterprise of the spirit; the lure of infinity deprives it of all comfort and composure. The following lines of Tagore are typical of this mood:

I am restless. I am a-thirst for far-away things.

My soul goes out in a longing to touch the skirt of the dim distance.

O Great Beyond, O the keen call of thy flute!

I forget, I ever forget, that I have no wings to fly, that I am bound in this spot evermore.

4. *Spiritual Exaltation*¹

The aspiring soul seems to be soaring

"The essential experience of the mystic is a condition of ecstasy (ecstasia) . . ."

on wings. The mystic mood lifts one above the pettinesses of life by touching it with sublimity. The spirit feels "greater" than it "knows."

5. *Mystic sadness*¹

But side by side with the spiritual exaltation there is a painful strain,—a deep spiritual distress which reason cannot account for. It finds expression in a strange sadness, a wistful melancholy which seems to have its springs in the inmost depth of being.

All that is sweetest and loveliest in experience fills the soul with this strange, mystic sadness. The mystic mood is often "that sweet"—the strangely sweet—"mood when pleasant thoughts bring sad thoughts to the mind."² It is owing to this mystic quality that "Our sweetest songs are those that tell of saddest thought."³

Only sensitive souls are affected by this sadness. It is people living life at its deepest who develop the delicate spiritual susceptibility that brings the sense of tears in things. The 'divine despair' comes only to those in whom the divine spark burns with sufficient brightness. Some of the finest poetry of the world has this sadness for its theme.

6. *Loneliness of Soul*

The mystic mentality stands at the opposite pole of "mob mentality." The vulgar mind finds its support from crowds; the spiritually awakened soul does so from its own loneliness. "All great men are lonely men." The journey of the spirit is companionless. Its power is most fully felt when it is thrown on

Some "find the essence of reality in our experience of sorrow and others again in bliss."

Dr. Sir Brajendra Nath Seal, "Paramahansa Ramakrishna as a Mystic." (*The Modern Review*, May, 1937).

¹ Wordsworth.

² Shelley.

its own resources. The sage has been described as the man "who derives his happiness, comfort and light from his own inner being,"—as one "who does not wait (upon external things) for spiritual support."⁴ The mystic communion is "the flight of the alone to the alone."⁵

7. *Mystic Silence*

The natural counterpart of loneliness is silence. "Silence is the element in which great things fashion themselves together."⁶

There are other aspects of this mystic silence. It is also the soul's reaction to the type of experience which is too deep for tears, "too full for sound and foam." The finite self of men stands dumb with awe before the supreme mystery of existence. "For the finite, the man of many words, but for the infinite the mute."⁷ The deepest truths of spiritual perception are unutterable.

Silence is also a sign of spiritual humility. Speech at its best is silvery, and at its worst, brazen; but silence is always golden. It is the homage the mind pays to the sublimity of the infinite. This is the original sense of the word 'mystic,' 'one who shuts his lips.'

Silence again is a form of spiritual modesty, the "divine shame"⁸ that shields all that is deepest in the soul against the vulgar curiosity of the world. It is the "mystic, grove-encircled shrine for the Holy in man." What is sacred is also secret.

Lastly, it is the tranquillity that descends on the soul when it has risen above the storm and stress of existence.

8. *Mystic Power*

The silence in the soul conceals a great reserve of power. The spiritual aspira-

tion generates a great soul-force. In his attempt to transcend the finite world man masters it and masters himself. By placing himself in spiritual poise, he enjoys spiritual health. This state has been spoken of in Indian religious literature as "nirvana" in which the clamour of the world has been hushed into a profound serenity and the discordant voice of passion has dissolved into a sublime harmony, and the soul has been established in perfect spiritual poise:

The nirvana (serenity) of the Eternal lies about those of disciplined soul, and disciplined mind, who have freed themselves, and who have been freed from the subjugation of desire and passion.⁹

(Bhagavad-Gita, Ch. V. 26).

This implies that even independently of the transcendental implication of his ideal, the mystic is found to have achieved much that is extremely worthy of the highest human effort, by bringing himself to a plane of existence where the jar and chaos of his inner life have been replaced by harmony and order.¹⁰ This is an aspect of mysticism which has been appreciated even by those who do not accept the transcendental side of it. The following is from Bertrand Russell:

... While fully developed mysticism seems to me mistaken, I yet believe that, by sufficient restraint, there is an element of wisdom to be learned from the mystical way of feeling which does not seem to be attainable in any other manner. If this be

⁹ The mystic serenity should be carefully distinguished both from pure self-annihilation and vacuity—nirvana in the accepted English sense of the word—and from mere animal placidity. Placidity is not tranquillity, as the vegetarianism of the cow is not a humanitarian virtue. Tranquillity as a mystic state is the result of self-transcendence through a constructive self-discipline, and, in the eyes of those who accept the transcendental meaning of life, through a spiritual apprehension of ultimate reality.

⁴ Bhagavad Gita.

⁵ Plotinus.

⁶ Carlyle.

⁷ Yajur-veda, Ch. 30.

⁸ Carlyle.

the truth, mysticism is to be commended as an attitude towards life, not as a creed about the world.¹⁰

The spiritual health and energy of the mystic find expression in two characteristic ways: in the sense of wonder, by way of æsthetic reaction, and in love, by way of moral reaction.

9. *Transcendent Wonder*

With the strength of the soul there goes a spiritual wakefulness which corresponds to the alertness and curiosity of intellect, but sinks deeper into the inner being of man. This wakefulness manifests itself in an abiding sense of wonder. Life seems to be constantly disclosing its secrets before a surprised spiritual vision. The silence induced by awe now breaks into a seemingly wild transport of joy.

The mystic feeling leads to an intense delight in the universe and though this delight the spirit of man is rejuvenated. The energies wasted in the world of affairs are repaired, the wounds of the soul are healed. An atmosphere of dewy freshness and virgin purity hangs about it. The universe shines in new splendour.

"In those hours the world has seemed charged with a new vitality: with a splendour which does not belong to it but is poured through it . . . each blade of grass . . . becomes a well of wondrous light."¹¹

This soul-wonder is the root of poetry and religion alike. Carlyle traces the beginnings of religion to "transcendent wonder." A. E. sings of the ancient sages as the spiritually "free" with whom wonder was the basis of worship:

They prayed but their worship was only

The wonder at nights and at days
As still as the lips of the lonely
Though burning with the dumbness of
praise.

No sadness of earth ever captured
Their spirits who bowed at the shrine;
They fled to the lonely enraptured
And hid in the darkness divine.

Wonder does not exhaust itself in passive surprise. It also expresses a profound spiritual curiosity. The "obstinate questionings of the soul" appear one after another. And as the answers come religion becomes an ever-new discovery. It is when the questions are asked no more that the mystic has ceased and the dogmatist has taken his place. "I believe," says Romain Rolland, "that in all that exists . . . in men and the universe, the only God is He who is a perpetual birth."¹²

10. *Universal Love*

Just as the sense of wonder discovers for man the poetry of the world, so does love discover the poetry of the soul; and between them they make life intense within as well as without. The sense of wonder finally resolves itself into love. Hence love is the central positive element in the mystic emotion. Where mysticism is understood as a religion, love is the essence of its creed.

It is at this point that there comes a parting of the ways between the stern stoic with his contempt of emotional life and the mystic who finds in the noble emotions a touch of divinity and in the lovely things of the earth a glow of heavenly light.

To be a mystic, then, is to be a poet among sages and a sage among poets.

¹⁰ Mysticism and Logic.

¹¹ Evelyn Underhill, *Mysticism*.

¹² *Life of Ramakrishna*.

WORSHIP AND MEDITATION

(Adapted from the *Srimad Bhāgavatam*)

BY SWAMI PRABHAVANANDA

[The ancient wisdom is indeed perennial in its power and application. Suka's message to Parikshit is meant for all time and for all aspiring souls. We commend this adaptation from the ancient scripture made by Swami Prabhavananda, of the Vivekananda Home, Hollywood, Calif. U.S.A.—Ed.].

Suka said:

“Oh king Parikshit, blessed indeed are you that you have developed this desire for truth and freedom. Very few there are who even inquire into the truth. Most people are busily engaged in acquiring creature comforts only, and spend their energy chiefly in providing for themselves and their families. Even though it is the universal experience that everything in this world is evanescent, yet they remain attached to the transitory things of the world, forgetting that the Lord alone abideth for ever.

The greatest utility of human birth is the discriminative knowledge of Self and non-Self and the practice of the eight-fold Yoga; and the highest goal of human life is to be united in consciousness with the God of Love.

Blessed indeed are those moments of our lives when we think of God and worship Him; all other time is merely spent in vain. Vanity of vanities, all is vanity, except to love God and worship Him.

Shun all fear of death. Cut the ties of the world with the sharp sword of renunciation.

Seated in a secluded place, free from all disturbing thoughts of the world, one must first practise repeating mentally the sacred word ‘OM’, with an understanding of its meaning. The word ‘OM’ is indeed God, and one with God.

With this practice one must gain control of Prāna (breath) and control of mind. With the discriminative faculty or the higher intelligence as guide, one should, with the help of the mind, draw the senses and the sense-organs completely away from the objects of the world. Let the mind now meditate on the Lord. Let it be absorbed in Him. When absorption comes, there arises great calmness, the transcendental bliss. That is the supreme goal, the abode of Vishnu.—the kingdom of Heaven.

If for any reason the mind becomes restless again, being overpowered by Rajas or deluded by Tamas, let him bring the mind under control by the practice of concentration. This practice alone cleanses all impurities arising from Rajas or Tamas. The seers, the yogis, perfected in the art of concentration, find great joy in spiritual life, and ultimately express the love universal.

A wise man, though living in the world, is never attached to it. Neither does he seek to gratify the pleasures of the senses, for he knows that in them there is no true happiness. Nor does he spend all his energy in seeking creature comforts. He sleeps on the lap of Mother Earth. The sky is his roof, the grass his bed. Nature supplies him with his food. Rivers provide his drink. Most assuredly, he does not worship the riches of the earth nor the rich, intoxicated by the power of wealth.

The God of Love exists in the hearts of all. He is our very Self and therefore very dear to us. He is Truth. He is Infinite. He is the worshipful Lord. Hence should a man, freed from all

selfish desires, his mind fixed on Him, worship Him alone. Meditate on Him within the etheric centre of your own hearts and be absorbed in that consciousness."

STUDENT LIFE IN PRE-BUDDHIST INDIA

By TAPONATH CHAKRAVARTY, M.A.

[Mr. Chakravarty, a distinguished graduate of a modern university, takes us back to the pure and serene atmosphere of the forest universities of ancient India.—Ed.]

Student life in ancient India was a life of hard and rigorous discipline such as was calculated to befit a boy for the realisation of the highest spiritual ideals of the nation. Education was imparted not for the sake of finding a career for a boy—that was fixed for him by his birth, but for his spiritual growth. Upanayana is spoken of as the second or spiritual birth for the sons of the twice-born. With the ceremony of initiation (Upanayana) a new life began. It was thus the gateway to all learning,—a sort of intellectual passport which enabled the young lad to enter his student life, a life of austerity and penance. It gave a new colouring, a new interpretation to the old earthly life of the lad. The god-mother Gâyatri takes the place of the old mother who gave birth to the child and the Āchārya or the preceptor assumes the role of the father. The age for the commencement of this discipline was fixed according to the spiritual greatness which each lad was expected to attain. For a Brāhmin boy, who was expected to take up his place in the social organisation as a guardian of national culture, and of the spiritual welfare of the community, this age was fixed by Grihya and Dharma Sūtras ordinarily at the eighth year from conception; but if it was intended that he should shine in the Brahmovarchas

'the glory of the Vedas', then it was to be as early as five. In no case, says Manu, should the initiation of a Brāhmin boy be deferred after the sixteenth year. Failing in this he becomes a Vrātya, an outcast from society, whom no decent man would care to associate with, nor would he be taken as a student or entertained by anybody. Vaikhānasa (II, 3) and Āpastamba (X, 4) prescribe spring as the season for the initiation of a Brahmin boy. In the eleventh year of life (or after conception) a Kshatriya was usually initiated and according to Vaikhānasa the proper season for it was summer. Twelfth year was the usual age of a Vaisya lad and the prescribed season was autumn.

The initiation might also take place up till the twenty-second year for a Kshatriya and twenty-fourth year for a Vaisya. According to the Arthasāstra of Kautilya (Book I, chapter III, 8) the duty of a student (Brahmachārin) is learning the Vedas, fire-worship, ablutions, living by begging and devotion to his teacher, to the teacher's son or to an elder classmate. According to Kautilya the duty of a Brāhmin is study, teaching, performance of sacrifice, officiating in other's sacrificial performances and the giving and receiving of gifts (Kautilya, II, 9-35). The duty of a Kshatriya is study, performance of sacrifice, giving gifts, military occupa-

tion and protection of life. That of a Vaisya is study, performance of sacrifice, giving gifts, agriculture, cattle-breeding, and trade. It is clear thus that education was compulsory for every son of the twice-born, that is, for every Aryan youth. He could not otherwise get a status in society. He could not even get a bride. Marriage could take place only after a young man had finished his education. In the Jātakas we find that sixteen was usually the year when a young Brāhmin or Kshatriya was sent to the teacher for education. Prince Khāravela of Kalinga, as we learn from his Hāthigumphā inscription at Bhubaneswar near Puri, spent fifteen years in boyish sports and began his education in his sixteenth year. Many students cared not to enter the householder's life at all; those in whom the spirit of the sacred literature entered deep, chose to pass their whole life as Brahmachārins or took to an ascetic life of intense meditation in the forest. In the Jātakas we read again and again of youths, who after acquiring all the arts took up Isipabbajjā and went to reside in the Himalayas. Girls also received education. Some of them were initiated, received the sacred thread and took prominent part in philosophical discussion (c.f. the cases of Maitreyi, wife of Yājñavalkya, and Gārgi). Brahmavidyā or the higher spiritual learning was at first open to the Brāhmins only, who alone could be the spiritual teachers of the nation. But even then earnest seekers of truth and aspirants of higher learning even amongst the low-born might sometimes become the students of liberal-minded reputed teachers (c.f. case of Satyakāma, son of Jabālā).

The skin, the girdle, the staff, the begging bowl and the sacrificial thread formed a sort of badge for the students of different castes, the members of each caste having different staff, girdle, and skin. The students for all their hard-

ship and abstinence had not only the active support of the community in the shape of alms-giving but enjoyed in addition certain privileges. Thus a student paid no toll at a ferry; he could not be summoned as witness and he was free from impurity by birth and death. Physical education in its modern form, through games and sports and various other exercises, was never felt to be a necessity at that time. The cultivation of the body was a condition precedent to all progress of the mind. It was the prime factor in the matter of spiritual culture, namely, of every intellectual education (c.f. *Sāra. mādhyam Khalu dharma sādhanam*). Physical education, therefore, was never considered to be a thing apart from intellectual education. It was imperceptibly supplied by the prevailing form of education at the time. The ever active and busy life of the student, his daily round with his begging bowl, barefooted and bareskinned, in heat and cold, in sun and rain, without any umbrella or shoes, his morning and evening ablutions, his daily quest for sacrificial wood and offer of sacrifice to the household fire of his preceptor, his sleep on the bare ground, his tending of his preceptor's cattle, his fetching of water for his preceptor, his journey with his preceptor, his abstinence from every kind of physical comfort and luxury and his subsistence on the meanest diet—all these gave ample scope for the development of his body wherein lay the root of all culture. There was seldom any necessity for organised games or spectacular drill as at present. Spartan education was all through a hardening process. Athenian education made a demand of grace in addition to vigour, of body, and its motto was—"a beautiful mind in a beautiful body" in sharp contrast with the motto of the Spartans—"hardy mind in a hardy body". The Indian educationist had, no doubt, as his ideal

the hardening of the body and the hardening of the mind against the snares of temptation not for making the latter blunt and dead for intellectual and spiritual culture but for establishing the higher mental equilibrium that the steady balance between religion, wealth and amusement (dharma, artha and kâma) might be maintained in future.

Curriculum : Education, in the wide sense of the term, was a life-long process in ancient India. There was no end to learning, no limit to knowledge. For the wider interest of knowledge and learning the barriers of caste and creed could never prove insurmountable and that is why Manu in his code (Chap. II, 288) lays down the rule that the superior virtues of knowledge should be acquired at all times with reverence even from men of humble birth; that religion, morality, learning, arts and crafts, women and jewels might be acquired at all times by all persons from everybody, be he a Sudra, a woman, a boy or an enemy (Manu, Chap. II, 289-40). For the practical business of life, of course, a limit had to be drawn and the course had to be narrowed down in a scientific way, for, as Vishṇu-sarmâ points out, unending is the mighty ocean of knowledge and brief is the span of human life with obstacles endless in variety; so the essence is to be grasped and the non-essential cast aside, just as the swan extracts the milk from the water. So the older curriculum which gradually became so bulky and unwieldy for men of ordinary merit except for Brâhmins for whom study and teaching was a life-long obligation that it was replaced later by a narrower and more practical syllabus meant for the ruling and commercial class respectively. According to some of the Grihya Sûtras the Vedas should be studied with the six Vedāṅga. So twelve years were needed for completing the study of each Veda and a period of forty-eight years was,

therefore, necessary for mastering the four Vedas.

The curriculum consisted of the three Vedas, Sâma, Rik and Yajus, the Atharvaveda and the Itihâsavêda (or the fifth Veda) and the six Angas, the fourteen Vidyâs of Arthasâstra, the eighteen Silpas and the sixty-four Kalâs (or Arts). The six Vedāṅgas were Sikshâ (phonetics), Kalpa (ceremonial injunctions), Vyâkarana (grammar), Nirukta (glossarial explanation of obscure Vedic terms), Chhandas (prosody) and Jyotisha (astronomy).

From Kautilya's Arthasâstra (chapter V. 10) we learn that the prince should observe celibacy till he becomes sixteen years old. His academic career, therefore, ended at sixteen. It is evident, thus, that by that time he could not possibly master all the Vedas and manage to go through the other parts of the original syllabus. So a kind of digest or short-cut was probably devised as pointed out by Vishṇu-sarmâ. Having undergone the ceremony of tonsure (Godana), the student shall, as Kautilya lays down, learn the alphabet (Lipi) and arithmetic. After investiture with the sacred thread, he shall study the triple Vedas, the science of Ānvikshiki under teachers of acknowledged authority (Shishtas), the science of Vârtâ under Government Superintendents, and the science of Dandaniti under theoretical and practical politicians. He shall spend the afternoon in hearing the Itihâsa which comprised Dharmasâstra, Arthasâstra, Purâna and so on. Much of the theoretical learning of the prince was, therefore, derived from hearing things from specialist teachers. For, as Kautilya points out, from hearing (Sruta) enquires knowledge; from knowledge steady application (Yoga) is possible; and from application self-possession (Ātma-vattâ) is possible.

Fees: The Dharmasāstras condemn teaching for fees or Bhritaka. The teacher maintained himself and his students by the voluntary gifts of the community. Providing for education and gifts connected with education were considered as acts of high merit. The Jātakas show that there were two classes of pupils. Thus a few princes and sons of rich people paid a fee of one thousand Kāhāpanas on admission and received special consideration. But the majority of the pupils which formed the second class were maintained by the teacher. Some paid at the end of their academic career gurudakshinā which might be a cow, a piece of land, a parasol, a fruit, a green vegetable or any thing which the means of the pupil allowed (c.f. stories of Utanka, Kautsa, Gālava and so on).

Method of Teaching: Oral recitation or Āvritti in its various forms like Padapātha, Kramapātha, Jatāpātha, Ghanapātha and so on formed the most familiar and traditional method of teaching. Āvritti or chanting, with a view probably to get a thing by heart, was considered to be superior to understanding (c.f. "Āvritti sarvasāstrānām bodhādapi gariyasi.") The teacher recited first and the student followed him by imitating his intonation, rhythmic pronunciation and so on. Oral work and memory thus played the most prominent part.

Nature of the study: About the announcement of the study, a rule is found in Parāśara (II. 6, 5 ff.) which distinguishes between Vidhi, Vidheya and Tarka (that is, common rule, the utterances of the Brāhmanas regarding the performance of sacrifices and the application of texts and the significance of the texts and rites). The study began daily after sunrise, as we learn from the Grihya Sūtras. Mentioning the Rishi from whom each hymn was

derived and the metre belonging to it the teacher recited each hymn on enquiry by the student about it. They seated themselves to the north of the sacrificial fire. In this way the teacher taught each particular Rishi or each of the Anuvākas (Rigvedic divisions into eight Ashtakas subdivided into Adhyāyas and further sub-divided into Anuvākas). At the beginning and at the completion of a Kānda an oblation was offered to the Rishi of the Kānda and then followed other oblations to Varuna and so on. During the lesson no one was allowed to sit in between the teacher and the taught. If any such fault was committed, then the student had to pay for it by fasting for three days and nights or at least for twenty-four hours. Some Grihya Sūtras describe various Vratas or ceremonial observances which ushered in the study of the various parts of the Vedas. Some refer to the Upākaraṇa after which came in a pause of three days before the study began. 70257

Holidays and Interruption of Study: Besides the three days' pause in the beginning of the session, a similar pause was introduced at the end of the course. Further there was an interruption of twenty four hours at the Ashtakas and the last night of the Ritu (seasons). Some Grihya Sūtras refer to the Amāvasyā (new moon), Pūrṇimā (full moon) days and Ritusandhis regular interruptions. Irregular anadhyāya causes stepped in on various occasions, as in the case of death, at the death of parents, teachers, relatives or fellow students and so on and they caused interruption up to twelve days. Likewise an interruption was caused by the sight of an inauspicious person (e.g. a person of ill fame or an outcast) or objects like dogs, asses, jackals, owls and so on. The poet Bhartrihari is said to have been compelled to compose

Bhāttikāvya because during the long interval of one year he was not allowed to study grammar as an elephant had passed between him and his students while they were engaged in study. Study is similarly forbidden on a burial ground or in the village when there is a corpse in it or in lightning, thunder, rains, earthquake, appearance of meteor and so on.

Universities: Scholars from the different directions flocked to celebrated teachers who formed Parishads and the place became a sort of University town. During the pre-Buddhist age, Benares and Taxila in the north-west were noted as centres of learning just as the tols of Nadia became famous at a later age. The physician Jivaka was educated at Taxila.

End of Student Life: The Grihya Sūtras refer to Utsarga or the end of the term. Some speak of a second term after the first. The Samāvartana or home-coming of the student after finishing his study was inaugurated by the final bath which the pupil had which marked the end of studentship and made him a Snātaka. The term 'Snātaka' signifies one who has taken the bath after finishing his study. The Snātakas enjoyed certain privileges. There were three classes of Snātakas, viz., (i) Vidyāsnātaka or one who became a Snātaka after finishing his study, (ii) Vratasnātaka or one who became a Snātaka after finishing his vow but not completing his study and (iii) Vidyāvratasnātaka or one who finished both, the last being the best.

THE MASTER AND HIS DISCIPLES

BY KAKASAHEB KALELKAR

[These personal reminiscences of a leading thinker and educationist are of interest to all who desire to evaluate and appreciate the transforming influence that spreads from the personalities of the Great Master and his disciples. Ed.]

To Swami Vivekananda belongs the honour of familiarising India with the idea of a Parliament of Religions, and of proclaiming to the world that a Parliament of Religions would be incomplete without Hinduism being represented there as an equal partner. Educated India felt in 1893 that Hinduism had been vindicated and that day Swami Vivekananda's name became with us a name to conjure with. I remember as a child the glowing enthusiasm of my elder brothers discussing the news and giving expression to their wild hopes for the future of Hinduism. Swami Vivekananda's lectures were soon translated into Marathi, my mother tongue, and people read the lectures with avidity. There was nothing new

in them for Vedantic India, at least so far as the substance went; but every word therein was instinct with life and hope and self-confidence. The novelty about the Swamiji's presentation of Hinduism was its modern outlook and his application of Vedantic principles to the solution of modern, social and educational problems. The importance of his teaching grew on me as I grew in years and I looked up to the Swami as the high-water mark of Indian culture.

It was after some years that Swamiji's tribute to Guru Maharaj Ramakrishna Paramahansa under the caption, "My Master" accidentally came to my hands, and it had a wonderful effect

on me. In that little sketch Swamiji taught me to believe in the reality and dignity of the life of the spirit. It passed my comprehension how a man, innocent of English and Sanskrit, could inspire discipleship in a philosopher and versatile genius like Swami Vivekananda. But having already fallen under the spell of the Swami, I im-

tion to say that that sketch meant a new birth for me.

I saw what India really wanted was an *educationist* and *sociologist* who could interpret anew to the people the living experience of a genuine man of religion, the very embodiment of the ancient ideal of Vedanta. Vivekananda felt that he could reach the ear of the



SWAMI VIVEKANANDA

PLICITLY believed in whatever he wrote. That little life sketch effected a revolution in my mental outlook. My agnosticism and my rationalism, which were the gifts to me of my first college days, were rudely shaken and I recovered the glimpse of a spiritual life which I had lost for many days. It is no exaggera-

people only from the vantage ground of far-off America. He earned his authority by becoming the self-appointed ambassador of religious India to the Parliament of the World.

In offering my homage to the single personality of Ramakrishna-Vivekananda I am reminded of the third element in



SISTER NIVEDITA

the trinity, namely, Sister Nivedita. Her "*Web of Indian life*," her masterly sketch of "*The Master as I saw Him*", the "*Footfalls of Indian History*", and her various essays have been more than a University education to me—I should rather say her writings were a corrective to the University education I had received. Ramakrishna-Vivekananda and Nivedita constitute a single current. They represent the coming down of spirituality to earth, the sprouting and spreading of a single seed into a mighty banian tree.

And here my memory goes back to the various personages that belonged to the Ramakrishna family, whom I saw in 1911, when I went to Calcutta on a pilgrimage. The holy Mother, the Master Mahashaya, Swami Brahmananda, and the blessed group of the Gurubhais of Swamiji Maharaj that were

conducting the Mission. The first Sannyasi I met here was Swami Premananda, the then abbot of the Belu Math. He was a genuine devotee and a silent worker. He knew little English and, perhaps, no Hindi and it was difficult to draw him out. When questioned him about Guru Maharaj he simply fell into a meditative mood and was speechless. But that very mood moistened with tears gave me more than eloquent words could have done. On another occasion I heard him speak in Bengali at Benares. It was an animated talk on the necessity of Nishtha and Bhakti—faith and devotion.

Perhaps this is not the place to narrate in detail all that I received then and thereafter from the Swami Brahmananda, Turiyananda, Sivananda, Kalyanananda and Nishehayananda. Of Swami Saradananda, I had only a glimpse. In him I saw the hero of the



THE MASTER MAHASHAYA



SWAMI PREMANANDA

desk work; toiling patiently that the Mission may increase in utility and service. But my best contacts were with the Master Mahashaya. He showed on me the affection of a father with the discrimination of a teacher.

Of the younger generation Purnananda and Madhavananda were my next-door neighbours during my stay at the foot of the Himalayas. I am not an outsider to the Ramakrishna Mission. In spite of my shortcomings I make the claim to be a lay-brother.

REASON AND REVELATION

BY PROF. MAHENDRANATH SIRCAR, M.A., Ph.D.

[We hope to publish in our next issue another article from the learned professor on "The Finer Ranges of Psychic Life" which will complete the discussion taken up in the present article. -Ed.]

The conflict between science and religion has been due to the pre-conceived notions of science and the want of fine psychological experiences. Science in its experimental analysis may ultimately reach the radiations of energies, but the psychological revelations of still the finer form of energies remain to it for ever sealed. Hence in their interpretation of religion, scientists naturally start from below and interpret the superior experiences in terms of lower categories. However, the scientist cannot successfully explain them, as these emergences really indicate the living presence of finer realities which cannot successfully reveal themselves because of the res-

tricting influence of the forces. The psychological revelations can just assert the truth, for they exhibit the gradations of forces in a hierarchical order and their regulation from the centre. The conflict between science and religion will always remain, and the interpretation of religion in terms of science will be natural so long as the finer psychological experiences do not help us. They can alone convince us that there are finer forms of energies which do not necessarily emerge out, or that there are radiations of the cruder forms that work in the lower levels of existence. The physical, the vital, the psychical, the spiritual are all expressions of the primal

energy, and to explain the spiritual in terms of the physical or the vital is not a guide to better understanding.

The spiritual expression is indeed superior to the vital and the physical urges, but this superiority does not indicate its difference in kind from the other forms of energies. Difficulty arises from the categorical fixation, and the differentiation of the spiritual from the material and the vital. The complexity of forces determining the higher category of emergence makes science bad and religion worse; the concept of energy with which the theory begins is not clearly defined, and how the finer evolves out of the crude is not satisfactorily explained.

The trace of the original duality of mind and matter is still retained in same form, and this has been the cause of the separation of religion from science. The Indian mind has not experienced this conflict for it has conceived supra-material and supra-mental forms of energy.

The material is spiritual; it is the restriction of the spiritual will or force. Bergson conceives matter as an inversion of movement of the *Elan Vital*. Similarly it can be said that matter is not really an entity, it is the restricted movement of primal will. It is easier to start with a primal will and to explain the physical as the concentrated vibrations of the spiritual (as the primal energy deflects from the centre), than to start with the crude conception of energy or matter and to evolve finer expressions and energies from it. And it is consistent with spiritual experiences of ages, for spirituality presents a finer life, radiant vibrations, and luminous expression of the primal energy, which are not experienced in the vital, physical world. Even the clear and the confused mental perceptions are indications that even in the level of mental exist-

ence, the primal energy has its degrees of expressions and is not equally fine everywhere. This can explain that in the order of creative expression, the primal energy passes into grosser forms as it passes through the process of condensation and concentration. And this can only integrate the spiritual experiences with other forms of experience and can trace a continuity between the levels of our consciousness on the one hand and the grades of existence on the other hand.

Indian spirituality therefore, conceives the diffusion and the concentration of energy. Concentration goes with creative expression, diffusion with the spiritual expression. When the creative energy is suspended, the primal energy enjoys a transcendent poise. The Indian teachers conceive the threefold modification of energy, causal, subtle and gross. They represent the degree of condensation. In the process of condensation, life grows in variety and complexity, but its fineness and subtlety suffer. The emergence of fine subtleties is, no doubt, a pleasing experience. Spiritual experiences are welcome by modern scientific men as exhibiting the finer modulations of energy. But the finer modifications are not new and quite unexpected expressions not originally perceived or obtained; they are immanent in the crude forms and do not make a fresh start.

The scientific intelligence cannot see the subtler movements of energy and hence conceives the evolution in the spiritual and the mental to be an advance; it is not an advance in the sense of a new category coming into existence. It is an advance in the sense of exhibition of the finer and the causal.

Religion is not therefore anti-scientific, it is rather super-scientific. Spirit is the finest form of dynamism. The human experience cannot always rise

above the limitation of sense-intelligence, it cannot see the immanence of the spiritual dynamism in the expression of life. But when this supra-sensuous expression of a spiritual dynamism becomes quite manifest to the intuitive (or seeing) intelligence, then the subtle movements of dynamism become evident and the physical is then realised as really the limitation of the spiritual.

Spiritual experiences, instead of denying science, rather give correct insight into science, and finally idealise it. They increase interest by demonstrating the deep-laid connexion with the different sides of existence and the common thread of life running through them. Science in confining itself to a specialised universe has really gone not further than establishing connexion between events of a statical universe it cannot see the deep stress or stir that is moving in the heart of reality. Bergson perceives the shortness of this mechanised conception, for it touches the fringe of life and satisfies itself with reducing the facts to a fixed order and inflexible determinism ignoring the free creative energy. The dominating influence of science invades philosophy which systematises the conclusions of science in an ordered universe. Philosophy then becomes fond of scientific methods and raises up its structure on a statical conception of relations quite ignoring that living reality cannot be truly apprehended on scientific analysis. The new scientific outlook has its hopeful inspiration. The Indian outlook is comprehensive and synthetic. It has all along laid much emphasis upon the method of viewing things in their integrity, for to view an event in detachment is not the correct understanding of it. It has a history and a background its correct appraisalment is possible when that history and the stress under which it evolves are presented.

Bergson's liberation of philosophy from the thralldom of intellect has not only created a new interest in philosophy; it has reinstated religion. He has emancipated it from the fog of 'relativity of knowledge', and introduced us into the continuity of creative life, into the reality of history and emergence. What is life but creative urge and faith? This eternity of life is what man is always after; it has been the promise of religion. It is a natural mysticism, not reserved alone for a spiritual aristocracy, but for a spiritual democracy, for life every one lives, and to understand life sympathetically is to live religion.

The appeal of religion is really the appeal of life. *Subspecie durationis* is the source of a new inspiration. The eternal joy of a creative life takes the place of joy of seeing things in their changeable fixity. Life remains the Bergson the source of eternal inspiration for life is what transcends the continuous formation and is the reality. The religious sense would affiliate itself to religion is especially the instinct to appreciate and enjoy life apart from its form, and this promises immortality. Life's formation undergoes changes, but not the stress, the impact which lies in the heart of things. And this *subspecie durationis* is a rare vision because it gives the knowledge of unfettered becoming. No terminal experience is possible in the process, for life is unceasing movement and any terminal experience stops its flow and destroys it. Religious enthusiasm certainly lies in enjoying the freedom of life and essentially in our release from the overpowering inertia of matter.

No doubt, in spiritual life there is an incessant urge for breaking all inertia, so that life can express its finest and its best. But in this ascent there is an objective, and religion cannot transcend this objectivity. A ceaseless life with every

insistence to transcend the formation sounds very poetic, but it cannot convey truly the significance of spiritual life. The great attraction of spiritual life is its freedom from the sense of time; religion more than anything else has this appeal to *timelessness*. An appeal, no doubt, is there, for the eternal life, but mere eternity of life is not the greatest spiritual appeal and attraction.

In the spiritual ascent, though the sense of eternal life is made clear in every forward step, still the final realisation follows that kind of unique experience where the soul transcends completely the formative force of time. Professor Muirhead (*Hibbert Journal*, October, 1934) says, "I seem to see also that unless we are further prepared to take timelessness with equal seriousness, unless we have the faith that in these experiences we are realising values which transcend all time relations, and which are, in more than a rhetorical sense, eternal and uncreated, we are depriving them of their fullest, perhaps of all their meaning." In spiritual life there is a constant urge of unfolding and this, no doubt, is a great attraction and offers fine felicities, but the finest attraction of spiritual life comes from the greatest promise of release from the time-sense and the evolution. Evolution in spiritual life is not the final promise, though life passes through finer stages of growth to a stage where the whole existence is experienced instantaneously, without any reference to time-sense. The spiritual intuition as distinguished from the mental must reflect the existence in its supra-mental, mental, vital and physical expression, life in its immanence and transcendence simultaneously, for the spiritual insight is the insight into the whole, and this insight makes us free from the restricting sense of time.

The expansive vision of spirit is really the effort to go beyond time, and to en-

joy life in its timelessness. The vital intuitions are in time, the process of the emergence and the expression of life is in time. Bergson has done his best to emphasise the eternal urge of life, still he has not been able to transcend the continuity of time in the timeless eternity revealed in the moment of mystical exaltation.

The emergence of life in its supreme beauties and sublime dignities makes, no doubt, an appeal to romantic feelings. A deeper urge is indicated in the attempt to realise the permanent and the eternal values, which cannot be influenced by time. The spiritual life is more attracted to the ever-present than to the ever-creative.

The Divine life may reveal finer movement, for it means the upward ascent from the earthly sense to the heavenly wisdom, but in its finest essence it must not only be satisfied with the irrepressible creative urge, but must find out the deep harmony of the soul where the limitations of the creative urge give place to the illumined silence. Bergson has been so much influenced by the formative vital force that he could not visualise the finer intuitions which could take the synoptic view of reality and reveal the finer strata of being beyond the operations of time and beyond time itself. Time is associated with spiritual life, so long as spiritual life is looked upon as a moulding power and spirit force; but to identify spirit completely with *Elan Vital* or *Duration* is to overlook the nature of spirit which is perpetual and beyond the influence of time. In its widest commonality of transparent and luminous being, time plays no part; for there is no creative urge, though there is intensive expression. Our mind, as it is constituted, cannot think without the help of time, and hence it is difficult for it to understand the range of life not

covered by time. Bergson has characterised intellect as specialised; if intellect is specialised, mind is temporalised; the mental movement is in time, and mind can hardly conceive transcendence of time.

Memory is the fundamental characteristic of mental life, and memory reveals the history of mental life in time. Memory can understand movement, for it is essentially associated with movement and integrates the past with the future. Mental intuitions are in time. Mind has different grades of existence. There is mind associated with the vital, there is mind associated with the super-mind; hence the intuitions of mind have various kinds. The vital-mind presents intuitions in time essentially and presents the functioning of the vital-mental forces through time; but this vital-mental mind cannot understand the finer impress of the super-mind upon it, and cannot truly interpret revelation, which presupposes the existence of the super-mind.

Life has its fine formations and subtle revelations but these revelations are indications of the higher and the finer phases of consciousness than of *Élan Vital*. Bergson by ignoring the eternal consciousness associated with life has shut out the door to revelation. The finer premonitions and indications in life's growth may be embraced by our vital life, for the vital movements are not entirely vital and blind. Consciousness is immanent in every movement of life, though the clear emergence of it can be traced in the supra-vital expression, so that in the vital stage of expression, revelation can have no meaning; there is indeed the clear indication of the future development in the vital life—it is a possibility which it enjoys with evolution—but this indication of future development and progress is an indication of life, but cannot be revelation.

Revelation is not necessarily external, it may be quite internal. It implies the expression and the impress of the supra-mental, not necessarily expressed in every sphere of life—for the supra-mental functioning cannot be touched, unless life grows very fine.

Revelation implies the positive working of the higher mind in its fine luminosity, for it can take place where life becomes free from the depressing influence of crude matter. It, therefore, comes at a stage late in the evolutionary ascent, but it does not mean any external influence, or any outward impress; it certainly implies the impress from the subtle upon the less subtle, for it is really the occasional visitation from the higher and the finer which is deep laid in life. When, therefore, life expresses itself in its higher phases, light streams forth from the higher torches to help on the upward ascent.

Evolution does not mean that life moves on without a record behind its back—the urge and the indication implies that in life there is an inward necessity and a law to guide its ascent or descent, for nothing in life is capricious or accidental. Evolution is really a movement to assimilate or better to express the higher and the finer movements of life, and this higher is laid in it, and is not the one coming into existence by the pressure of onward movement.

Life in its creative evolution is passing through a process of concentration, but a wide expanse is always behind it, and is always immanent in it. Revelation is the occasional infusion of a broader vision and a greater spirit for the better moulding of life.

Evolution goes with this relaxing of life from its restriction and concentration; they do not allow it to enjoy the infinite vistas through which it has glided in its infinite past. Revelation is like

the stream of light which enlightens the otherwise dark canvas of life.

The synthesis which reason sets up, the modes of construction which it builds up is, therefore, symbolic and pictorial; and the religious instinct cannot be satisfied with it; hence the aspiration is there in us to go beyond this scaffolding of reason to the world of faith, for religion, far above anything, demands the presentation of life in its finer formations and it cannot be satisfied with an ideology behind it. The ideology is a matter of reflection, religion is a matter of experience. And in this widening and intensification of experience, revelation plays a great part, for revelation allows an access into otherwise inaccessible recesses of life and consciousness. In life's effort to know and understand more, revelation plays a great part, for it is in itself the expression of a wider and deeper life. 76257

Revelation must not be confounded with intuitions proceeding from the different layers of our being—there are vital intuitions, expressing the truth and the law of vital being; there are mental intuitions, proceeding from the mental being; there are intuitions of the higher mind, revealing to us the ideas of reason, the archetypal forms and sometimes the archetypal beauties; these intuitions are still within the range of our own experience and cannot really pass for revelation. Revelation pre-supposes a direct touch either of the over-mind or the super-mind; it really presupposes the expression of spirit quite independent of vital or mental functioning. These are truths covered in the light of spirit, but which cannot be felt and realised unless life can forgo its natural limitations and formations and can invite its radiant and beatific nature.

IMPORTANCE OF INDIA TO THE WESTERN WORLD

BY PROF. JOACHIN WACH, Ph.D., Theo.D.

[Prof. Wach, formerly Professor of Philosophy and Theology in the university of Leipzig, is now attached to the Brown University, Providence, U.S.A. In this article he tells us how religious mysticism helps people to rise above social and national barriers. —Ed.]

The world is moving towards a great crisis. It is time that we learn to honour the religious spirit of India in general. As Greece is a land of art, Germany a land of music, so we regard India as the birthplace of religions, at least of many of them. We find there examples of many different types of religion, piety and philosophical attitudes. More religious leaders have sprung from her soil than from that of any other land in the world. Because of this very plurality of faiths, it was necessary for them to have an understanding of each other.

If we were to ask what is the importance of India and her religion to the Western world, we would say that from her we of the West have to learn to cultivate the deepening of our inner life, while, at the same time, India can well afford to learn from us something of the Western genius for activity and organization. Both the Indians and we of the West have a great need for those religious experiences which are necessary to all men, namely, the deepening and intensifying of our lives. To complete this is a great task of Mysticism. Many people feel uncomfortable when they

hear the word "Mysticism" because they think only of certain objectionable extremes to which Mysticism can go, yet all religions must necessarily contain a strong element of Mysticism. So Christianity, Hebraism and Hinduism have all produced their great mystical leaders. Not only among the great thinkers was Mysticism to be found but

also in the rank and file of ordinary men, such as in the Monastery Societies of old Greece. So we see that Mysticism denotes the harmony of men above their social and national barriers. Not that these barriers should be torn down, but that men should rise above them in spiritual communication with each other.

GURU ARJUN'S LOVE-SONG

(Translation of one of the lyrics said to have been recited by Guru Arjun at his own marriage).

The festive heavens are spread above;
 The earth is beautiful below;
 And on all sides
 The lightning rides
 And sets all things aglow.
 All round about I wildly move
 And yearn to see that Face of Love.

I seek through known and unknown lands:
 O whither shall I find my Lord?
 And yet, my friend,
 Would sorrows end,
 If God did so record.
 I live in hope till His command
 Reveals His Presence in this land.

—Teja Singh.

*Khalsa College,
 Amritsar.*

“DUST AT THE DEVOTEES’ FEET”

From time immemorial, the sacred city of Srirangam has been the main resting-place of those world-weary souls that went in search of Narayana, the Lord of their hearts. Here, in the great temple, within the holy of holies, on the soft silken couch formed by the body of *Sesha-Naga*, the thousand-hooded king of the serpent-world, Maha-Vishnu, the protector of all the worlds sleeps his luminous sleep. Maha-Lakshmi, his divine consort, sits near His blessed feet. The Cauvery that flows on both sides of the temple is the visible manifestation of the milky ocean of Puranic lore.

Hither came Vipranarayana, better-known to the Vaishnava world as *Thondar-adip-podi-dzhvâr*, the saint who renamed himself as the “Dust at the Devotees’ feet.” He was born of Brahman parents, in Mandankudi, a village of South India. In due time Vipranarayana received the sacred thread and was sent to school. He showed proficiency in his studies and as years rolled by, became a poet and a lover of the beautiful. Of the two poems, he has left behind, one, the *Thiru-Mâlai*, “The Sacred Wreath” consisting of 180 lines (45 stanzas of 4 lines each) contains some autobiographical references, from which it is possible for us to give a brief account of his life and career. The last stanza of the other poem, the *Thiru-Palliezhu-chchi*, “The Sacred hymn of Awakening” provides us with a picture of the saint as he appeared daily in the streets of Srirangam, in the early hours of the dawn, carrying on his shoulders a basket of flowers and *Tulsi* leaves, singing the praise of the Lord, while

tears of divine joy were flowing down his cheeks.

He lived probably in the latter half of the eighth century, when the Jains and the Buddhists were losing their hold on the religious life of South India, consequent upon the revival of Saivism and Vaishnavism (Vide *Thiru-Mâlai* stanzas 7, 8, and 9). In his young days he strictly observed the caste rules; later on these became relaxed. Says he, “Bathing and maintaining the triple fires are the signs of brahminhood, these I have given up. O noble Lord, blue-complexioned like the waters of the deep-sea, my caste is gone; I am not counted among Thy devotees; whence shall joy come to me? I am in distress, extend unto me Thy divine grace, O Lord of the great city of Ranganam” (T. M. 25). Giving up hearth and home, he wandered in search of the Lord. Says he, “No country have I, no lands, no relations. O Supreme Lord, I have not grasped Thy divine feet; O Krishna, of cloud-like lustrous hue. I am in distress, who will relieve me? O Lord of the great city of Ranganam” (T. M. 29). As all aspirants on the path of religion, he felt dissatisfied with the rate at which he was progressing. “There is no purity in my heart, no sweet words in my tongue, impelled by anger, I look upon some as my enemies; what is going to happen to me? O my Sovereign Ruler, Thou, that wearest the *Tulsi* wreath, Lord of the sacred Ranganam, encircled by the Golden River” (Cauvery) (T. M. 30), thus the ardent devotee confesses to the Lord who resides in his inmost heart.

Standing in front of the great temple, Vipranarayana thinks of his past life and his conversion by divine interven-

tion. He says, "Caught in the net of women's wily eyes, I became a gambler, a thief and an associate of evil men. He, the handsome One entering into my mind, turned towards Himself, all my zeal and all my love. He resides here in the city of Rangam" (T. M. 16). The facts of the case, as tradition hands them over, are these: relinquishing home and relations, Vipranarayana lived at Srirangam, growing flowers and Tulsi plants for the service of the Lord. He was good-looking and well-favoured. Whereupon, a young woman nursing a secret love for him, entered his service and slowly seduced him. He became her slave, yet continued to serve the Lord. When funds were needed for his mistress, he drifted into gambling and fell into the company of evil men. To save His devotee, the Lord Ranganatha proposed and carried out a little plan. Appearing in the guise of Vipranarayana, the Lord carried a golden vessel from His own temple and gave it to the young woman, the mistress of the misguided devotee. The next day the temple authorities made a search for the missing vessel and found it in the house of Vipranarayana's mistress, who confessed that her lover had given it to her; the innocent Vipranarayana, of course, denied the charge. Knowing his relationship with the young woman, the temple authorities placed no credence on his words; they kept him in custody. The Lord appearing in a dream to some of the temple managers, cleared up the situation. This divine intervention had the desired effect. Vipranarayana was so overwhelmed by the Lord's grace that thereafter he lost himself wholly to the Lord. He realised that His devotees were not different from Him. The dust touched by their feet was so dear to him; he would

touch it and then touch his head as a mark of obeisance. He forgot his own name, if anybody were to ask him who he was, he would forthwith say that he was the "Dust at the devotees' feet." He continued to serve the Lord offering Him flowers, Tulsi leaves and songs. "The Sacred Hymn of Awakening" which the saint addressed to the Divine Sleeper has a deep esoteric meaning. It is a beautiful lyric of ten stanzas. A complete translation is given separately. We shall conclude this brief account of a great saint and mystic, giving the translation of three more stanzas from "The Sacred Wreath."

"Once upon a time, the sage Mutkala had a conversation with Yama, the god of death. The name of the Lord was mentioned in the course of the conversation; this fell upon the ears of the denizens of the nether-worlds. Hell straightway became heaven. Such is the power of the name of this Great One. Knowing not that He resides here in Rangam, poor mortals suffer needless grief. I am pained at their folly." (T. M. 12).

"Here in the midst of the flowing waters, on the serpent-couch He, the charmer sleeps. His emerald-like complexion, broad shoulders, auspicious chest, clear lotus-like eyes, lips resembling the red coral and the lustre of His golden crown will ever remain in the hearts of His devotees." (T. M. 20).

"O my mind, having beheld the lotus-like countenance of the Divine Thief who sleeps in the flower-girt temple of Rangam, situated in the midst of the spreading waters of the great river, can you persist in deceit and false-hood? Do you possess any strength of your own. Know you not that He is the One—the Purusha that pervades all life?" (T. M. 24).

THE SACRED HYMN OF AWAKENING

(Translated from the Tamil of Saint Thondar-adip-podi)

(1)

The sun's bright orb is near the eastern peak:

Dense darkness departs, the beauteous dawn arrives:

Sweet nectar flows from all the blossoming flowers;

Crowds of celestials and earthly sovereigns,

With hosts of elephants large, whose trumpeting

And the sounds of drums resemble the roaring seas

Have arrived and await Thy pleasure,

O beloved Lord of Rangam, graciously from Thy couch arise.

1

(2)

The soft Zephyr, caressing the full-blown blossoms of jasmine creepers,

Enhanced in sweetness, gently blows from the east.

The swans, shaking off the cool dewdrops from their broad wings,

Are rising aloft, forsaking their flowery couches;

O Saviour ! when the king of elephants with feet, caught betwixt the abysmal

gaping jaws of the huge crocodile,

Appealed to Thee, the protector of all, for aid.

Didst Thou not hasten and dispel his dire distress?

O beloved Lord of Rangam, graciously from Thy couch arise.

(3)

Bright beams of light spread all around;

High in the heavens, the stars fade away;

Ah ! the pale moon is cold and lustreless ;

In yonder grove, the green areca-palm,

Opening its spathes displays its delightful flower.

To the gentle caress of the mild breeze of the morn.

Do not Thy powerful hands hold aloft the shining discus that guards the world?

O beloved Lord of Rangam, graciously from Thy couch arise.

(4)

The chime of the bells that adorn the neck of the untethered kine.

Mingling with the music of the cowherd's flute,

Spread in all directions scaring the bees away from the grazing fields.

Did not the king of Lanka with his kith and kin,

Fall before Thy mighty bow that guarded the celestials

And helped the great sage to perform his holy rites?

O my sovereign, valiant ruler of the country of Ayodhya,

Beloved Lord of Rangam, graciously from Thy couch arise. •

(5)

In flowery parks, the songs of birds are heard;

Night is gone; Morning enters the scene

Amidst the roaring joy of the eastern sea.

The gods have come to worship Thy sacred feet

Bearing in their hands many-coloured garlands.

Fresh with the morning dew and the murmurings of honey bees.

Thou, that residest in the great temple worshipped by Vibhishana of Lanka,

O my liege, graciously from Thy couch arise.

(6)

Are these the twelve Ādityas arriving in glittering chariots adorned with gems?

Are these the eleven lordly Rudras mounted on majestic bulls?

Is this Kumara, the six-faced hero alighting from the peacock's back?

Here the Maruts enter and there the Vasus alight,

With song and dance and prancing steeds

On high chariots, hosts of celestials arrive;

In Thy temple, that like a mountain peak soars aloft to the skies, they
await Thee,

O beloved Lord of Rangam, graciously from Thy couch arise.

(7)

Are these the hosts of celestials,

These the austere sages and physicians divine?

Is this Indra riding upon his elephant?

O my Lord! here at Thy temple gates,

Desirous of paying homage to Thy divine feet,

Diverse celestials have come, jostling one another;

No space is left either in heaven or on earth,

O beloved Lord of Rangam, graciously from Thy couch arise.

(8)

Wearing fresh-culled flowery wreaths, heavens' denizens sign Thy holy praise;

Leading the sacred cow and bearing aloft the silvery mirror and
treasures celestial,

To greet Thee with offerings auspicious, befitting Thy regal state,

There come forth the benevolent sages,

Headed by Narada of the heavenly choir;

The Sun has appeared above the horizon, spreading its lustrous rays,

Darkness has fully disappeared from the skies;

O beloved Lord of Rangam, graciously from Thy couch arise.

(9)

Faultless drums, trumpets, tambourines,

Harp, flutes and cymbals spread music all around,

The heavenly choir, Gandharvas, Kinnaras and Garuds,

In night-long vigil sing pæans in praise of Thee,

The Siddhas, Yakshas, Saranars, sages and celestials
 Have assembled to adore Thy hallowed feet;
 Wilt Thou not grant them audience with the morning's greetings?
 O beloved Lord of Rangam, graciously from Thy couch arise.

(10)

Hither have blossomed fragrant lotus lilies;
 Over the roaring seas the Sun has risen;
 Maidens with slender waists have bathed and dried their tresses,
 Wearing fresh apparel, forth from the river they go;
 Carrying aloft on his shoulders a basket of flowers and holy Tulsi leaves,
 Here appears the servant of all Thy servants,
 The Dust at Thy devotee's feet, held in thrall by Thee;
 O beloved Lord of Rangam, graciously from Thy couch arise.

NOTES AND COMMENTS

THE NEW ATTITUDE TOWARDS SOCIAL SERVICE

The past finds its fulfilment in the present, the India of our cherished dreams is steadily taking shape before our very eyes. Foreigners who visit our shores testify to the rapid progress the country is making in all directions. Politics is only one phase of our national life. There are other phases equally important. India has made some progress in education, sanitation and other nation-building services. We may feel dissatisfied with the rate at which we are progressing. But, we have to bear in mind that the conditions brought about by long and continued neglect cannot be set right in a day. Then there is the question of funds. Although we may be lacking in material resources, we are getting steadily richer in self-confidence, energy, initiative and such other spiritual resources. For, the one thing noticeable in all our social and civic activities is the steadiness and patience with which workers are tackling the jobs entrusted to them in the midst of several difficulties. Work has verily become a mode of worship. The new attitude is

not confined to any one community. Men, women and children of all communities and of all religions, rich and poor alike, the educated and the illiterate alike, seem to be determined to build the new India.

There are individuals as well as organizations, large and small, giving their full time to one or more of the nation-building services. The Ramakrishna Mission has, in a way, specialised in this line by steadily applying itself to the work of rendering relief to distressed humanity for the past thirty years or more. The schools and hospitals run by the Mission in India, Burma and Ceylon have earned a reputation for efficiency. A grateful public has amply recorded its appreciation of the great part which the Mission is playing in the service of the motherland. We do not propose to go into the extent of the work done; at present we are concerned with the quality of the work, with the ideals that inspire the workers in their daily routine and create in them that new attitude which attracts the attention of our countrymen and others. The light that we may be able to throw upon this new attitude may be helpful to other organizations

and individuals treading the same path.

As we are writing this note, we have in our hand the Report for the year 1938 of the Ramakrishna Mission Shishumangal Pratishthan, Calcutta, a Maternity hospital and Child Welfare centre started by the Mission in a rented house in July 1932. Within six years the Institution has grown and expanded and is now housed in its own beautiful building worth over one lakh and fifty thousand rupees. We shall resist the temptation to go into further figures. But may we add that the noble ideals expounded by a great Hindu monk, whose love for the motherland transcended communal distinctions and conflicting political ideologies, gave the light and the strength to the men and women who are carrying out this and other selfless tasks steadily and patiently for the renaissance of India, our common motherland. Further information regarding this centre may be seen under "News and Reports."

THE RIGHTS OF THE CHILD

"And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, except ye be converted, and become as little children,

Ye shall not enter into the kingdom of heaven.

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

And whoso shall receive one such little child in my name receiveth me."

With great pleasure we read the interview to the Press given by Dr. Maria Montessori, the founder of the system of child education that bears her name. She says,

"Every child that is born has in itself the divine powers given by God. These divine powers may be developed under certain conditions. These divine powers

are mysterious and difficult to understand. One must understand them and we can only come to a clearer understanding of them by our own further and further developments. This understanding is very limited at the present moment and very often these divine powers are destroyed under the conditions in which the child finds itself in the world. In this incomprehension, I see the crucifixion of the Messiah taking place in the life of every child in the home and in the school as its divine qualities are destroyed systematically by the ignorance or the unawareness of the adult in his treatment of the child."

Who can truly understand the child? Another child can, a poet who carries something of the freshness of childhood can, and a saint who has realised God can. The fondest mother, chiefly because of her fondness and sense of possession fails to understand the child. There are of course saintly mothers who respect the personality of the child and often wonder from what heavenly region the blessed little stranger came bringing joy and beatitude unto their household. The lullabies which our mothers sing contain facts which the philosopher would do well to listen and reflect upon. Tamil lullabies usually begin, "Who, O! who could this be? Who could this (stranger) be?" The song continues, "Is this Indra who rules over the Golden City? Is this stranger a denizen of the realms of Siva?" And so forth.

The schoolmaster, particularly the trained teacher whose philosophy of education is based upon some of the psychological doctrines imported from the West, does not look upon the child as a celestial who has come down to the earth, but as a primitive man who has to be instructed, disciplined and moulded to be made a fit member of civilized society. The biological conception of seeing in the child the history of the human race may not lead to tragic errors, if the schoolmaster is wise enough to know that the primitive man,

the Australian black and South Sea Islander, can and does possess a sense of justice, fairness, honour in keeping the plighted word and such other heavenly virtues in a degree much higher than that of many a Chancellor of the civilized nations of the West. Unfortunately the average schoolmaster is consciously or unconsciously influenced by another bit of imperialistic philosophy which tells him that he, the civilized man, is the natural guardian, protector, lord and master of primitive humanity and forthwith he begins his sway with a rod in hand. The old Hebrew king who laid down the rule of the rod is also, to a great extent, responsible for this aspect of adult cruelty.

In dealing with children, primitive men and other oppressed sections of humanity, such as the so-called depressed classes, it is proper to shed off all sense of superiority and make the approach on terms of equality. It would, of course, be heavenly and truly elevating if the schoolmaster could see the divine in the child and approach it with a sense of veneration and true humility. Such an approach is of infinite value to the child as well as to the schoolmaster. This is not mere theorising—the writer had the blessed privilege of training children for a number of years. The divine in the child should be seen and called forth. Bowing down before the divine majesty of the child, in the words of the poet, we shall thus address him:

"Thou whose exterior semblance doth belie

Thy soul's immensity;
Thou best Philosopher, who yet dost keep
Thy heritage, Thou Eye among the blind,
That, deaf and silent, read'st the eternal deep,

Haunted for ever by the eternal mind,—
Mighty Prophet! Seer blest!
On whom those truths do rest,
Which we are toiling all our lives to find."

We shall conclude this note on "The Rights of the Child" by quoting from the teachings of Sri Ramakrishna, the Child of the Divine Mother:

"He is truly wise who has seen the Lord. Such a man becomes like a little child. His individuality is merely in appearance, not in reality. The self of the child is nothing like the self of the grown-up man."

"When a leaf of the cocoanut tree drops off, it leaves a mark on the trunk, by which we can see that there was once a leaf there. So, he who has attained God, keeps only the marks, the withered scars, of anger and passion. His nature is just like that of a child. Having none of the consistency of Sattva, Rajas and Tamas, it is as quick to attach itself to a thing as to leave it. You can persuade a little boy to hand over to you clothing worth several shillings in exchange for a toy worth a single farthing though at first he will tell you, "No, I will not give it to you, my father bought it for me". To the child everyone is equal, he has no discrimination of high and low, and consequently no distinction of caste. If his mother says, "So and so is your brother," he will take rice out of the same plate with him, even if the other is a carpenter's son. Nor has he any hatred, or any idea of cleanliness and pollution (suchi and asuchi)".

THREE GREAT MESSAGES

The message of the Master is a message of deliverance, a message that will bring to a weary world the living waters of the Spirit. It is with great pleasure, we quote from the *Kalyana Kalpataru* the following extract from an article on

"Sri Ramakrishna" contributed by Dr. Raj Bali Pandey.

"The life of Sri Ramakrishna Paramahansa has three great messages to the world. The first message is that the most real and important thing in life is spirit and other things have only a relative existence of importance. So in comparison with other things of the world, the highest value should be attached to it. It is in the light of the spirit that various values of life can be smoothly adjusted. It is on the spiritual plane alone that the universe can be united and not on the physical plane, the very nature of which is differentiation and difference. The second message is for the warring creeds and religious sects of the world. Religious misunderstanding and strife are due to the non-realization of the great fact that the fundamentals of all religions are the same and even the doctrinal differences are capable of being reconciled. It was not merely an intellectual conviction of Sri Ramakrishna. But he actually lived this fact in life. The third message is that spirituality does not involve an indifference to the world where the aspirant is born. Rather it makes the world a spiritual entity, and therefore an object of worship and devotion. These messages are eternal in their value, but the present-day-world needs them sorely. Let these be realised."

SPIRITUAL FREEDOM

In our leading article we quoted the words of Swami Vivekananda, the pro-

phet of modern India, wherein the Swami speaks of the Upanishads, as the great mine of strength, the perennial source of all forms of freedom. An exposition of the same truth is found in the following extract taken from a lecture delivered by Sir S. Radhakrishnan at the Ramakrishna Mission Institute of Culture, Calcutta.

"We in India have always asked the question, What is the nature of man? What is his ultimate destiny? What is true freedom? Well, you have a statement from Manu which says—'Swarajya', real freedom is possessed only by that man who is free from all prejudices and passions, who looks upon all human beings in a sense of equality.' It is that that must be regarded as true freedom. Political freedom under a constitution devoid of any kind of tyranny or dictatorship, economic freedom wherein everyone has the wherewithal by which he can live an independent life, legal freedom and social freedom are all means to this highest kind of spiritual freedom. Political freedom may be surrendered in the interest of international order, constitutional freedom may be suspended during a great crisis like the present, economic freedom may be abandoned for the sake of war, and legal, social and civic freedom may all be surrendered. But for the sake of the spirit, even the world may be surrendered. That is the idea for which this country has always stood. It has put the first things first."

REVIEWS AND NOTICES

THE NYAYA THEORY OF KNOWLEDGE, A CRITICAL STUDY OF SOME PROBLEMS OF LOGIC AND METAPHYSICS. BY DR. S. C. CHATTERJEE, M.A., PH.D., PREMCHAND ROYCHAND SCHOLAR, LECTURER IN PHILOSOPHY, CALCUTTA UNIVERSITY. Published by the University of Calcutta. Pp. 421.

From the hoary past of the Vedic Ages up to the present day, Indian philosophy exhibits a remarkable unity of aim and continuity of development. We are told that there is ample evidence to show that Nyaya as an art of reasoning is much older than the *Nyāya Sāstra* of Gaṇapati and that

references to such an art under the names of Nyaya and *Vākovākyā* are to be found in some of the early Upanishads like the *Chhândogya* and the *Subāla*. The other systems of philosophy also trace their beginnings to a remote past leading us to the conclusion that they are not isolated and fragmentary, but are parts of one whole, limbs of a living organism. The investigations of early thinkers centred round the search for the ultimate reality, their methods of approach were not limited to intuitive insight, but also extended to the study of internal and external nature by experiment and observation; their com-

mon aim was the pointing out of a path whereby mankind can march onwards to the goal of liberation. The end of philosophy being thus defined, the various schools naturally influenced one another. The extent of the influence was such that the study of one system demanded a study of all the others. Owing to the advent of a great thinker or for any other reason, whenever any one system of thought secured widespread recognition, the other systems also became enriched by amplification, re-evaluation and re-interpretation.

We are now entering into a new era in the development of Indian philosophy. The impact of Western Culture opened up whole vistas of thought and the universities, the centres of the new learning fostered the study of the various systems of philosophy evolved in the West. Side by side with this, the incursion of Sanskrit into the centres of learning in the West, awakened the scholars of Europe from the slumber of self-complacency and made them realise that the culture of the old world presented them with a whole new world for exploration. The Vedanta became a living force in the thought-currents of the West, poets as well as philosophers were influenced by it and consequently a demand was created for further treasures from the store-house of Indian thought. The pandits, "who despite the neglect and contumely that have fallen to their lot, have kept alight the lamp of learning" in this motherland of ours, are the custodians of these treasures. But it was not possible for them to meet the present demand. A class of scholars well-versed in Sanskrit and English and in the various systems of philosophy both of the East and of the West was the need of the hour. In response to this need, some of the brilliant products of our universities have come forward to interpret Eastern thought to Western students. Dr. S. C. Chatterjee, the author of "The Nyaya Theory of Knowledge" and the joint author of "An Introduction to Indian Philosophy" is one of these *liaison* officers.

The exposition offered by well-written books such as the one under consideration does greatly enrich the classical system by re-evaluating it and re-interpreting it in a new light. Supplying the needs of students unacquainted with the Sanskrit language, these new expositions perform the additional function of providing students who are well-acquainted with Sanskrit with a

synthesis, which the old commentaries, for obvious reasons, are unable to provide. Will a time come for new commentaries to rise in Sanskrit embodying references to Western thought, or will it be left to the provincial languages of India to perform this function? Whatever the future may hold in store, we cannot deny the fact that the contributions made by modern Indian scholars in the field of religion and philosophy enhance the value of English for Indian students.

Coming closer to the book in hand, the present writer feels that he owes a personal debt of gratitude to the author for opening up a new realm of thought which up to this time was inaccessible to the student who is eager to know more of Indian thought, but who has neither the capacity nor the time to consult original sources. Reading through the book one feels happy to note that Indian philosophy is as rich and varied as Western philosophy. The tests of Truth and Error given as the concluding chapter of Book I dealing with the method of valid knowledge make the study of Nyaya an indispensable aid to the study of all other systems of thought. The rigorous mental training afforded by the study of Nyaya is valuable to all seekers after truth and the contents of the system have a profound interest not only to students of logic, epistemology and metaphysics but also to students of law and ethics and of language and rhetoric. The book under review is also of interest to general students of Eastern Culture. Those who received their mental training through the positive sciences or the humanities may boldly approach the portals of philosophy with the guidance afforded by books such as "The Nyaya Theory of Knowledge."

THE MEMOIRS OF RAMAKRISHNA.

Published by Ramakrishna Vedanta Math, 19-B, Raja Rajkrishna Street, Calcutta, pp. 437. Price Rs. 3-8.

Professor Mahendranath Gupta, popularly known as M., has immortalised himself by recording the words of Sri Ramakrishna in his Bengali book *Kathamrita*, which has become a classic in religious literature. The book has been the source of inspiration to thousands of religious-minded persons irrespective of caste and creed, and has awakened in innumerable souls aspirations for a higher life. The original book is complete in five parts. The Ramakrishna Math, Mysore.

has brought out an English translation of a large portion in two volumes, entitled "The Gospel of Sri Ramakrishna". An English translation of the fourteen chapters of the original Bengali book came out from the Vedanta Society, New York, in 1907. The book became at once popular and was translated into several European languages. The present book is a reprint of the American edition. The book has been nicely edited, and contains valuable introduction from the pen of the late Swami Abhedananda, a disciple of the Master. We have no doubt it will do much good to many English-knowing readers who cannot get direct access to the inspiring Bengali book.

YOGIC ĀSANAS. By V. G. RELE, L.M.S., F.C.P.S. Published by D. B. Taraporewala Sons & Co., Hornby Road, Fort, Bombay. Pp. 113. Price Rs. 3-12 As.

The primary object of the book is to impress on the reader the unfavourable effects of the vicissitudes of middle life and the bracing influence of Yogic Āsanas on body and mind when practised as a means of physical culture. It is both a very rational and physiological exposition of the ancient system of Indian yogic physical culture. The first two sections of the book give the reader an intelligent account of the essential features and practical applicability of the various Āsanas and of the sequence of causes that deteriorate health in middle life. Sixteen Āsanas in all, have been included in the next section. The physiological interpretation of each Āsana is given first, and then, the technique of performing the Āsana is clearly explained. There are as many as 44 illustrative poses given by the author himself, and these go to enhance the value of the book. Dr. Rele has very rightly tried to remove any apprehension of psychic or other mysterious powers that are popularly associated with these Yogic Āsanas. The book will prove a useful guide to all those who desire to learn and practise these Āsanas with a view to improve their body and better their health.

THE GOSPEL OF ZOROASTER. By BHAI MANILAL C. PAREKH. Published by Sri Bhagwat-Dharma Mission (Harmony House), Rajkot. Pp. 338. Price Superior Rs. 4/-, Popular Rs. 3/-.

The author calls himself a religious teacher and author, and has a number of books, both in English and Gujarati, to his

credit. He says that he was acquainted with the Gathas only three or four years before he wrote this huge volume. And coming to know of the almost "universal ignorance" about Zoroastrianism among his own sect of people, he has tried to collect in this book, the "memorable things and sayings" concerning Zoroaster and his Gospel. As his acquaintance with the doctrines and practices of Zoroastrianism is limited, the author has mostly confined his subject matter to the contents of the Gathas. The treatment is not scholarly, but it gives a general idea about the teachings of the Prophet of Iran.

SRI MAHARSHI. A SHORT LIFE-SKETCH. Published by Niranjanananda Swamy, Sarvadhikari, Sri Ramanasramam, Tiruvannamalai, South India. Pp. 58. Price As. 10.

This is a lucid and brief biographical account of Sri Ramana Maharshi, the well-known saint of Arunachala. The life of the saint is full of graphic accounts of the early struggles he had to meet with and the stern austerities he had to practise. The book is profusely illustrated containing about 120 pictures associated with the remarkable life of the Maharshi. Written in simple English by a devotee who had intimate contact with the saint, this short life-sketch is of absorbing interest.

INDIA SPEAKS. EDITED BY B. KOYAL, M.A. Published by S. K. Lahiri & Co., Ltd., College Street, Calcutta. Pp. 105. Price Re. 1.

Generally, good oratory and political leadership go together. The book under review is an anthology of specimens of oratory, being selections of speeches by various Indian political leaders many of whom are still with us to-day. The object of the Editor of this series is to arouse interest in the methods of Parliamentary debate especially among school students. Educationists are still divided in their opinion as to whether students should take part in day to day politics of their country. A limited acquaintance with state and political matters is no doubt essential to the growth of true citizenship.

In his introduction the Editor gives very practical hints on the principles of public speaking such as fluency, diction, grammar, preparation and gesture. Altogether 89 selections have been included and the pieces have been so arranged as to give the reader an idea of the gradual development of political ideas in our country. The well-known

speeches of Brutus and Antony from Shakespeare's *Julius Caesar* have been quoted as models of mob or platform oratory. The book will prove helpful to students interested in literary and debating activities.

PHILOSOPHY OF THE SELF (OR A SYSTEM OF IDEALISM BASED UPON ADVAITA VEDANTA). By G. R. MALKANI, DIRECTOR, INDIAN INSTITUTE OF PHILOSOPHY, AMALNER. Pp. vi+218+iv.

This book is the fruit of Prof. Malkani's twelve lectures delivered at the Indian Institute of Philosophy in 1938-'39. As its sub-title indicates, it expounds the system of Advaita, not in the classical Indian style, but "in an independent way." The methodology is Western, and is patterned after the Idealistic tradition, though the author differs from Idealism in many respects. He gives reasons, no doubt, for his conclusions. But he takes care to point out in his Preface that mere rationalism is barren, that reasoning is not the whole thing in philosophy, and that 'perception of the truth is more important than rational explanation.'

Chapter VII entitled 'Reality as Subject' may be regarded as the central part of the whole book. Reality is the Self or Subject. It is not known, nor is it unknown. It transcends thought, but is immediate to intuition. It is the whole reality; for it includes and transcends all. "Ultimate reality can only be conceived under the category of the pure subject" (p. 91). The self is the true infinite. It is self-revealed. It is knowledge. There are grades of subjectivity; but the highest is that where there is no distinction between being and knowledge. The last chapter of the book discusses the important problem of the relation between the Individual and the Absolute. The Advaita theory is maintained through a criticism of the various views offered in the West. While all the schools of Western thought, whatever be their differences, hold that the individual is not the Absolute, Advaita is unique in saying that the so-called individual is no other than the Absolute—"That thou art".

It is beyond the scope of the present review to go into the details of the Advaita doctrine. Prof. Malkani has developed his theme in a way which will readily appeal to all those who are acquainted with Western modes of thought, though we feel he might have made a more direct use of Eastern sources. But one advantage this

method undoubtedly has, i.e., non-knowledge of Sanskrit will be found to be no bar to understand the Advaita position. The learned writer has developed his arguments with clarity and penetration. We recommend this work to all students of philosophy.

PROF. T. M. P. MAHADEVAN,

M.A., PH.D.

THE SOCIOLOGY OF RACES, CULTURES, AND HUMAN PROGRESS. By DR. BENOY KUMAR SARKAR, M.A. (Cal.), VIDYA-VAIBHAVA (Benares). Published by Chuckervertty, Chatterjee & Co., Ltd., 15, College Square, Calcutta. Pp. 410. Price Rs. 7.

Prof. Benoy Kumar Sarkar is a well-known writer on Sociology, Ethnology, History, and Political Economy. He is one of those rare scholars whose researches are based on a thorough acquaintance with world-literature and whose untiring efforts in the cause of the country's cultural regeneration have contributed not a little towards a rapprochement between Eastern and Western races in various spheres of life. The present volume is a collection of interesting and inspiring essays and lectures delivered by the author from various platforms in Europe and America during several years of travel and study. Though the essays have been gleaned from several magazines and periodicals there is an underlying unity throughout the work.

The book is divided into five broad sections. The *Leitmotif* of the volume, according to the author, is to be found in the first section entitled "The Futurism of young Asia"—viz., "war against colonialism in politics and against *orientalism* in science." The next section is a detailed comparative study of the national ideals and socio-political thought-currents of the East and the West. The third section is devoted to the treatment of the evolution of the cultural awakening in China. The last two sections are of particular significance to Indians as they deal with the political renaissance in young India from the memorable year 1905 as also with the glories of Hindu culture in contrast with what many Western writers have unjustly and fallaciously misrepresented as facts of Indian social life and history. The book is replete with stimulating essays, and many new historical and other facts have been presented in a lucid and intelligent form. Its get-up is excellent.

and contains an exhaustive index. It is bound to interest every student of political and cultural history.

WHAT IS HINDUISM? By D. S. SARMA, M.A., PRINCIPAL, PACHAIYAPPA'S COLLEGE, MADRAS. Available at all Book-sellers in Madras. Pp. 136. Price Re. 1-8 As.

This charming book is a companion volume to *The Primer of Hinduism* by the same author and gives a lucid exposition of Hindu religion and philosophy within a short compass. The book has been written with the idea that it may be useful as a text book for college classes. Therefore the author has been careful to see that no sectarian or polemical views are included in the book. The author's attempt to present a bare outline of all the relevant portions of Hinduism in all its phases has proved very successful. The topics dealt with are: Hindu Scriptures, Hindu Rituals, Hindu Ethics, Hindu Sādhana's and Hindu Philosophy. Though the author has tried to follow the most orthodox method of presentation, every one will appreciate his broad liberal views and tolerance of spirit. We recommend this useful book to every one who wishes to understand the essentials of Hinduism without going into technical details.

THE GITA: A CRITIQUE. By PROF. P. NARASIMHAM, M.A., L.T. Published by the Huxley Press, Madras. Price Rs. 2-8 or 5s. Pp. 270+V.

The book under review is a critical study of the Gita in the light of modern thought. It is not a commentary but a critique as the author himself calls it. The author who is a retired professor of philosophy has tried his level best to make a buoyant and balanced criticism from the standpoint of modern outlook. Sanskrit Text is omitted and only English rendering of almost all Shlokas is given except the first chapter, of which a short summary is added in place of translation. There are explanatory notes in the form of discussions and remarks on difficult textual portions, and a note on Karma with errata is appended. "The abiding worth of the Gita," remarks Prof. Narasimham, "is in the exposition of the highly developed views of

the Hindu Mind on the great problems of human life which have determined the cultural tone of our civilisation for thousands of years. To consider these views as varieties of philosophic opinion and examine them from a commonsense point of view is the only object of this study." It may be said to the credit of the author that his avowed object has been considerably successful.

Here and there the author has made some stray observations about the Gita which are uncharitable and unwarrantable. In the foreward he remarks that the value of the Gita lies entirely in the Upanishadic quotations it contains. How far this observation is true and tenable is open to doubt. In the colophon at the close of every chapter the Gita is called an Upanishad and in the Dhyāna it is said to contain the essence of the Upanishads, meaning thereby that the Gita and the Upanishads agree in the Advaitic conclusion that Jiva and Brahman are essentially one and the same, which the author also admits. But there are many more things in the Gita such as Avatāravāda, synthesis of four Yogas and Nishkāma Karma, etc., which are not boldly outlined in the Upanishads.

It appears to the author that to one, unbiassed by tradition, the whole Gita episode would appear to be quite artificial. He also does not care to believe "that Sri Krishna could have set about expounding an elaborate philosophy at the very nick of time when the first shot was about to be fired." We do not find any absurdity in the Gita episode, for at the sight of death great problems of life rise in the mind for solution. It is said of Marcus Aurelius, the Roman Emperor, that before going to an internecine war in which unfortunately he lost his life, he invited to his palace all the philosophers of his metropolis and held with them serious discussions on philosophy for three days consecutively. The author's remarks about the date and interpolation in the Gita are naive statements for which no arguments have been advanced by him.

The Gita alone of all scriptures can boldly stand the challenge of higher and historical criticism as it is founded on the firm basis of absolute and universal Truth of Advaita Philosophy.

NEWS AND REPORTS

SWAMI VIVEKANANDA'S BIRTHDAY

The birthday of Swami Vivekananda falls this year on the 31st of January.

SWAMI VIRAJANANDAJI'S TOUR IN NORTH AND WEST INDIA

Srimat Swami Virajanandaji, President of the Ramakrishna Math and Mission, recently returned from a short tour in some of the centres of the Order in northern and western India.

Leaving Shyamalatal on October 28, the Swami came to Kankhal via Almora. From Kankhal he went to Delhi and Brindaban. He reached Bombay on November 18, and was received by several distinguished citizens and devotees. On November 22, the Swami gave a talk in the Ramakrishna Mission Library Hall. The Hall was full, and the Swami's reminiscences of the great Swami Vivekananda were highly entertaining. He also met several other distinguished citizens in a private party.

On November 28, the Swami was given a public reception at the Sir Cowasji Jehangir Hall, where the Mayor of Bombay presided. Among those present were Mr. B. G. Kher,

Sir S. S. Patkar, Hon'ble Mr. Justice K. C. Sen, Mr. S. A. Brelvi, Mrs. Sophia Wadia, Mr. F. J. Ginwala, Prof. V. G. Rao, as well as several other leaders of different societies and institutions. The Swami gave a very suitable reply to the address of welcome presented to him. His presence in the Ashrama created great enthusiasm among the devotees. Every day a crowd would gather round him in the mornings and evenings to hear him talk on religious subjects.

The Swami left Bombay after a stay of nearly two weeks. He finally reached Belur Math on December 16, visiting Poona and Nagpur on the way.

Everywhere the Swami left a deep impression and helped a number of people spiritually, initiating some and instructing others. The tour has also interested a large number of persons in the ideas and ideals of the Mission.

BURMA

His Excellency the Hon'ble Sir Archibald Douglas Cochrane, G.C.M.G., K.C.S.I., D.S.O., Governor of Burma, performed the opening ceremony of the Nanigram Jagannath and Nanigram Jamnadas Maternity Ward attached to the Ramakrishna Mission Hospital, Rangoon. The Mission Seva-

shrama Hospital is the second largest hospital in the whole of Burma. The new Maternity Ward while adding to the beneficent activities of the Sevashrama will prove a boon to the poor mothers of Rangoon.

SWEDEN, FRANCE AND ENGLAND

Extracts from a letter received from Swami Yatiswarananda, one of the missionaries sent by the Ramakrishna Mission to preach the Vedanta in Europe.

Stockholm, Sweden, 20-10-39

In summer I had been on a trip to the land of the midnight sun in Norway, and then came to Stockholm. I gave a series of lectures on Vedanta at the invitation of the local Theosophical Society, and have been holding regular classes there and also else-

where. There is good scope for spiritual service in this country. A little substantial work has already been done, and there is promise of further expansion. So I propose to stay on in this country until better times prevail in Europe. I have known here a good number of fine souls who naturally wish that I should stay as long as possible. The Lord in His infinite mercy is making things easy for me. Work of spiritual construction has to be done, when the process of destruction is going on in Europe!

I wished to go to America just on a visit and not for settling there for work. As I see, I am not allowed to leave Europe where there is plenty to do. Let the Lord's will be done.

Swami Siddheswarananda gave a series of excellent lectures in French at Geneva and is now in Paris. Swami Ayyaktananda is in London. Swami Nikhilananda and some other Swamis in America have invited all the three of us to go there in case of diffi-

culty. I do not think any of us would be going now. There is no war in Sweden, but no country in Europe is really safe. For doing a great work a little risk is to be taken. Besides, our life and death rest with the Lord.

The work at the Hague was a good success. I was planning to go there early in 1940, but do not know if I would succeed.

(Sd.) YATISWARANANDA.

MAURITIUS

The Hindus in the island of Mauritius number over two and a half lakhs. In response to their request, the Headquarters of the Ramakrishna Mission in India deputed Swami Ghanananda to proceed to Mauritius and work for the social and spiritual welfare of the Hindus and others in the Island. The Swami has served as a member of the Working Committee of the Mission and was also for some years in charge of the Mission work in Ceylon. He landed in Mauritius on the 20th July and was given a rousing reception by the Arya Sabha and the public. On the 30th July, the Hindu Mission Committee of Port-Louis

presented him with an address of welcome, in the course of which they said that with the Swami's advent a new era had dawned on them which would soon witness a general awakening and regeneration among the Hindus in all spheres of life. They also said that besides the varied benefits they hoped to derive from the Swami's teachings, there was no doubt that his presence there, will afford them that living touch linking them with their past and all its multitudinous glories which must needs awaken in them that national pride so indispensable for upholding their own culture and religion.

STRAITS SETTLEMENTS

A new branch of activity under the name of the Youngmen's Cultural Union has been started by the Ramakrishna Mission, Singapore. The aim and ideal of the Union are to cultivate the spirit of toleration, sympathy and mutual understanding among the younger generation and to promote their physical, mental and spiritual well-being. In keeping with the Universal Spirit of the Mission the membership of the Union will be open to all interested youngmen irrespective of caste, creed or nationality.

Periodical lectures and debates on cultural

subjects have been taken up as the first step. The inaugural meeting of the Union was addressed by Swami Bhaswarananda, the Head of the centre. The Swami who was mainly responsible for the formation of the Union, dwelt in his address on the need of cultural unity among different races and nations in the modern age. He opined that behind the apparent varieties of life there was a great deal of oneness, uniformity and unity at the core which should form the basis of mutual understanding and sympathy.

SWAMI ABHEDANANDA MEMORIAL MEETING

We have received the following account of the thoughtful address delivered by Mr. B. C. Chatterjee, Bar-at-Law, on the occasion of the meeting of the citizens of Calcutta for devising ways and means of perpetuating the hallowed memory of the late Swami Abhedananda.

LADIES AND GENTLEMEN,

I thank you from the bottom of my heart for the signal honour you have done me by putting me into the Chair at this representative gathering of Calcutta citizens where we have met to pay our homage to the memory of a great son of Bengal. I

have to make the humiliating confession that I had not the privilege of knowing Swami Abhedananda personally. But I have had the privilege of going through his works—perhaps a better way of knowing the essential part of a man than mere personal acquaintance enables one to do. And those who have known him through his works will all agree that he was a man of ripe scholarship; a thinker and a philosopher of a high order: and what attracts me most to him is the fact that he was a fearless and at the same time successful champion of Indian thought.

But the persistent vision of Swami Abhedananda, that rises before my mind's eye is the vision of him standing side by side with Swami Vivekananda—comrades in arms, twin soldiers of the Indian spirit, out to conquer the world. I am using no language of exaggeration when I say that these two men are the two greatest conquerors India has sent out in the modern era. I am using the word 'conqueror' in the sense in which it has been consecrated in Indian history. India has never suffered from land-lust in the course of her long and variegated history; but it has been her mission from age to age to send forth the chosen of her children to the great world beyond to conquer the souls of men and women. And it is on that historic mission that she sped forth Vivekananda and Abhedananda to far-off America.

Well, ladies and gentlemen, we have learned from our childhood's days that, Columbus discovered America. Yes, he discovered the body of America. But these two spiritual sons of Paramahansa discovered the soul of America—a discovery of far deeper import! Scholars tell us that it was Bengalees who carried the message of Buddhism to Thibet, China and Japan. It was your forefathers, ladies and gentlemen, who illumined the faces of the children of those lands of the Far East with the light of Gautama's awakening. As I have said, it was the same mission of quest and conquest that took our heroes to America. The task before them however was far more difficult than the one which had confronted the Bengalee devotees of the Lord Buddha. Vivekananda and Abhedananda went out as members of a subject race, from a conquered land, whose civilisation had been continuously misrepresented for years and years before the Western world as being nothing better than a bundle of

superstitions. But the light that could never fail lit up the pathway of their spirits—the light from the divine countenance of their *Guru*. And so the faith that they bore within them, renovated, as it had been, by passing through the filter of Ramakrishna's soul, made its way into the heart of America, and produced an undreamt-of union of the human spirit in the world's most ancient and most modern civilisations.

Historically, Vivekananda was the first to go to America and electrify its soul with the message of his *Guru*. But he lost little time in summoning his brother, Abhedananda, to his side to fertilise and bring to fruition the seed of the Master's thought which he had planted on the soil of the American mind. And we all know, ladies and gentlemen, how this heroic son of Bengal responded to that call, and went across the seven seas to the continent of America to tend and nurse that seedling of Vivekananda's sowing and make it grow from more to more. One feels overwhelmed as one thinks of the lion-hearted courage of these two spiritual brothers. Alas! that the last of them too is taken from us. Our minds instinctively go back to him this evening; the thought of his high-souled endeavour, his titanic struggle in that alien land, for twenty-five long years, to make his Master's voice heard, understood and respected by its men and women, fills us to the brim to-night with the spirit of love and adoration for him, with the remembrance of all he signified, and all he stood for. Mother Bengal cannot hold back the tribute of tears welling up in her eyes at the thought of the deep bereavement she has suffered in the passing away of her beloved Abhedananda.

What sustains us at this hour is the memory of the marvellous success he achieved in that far-off land, of the fact that he penetrated the thinking mind of America through and through with the evangel of Ramakrishna. Take any American journal of repute reviewing any one of his many works. You would unfailingly catch a deep note of appreciation of Abhedananda's presentment of his Master's message, and oftener than not a deeper note of acceptance.

It only remains to add that the seedling of Vivekananda which Swami Abhedananda tended through the whole quarter of a century, manuring it with his heart's blood

and spirit's oblations, has grown up into a vigorous sapling which now stands four-square to the wind, and stands up to the Western world, fearless of blight or blasts.

There are many gentlemen here who will enlighten you about the different aspects of the life and teaching of Swami Abhedananda.

I will just add a word or two more by your leave. You must have noticed that increasing trend in Western thought in favour of enthroning "intuition" over the dismantled body of "intellect." Now this new orientation of the mind, of the West—quite a revolutionary reaction from the intellectualism of 19th century philosophy and science—can be traced to the seed of their Master's thought which Vivekananda and Abhedananda cast over the continents

of Europe and America. Men far greater than myself have testified to this fact.

Remember this also. The modern Indian owes everything that is reputable in his constitution to the teachings and preachings of these two men. Every aspect of our life derives from them. I have dwelt in detail on this topic on other occasions, and shall not therefore do so ever again. If you but think a little seriously, you will realise how the very air you breathe is perfumed with their presence.

Well, ladies and gentlemen, let us bow our heads in reverence, in love, in affectionate remembrance of this great son of our country whose loss we all mourn, but whose memory shall remain like an aroma in our heart of hearts, and which none of us shall ever let die.

THE RAMAKRISHNA MISSION SHISHUMANGAL PRATISHTHAN

The Ramakrishna Mission Shishumangal Pratishthan, which stepped into the eighth year of its existence in 1938, is a new type of Maternity Hospital which differs from others in doing not only curative work but in rendering *preventive* service also. Besides educating women about the vital need of adequate maternity and child-care, it provides (1) antenatal care to expectant mothers, (2) hospital and domiciliary maternity service to registered cases, (3) post-natal care to children up to school-going age, and (4) training in midwifery and obstetrical nursing to deserving women of good families. All these services are rendered free of charge to poor people. Thanks to its valuable services, the institution has won universal admiration and grown into one of the most popular and useful maternity hospitals in the city.

During the period under review the number of antenatal cases treated was 5,820 including repeated cases, the number of hospital confinements, 924, home confinements, 142, and the number of children receiving post-natal care, 2,459. Altogether 24 pupils have been admitted for training uptil now, of whom 12 have passed and joined the staff of nursing of the Institution and the rest are still under training.

The Institution was shifted to its new premises on June 1, 1939. The new home

is commodious and well-ventilated and is located at 99, Lansdowne Road, Calcutta. It accommodates 50 beds, including 8 cabins, an outpatients' block and temporary quarter for the resident staff. Provision has been made for expansion so that ultimately it can accommodate 150 beds and house 60 nurses.

The maintenance charges of the Institution have come up to about Rs. 30,000/- annually and are rapidly increasing with the expansion of work. Less than half of these charges is met by the Corporation and Govt. grants; for the balance it has to depend on uncertain sources of income, such as voluntary contributions, fees and cabin rents from patients. As a large number of patients are confined or treated free of charge this model institution deserves the sympathy and help of the large-hearted men and women of India in its endeavour to reduce the appalling mortality of mothers and babies to a minimum.

Donors desiring to perpetuate the memory of near ones may do so by donating the cost of a room (Rs. 2,000/-) or by endowing the cost for the maintenance of a bed (Rs. 5,000/-).

Donations and contributions may be kindly sent either to the Secretary of the Institution at 99, Lansdowne Road, Calcutta, or to the Secretary, Ramakrishna Mission, Belur Math, Howrah.

AN APPEAL FOR FAMINE RELIEF IN DHRAFA THANA

Nearly half of Kathiawar is affected with famine conditions this year. Dhrafa Thana, which consists of thirty scattered villages on the border line of Nawanagar, Porbandar and Gondal States, is one of the most affected areas in the Western Kathiawar Agency. Petty Talukdars, poor agriculturists and labourers form the bulk of population of this Thana. As the rainfall was very deficient last year and there is a great scarcity of rain this year, it has not been possible to raise any crops or grow any fodder and even wells for drinking water in many villages are getting dry. Under such circumstances, people have been reduced to a state of utter helplessness in maintaining their families and cattle. Many cattle have died and those which are living are very likely to die if no timely help for their protection is forthcoming. Many families have begun to show signs of half-starvation.

2. Feeling the necessity of adopting relief measures in the Thana, the Agency authorities have invited co-operation of the Ramakrishna Ashrama, Rajkot, for organising and conducting relief activities. But it is not possible to adopt full measures of relieving the distress of the people and the dumb cattle without sympathetic co-operation of the generous public. The Ashrama authorities have, therefore, formed a local Advisory Committee with official and non-official members having the Political Agent, Western Kathiawar Agency as its patron. The Political Agent has also kindly given his personal note which has been reproduced below.

3. The work of giving gratuitous relief in the form of distributing grains to the poor, old, decrepit and invalid persons has already been undertaken. Arrangements have also been made for giving taqavi loans to the cultivators and steps are being taken for deepening old wells and sinking new ones.

4. The Committee has contemplated to take the following measures for which public help is badly needed :—

- Gratuitous relief on a larger scale ;
- Opening of cheap grain shops ;
- Distribution of clothes, blankets etc. in winter ;
- Distribution of medicines; and
- Opening of cattle camp.

The Committee feels the necessity of starting the above-mentioned relief activities as soon as possible. So it appeals to all benevolent persons and charitable Societies to stretch their helping hands to this noble cause. All contributions will be thankfully received and acknowledged at any of the following addresses :—

1. President, Ramakrishna Ashram, Rajkot, Kathiawar.

2. President, Ramakrishna Mission Ashram, Khar, Bombay 21.

3. Secretary, Famine Relief Committee, Dhrafa, Kathiawar.

(Sd.) SWAMI ATMASWARUPANANDA,
President.

DHRAFA FAMINE RELIEF COMMITTEE.

The Dhrafa Thana area is one of the worst-hit areas in the whole of Kathiawar. It forms part of no big State, can draw on the resources of no wealthy administration, contains no citizens of substance. The Ramakrishna Mission have already started work here at my urgent request and have already rendered invaluable aid. I earnestly commend this appeal for the relief of real distress.

(Sd.) A. J. HOPKINSON,
Political Agent,
WESTERN KATHIAWAR AGENCY.

RAJKOT,
9th November, 1939.

PRABUDDHA BHARATA

VOL. XLV

FEBRUARY, 1940

No. 2



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

“Arise ! Awake ! And stop not till the Goal is reached.”

GOSPEL OF SRI RAMAKRISHNA

2nd January, 1884. In the temple of Mother Kali at Dakshineswar.

Some devotees, Rakhal, Latu, Harish, Ramlal and M. are staying with Sri Ramakrishna.

It is 8 o'clock in the afternoon. Mani is coming from the direction of the Bilva tree towards the room of Sri Ramakrishna to see him. He finds him seated with a Tantrika devotee on the semi-circular verandah to the west of his room.

Mani comes and prostrates himself before Sri Ramakrishna. The Master bids him take a seat by his side. While talking to the Tantrika devotee the Master appears to give some instructions to Mani also. Srijut Mahim Chakravarty has sent the Tantrika devotee to see Sri Ramakrishna. The Tantrika devotee is dressed in an ochre cloth.

Sri Ramakrishna (to *Tantrika devotee*): To drink nectar from vessels

of skull forms a part of these Tantrika Sadhanas. That nectar is called Kârana-bâri. Is it not so?

Tantrika : Yes, revered sir.

Sri Ramakrishna : I cannot even touch wine.

Tantrika : Divine joy is spontaneous with you; when that is attained nothing else is required !

Sri Ramakrishna : Again, you see, even telling of beads and religious austerities have lost their attraction for me. Of course, an under-current of the thought and contemplation of God ever flows in the mind. Well, what are those esoteric circles in the body?

Tantrika : Yes, revered Sir, they are analogous to various sacred places. In each centre dwell Siva and Sakti. They are not visible to the physical eyes nor can they be detected by dissection.

Mani is listening to all this in silence. Sri Ramakrishna gazes at him while enquiring of the Tantrika devotee about something.

Sri Ramakrishna (to Tantrika devotee): Well, can one attain realisation without being formally initiated by the Guru?

Tantrika: Yes, through faith, faith in the words of the Guru.

Sri Ramakrishna (turning to Mani and hinting to him): Faith!

The Tantrika devotee has left. Now enters Sriji Jaygopal Sen. He belongs to the Brahma Samaj. Sri Ramakrishna is talking to him. Rakhal, Mani and other devotees are sitting beside. It is afternoon.

Sri Ramakrishna (to Jaygopal): One should not cherish any hatred towards anybody or any creed. People, irrespective of their faith either in a personal God, or God without form, are all proceeding towards Him. The man on the path of knowledge, the Yogi and the devotee are all invariably engaged in search of Him. The man of knowledge calls Him Brahman, the Yogi gives Him the name of Atman or Paramatman, while the devotee looks upon Him as his Lord. Again, it is said, "The Lord is eternal and so is His servant, the devotee."

Jaygopal: How are we to know that all paths are true?

Sri Ramakrishna: Any one path, if followed rightly, will lead to Him. Then one can know the truth of the other paths also. Just as one having reached the roof by some means or other, may come down by a stair-case made either of wood or brick, or with the help of a bamboo or even a rope.

Through His grace the devotee can know everything. You will know everything, if once you can reach Him. Somehow or other the owner of the

house has to be seen and talked to once; then he himself will tell you how many garden houses and tanks he has got, and how much Government paper he owns.

(The way to God-realisation)

Jaygopal: How to secure the blessings of His grace?

Sri Ramakrishna: You are to chant His name and sing His glory all the time, and give up, as far as possible, all thoughts of worldly things. With much hardship you are irrigating your land for cultivation, but all the water is leaking out through the hole on the ridge, thus rendering futile all your labour at irrigation.

Earnest longing for God comes when the mind is purified and attachment to worldly objects is shaken off. Then alone your prayer will reach God. If the telegraphic wire is of an impure stuff and if there is leakage in it the message does not reach its destination.

Consumed by an earnest longing for the realisation of God I used to shed tears in solitude and burst out crying "O Narayana! Where art Thou" Thus I cried till all outer consciousness was lost and the mind was completely merged in the thought of the Infinite.

How to attain Yoga? It is attained when the telegraphic wire of the mind is purged of all its impure stuff and is rendered free from leakage. Absolute detachment from worldly objects is what is required.

No desire should be cherished in the mind. If there is desire behind devotion it is called Sakâma or polluted by desire. Devotion free from desires is called Ahetuki or spontaneous. Whether you love me or not I love you all the same; this is spontaneous love or love without any cause or reason.

The gist of the whole thing is this—

to love Him. When love is intense the Lord makes His appearance. The love of a chaste woman for her husband, the affection of a mother for her son, and the attachment of a worldly man to his possessions—a combination in one of the

intensity of these three results in the realisation of God.

Jaygopal is attached to the world. Is this why Sri Ramakrishna is imparting these instructions required for his enlightenment?

LETTERS OF SWAMI TURIYANANDA

Brindaban, 20th January, 1903.

My dear U—,

Your affectionate letter came to hand a few days ago. It was redirected to me here from the Math. I have been living here for about two months. I left the Math nearly four months ago and visited some holy places on my way. This place is about one thousand miles from the Math. Here was born Sri Krishna, the divine teacher and preacher of Bhagavad Gita. This is considered one of the greatest pilgrimages of the Hindus. I am feeling much better here, though not quite well yet. I hope the new Swami has become old with you all by this time. You must be enjoying his company and teaching to your profit. I am glad you all kept up the meditation at Dhira's all this time and continue it still regularly. May Mother bless and you all her dear children, and may She give you understanding to discern things as they really are and not as they appear to be. Be strong, U., and do not depend upon what this or that one would say about you, but consult the Mother within and act according

to Her dictates. Be sure whatever binds is not of Mother and that which makes one free is of Her. Abide by the same with your whole heart. Have no private selfish end but have sincere love for truth and piety and Mother shall speak from within you. How are you getting on, U., flaming upwards? Are you becoming "butter", or spending your time and energy in social nonsense? Never let go your Ideal, but hold on to It with a firm grip and you will be led rightly to the goal which is the one and same for all. You must not ask me questions like one you have asked me in your last letter. I always like to see Mother in all. You know that. Kindly remember me to all Mother's children there. I have received kind letters from many, but I am sorry I cannot write to all of them, but nevertheless do remember them all. My best wishes and love to all. Kindly convey my loving regards to your mamma. With best wishes and love to yourself as ever,

Yours in the Mother,

Turiyananda.

THE SOUTHPORT CONVENTION OF RELIGIONS

Referring to his four English disciples, Captain J. H. Sevier, Mrs. Sevier, Mr. J. J. Goodwin and Miss Margaret E. Noble who later on became the

Sister Nivedita, Swami Vivekananda used to say that they were the fairest flowers of his work in England. Swamiji visited England in 1895 and 1896 and

spoke on Raja Yoga and Jnana Yoga, approaching religion from the philosophical and psychological aspects. Mr. and Mrs. Sevier attended Swamiji's lectures, found in his teachings just the philosophy of life they wanted and in Swamiji just the teacher they wanted. They offered to go with him to India, to know more of his spiritual realisations and assist him in his great work. They sailed with him on his return voyage and accompanied him in his triumphal tour from Colombo to Almora. Mr. and Mrs. Sevier helped their teacher to realise his cherished object of establishing a monastery in the Himalayas. When the Prabuddha Bharata came to its Himalayan home, Mr. Sevier was made the Manager of the journal. All too soon this great soul passed away. It was in October 1900, Mr. Sevier shook off his mortal coil. In accordance with his wish, he was cremated in the Hindu style on the banks of the mountain stream that flows near the Mayavati Advaita Ashrama. "Mother", as she was lovingly called by Swamiji and other monks of the Order, continued to stay in Mayavati for several years and left for England a few years before her passing away. She helped in the founding of the Shyamalatal Ashrama, where the present President of the Ramakrishna Order spent several years in spiritual meditation and austerities. The Seviers are lovingly remembered not only by the members of these Ashramas but also by the inhabitants of the surrounding villages. We who live in the Mayavati Ashrama cannot but have deep love for this good Englishman and his saintly wife.

The indefatigable efforts of Mr. J. J. Goodwin, who acted as Swamiji's secretary ever since he first met him in New York, has made it possible to have a

record of the utterances and writings of the great teacher in seven sumptuous volumes. These volumes have inspired the youth of India and its outstanding leaders to labour for the regeneration of the motherland, they have brought Hinduism from mediæval obscurity to the limelight of the modern world, and above all they have helped to bridge the gulfs between nations, races and creeds. Swamiji's works are available not only in the principal Indian languages but also in many European languages: French, German, Spanish, Portuguese, Dutch, Swedish, Polish, etc. Mr. Goodwin who toiled hard following Swamiji like a shadow, recording his speeches, attending to his personal needs and serving him as a faithful disciple, passed away at a young age. The following lines from *Requiescat in pace* :

"Thou helpful one ! unselfish e'er on earth,

Ahead ! still help with love this world of strife,"

show how deeply Swamiji valued the unselfish devotion of this disciple. At another place referring to Goodwin and Sevier, Swamiji says, "The cause has already two martyrs. It makes me love dear old England and its heroic breed. The Mother (referring to God, the Divine Mother of the universe) is watering the plant of future India with the best blood of England. Glory unto Her !"

* * *

Sister Nivedita by her literary work raised the Mission's prestige in that direction. Her deep insight into the religion, art and history of her adopted motherland revealed the soul of India to India's sons and daughters. She initiated the great task of Indianising modern India. The education of Hindu women received a new impetus from this tireless worker. C. Subrahmanya Bharati, the latest poet of Tamil-land

whose writings have roused up Tamilians from their slumber, claims Sister Nivedita as his Guru. The four English disciples are indeed the finest flowers of Swamiji's work in England. Besides these disciples, Swamiji had several English friends who, in various ways, helped him in his work and were benefited by his teachings. Swamiji's teaching the Jnana Yoga, the path of wisdom in its monistic form, in London, the hub of the British empire, has a deep significance.

* * *

"Monism is the philosophy of the intellect" (Dean Inge); it is the only philosophy that can stand the severest tests of reason and at the same time provide the necessary mental and spiritual discipline to enable man to rise above the limitations of creeds and live a really fruitful life. It is a philosophy that harmonises intense action with deep contemplation, a harmony very much needed by the present-day world. Many of the fundamental principles of monistic philosophy were discovered by royal sages like Janaka, who were busy men administering great kingdoms. The Bhagavad-Gita, one of the chief texts on which this philosophy is based, was delivered in a battlefield in the midst of intense action. Monism does not reject any creed, it envelopes and completes all creeds and sects. It leads its votaries from darkness to light, from hatred to love, from strife to peace, from weakness to strength and from death to immortality. A person can become a Doctor of Divinity in a few years' time by attending some lectures and passing some examinations; but in order to become a teacher of the Vedanta philosophy in its monistic form, one has to undergo severe intellectual and spiritual discipline extending over many years. The Sannyasin who retires from the world to give his whole time to the

investigation and study of this profound system of thought comes back with the priceless treasure and tries to share it with all seekers after truth. The amount which anyone may receive depends upon the capacity of the recipient. But, let it be remembered that even a little of this treasure is of immense value. Many poets and philosophers of the West have received this gift from Eastern sources and in consequence have become better poets and greater philosophers. This wisdom carries its benefit to men and women of all classes in all stations of life. The labourer who receives it will certainly be a better labourer. The statesman who goes through the Vedantic discipline will be a better statesman, his eyes will be opened, and his mind will acquire precision and foresight to steer clear of all manner of difficulties. India, the land of its birth, has not as yet received the full value of this philosophy, for it was lying hidden in monasteries and mountain caves. The credit of bringing it out and applying it to the manifold problems of life belongs to the great Swami, the prophet of modern India. Swamiji, the great Sannyasin that he was, desired to share this supreme treasure of monistic wisdom with the whole of humanity. He delivered his lectures on Jnana Yoga, more than four decades ago in London, the nerve-centre of a great empire. The seed has been sown, one does not know to what extent the plant will grow and bear fruit.

* * *

We are very happy to hear of the Vedanta movement in England and the part played by it in bringing together teachers of various faiths on a common platform. Southport as well as its Mayor and Corporation and all those who sponsored and organised the Convention of Religions deserve to be congratulated on the success they have

achieved in working out a great idea. In the present situation of the world, humanity both in the East and in the West stands in need of light and more light, blessed are they who act as torch-bearers for they shall certainly be remembered by a grateful posterity. All who are endeavouring to promote harmony and tolerance where there is strife and bitterness are certainly rendering the best service to generations yet to be.

* * *

Let us proceed to gather together some of the wise words and noble sentiments expressed at the Convention.

"We have to realise that what we call Western civilization—but which seems rapidly, in its worst features, becoming world civilization—is on the wrong track, that the vast strides which have taken place in material things have not been accompanied by a like progress in moral and spiritual development." "The time has come, when man, while still faithful to his lesser loyalties, to family, nation and creed, should recognise beyond and around these a greater loyalty to life and humanity as a whole." "We can no longer be content, to remain within the narrow watertight compartments within which our forefathers were confined." "In religion as in music, medicine, science and art, we must develop a world consciousness and world loyalty, recognising the process and purpose of religion to be one, though the methods and the languages of religions be diverse." "The purpose of any religious society should be to harmonise the discords of humanity by relating all its activities to the spiritual purpose from which alone they derive significance." "Unless a Christian becomes a true Christian, he cannot appreciate the tenets of any other religious philosophy." "It is not by emphasizing our intellectual differences and seeking for the mistakes

and failings of other faiths that we shall arrive at understanding, but by realising that our common spiritual heritage is God." "Only by a community of purpose can a true society be realised. In the absence of such a purpose, mankind remains merely an aggregate of individuals each seeking his own advantage." "God acts through the co-operation of man." We are seeking "a peace that already exists and not a peace that is to be." Let our aim be, "Co-operation, not Conflict, Construction, not Destruction; Peace and Harmony, not Dissension." Let us build "a truly human civilization based upon the spiritual conviction of mankind." "The main principles underlying all religions are love and service; love is the basis of life and love is God." Let us bring about "a spiritual link, a spiritual understanding between East and West." "Considering the number of intelligent, thoughtful, would-be spiritually minded people within the religions, and the knowledge and power at their disposal, they should be able to create a new order could they but speak with one voice."

* * *

A genuine desire for mutual understanding and closer co-operation between races and creeds seems to engage the best minds all over the world. The language of the soul is the only language that can bring about a common understanding among the nations of mankind. Religion unites, whereas denominations with vested interests, wrongly called religions, tend to create strife between communities and groups. It is high time for such religions to rise above their narrowness and discover the harmony that underlies all religions. Towards that end, conventions such as the one recently held at Southport are of great value.

Empires have as great a destiny to fulfil in the spiritual realm as in the material spheres of life. The chief city of a great empire may not rest satisfied with being the commercial centre of the world; it can aspire to a more glorious destiny; it can be the centre from which light will radiate to all parts of the world. Providence has brought together many cultural-units under the same flag. The best representatives of these various cultures should be drawn to the nerve-centre of the empire, if the empire

is to be a living organism. The institution of a professorship in Eastern religions at Oxford was a step in the right direction. Further steps should be taken by leaders of thought to establish at the centre closer and closer contacts with the various cultural-units and thereby prevent the onslaught of disruptive forces. The Southport Convention, let us hope, is the modest beginning of a future conference, more representative and wider in its scope.

VEDANTA AND SCIENCE

BY SWAMI NIKHILANANDA

[Swami Nikhilananda, leader of the Ramakrishna-Vivekananda centre of New York city, U.S.A., clearly points out that the *rapprochement* between Science and Religion can best be achieved by the cultivation of a Vedantic outlook.—Ed.]

The four cardinal points of the Vedanta Philosophy are the Oneness of Existence, Divinity of Man, Unity of God and the Harmony of Religions. The entire universe is one, not only as a stretch of matter or idea, but also as indivisible spirit. The multiplicity of names and forms, created by our ignorance, vanishes at the dawn of Divine knowledge. The cherished treasures of human progress, such as love, sympathy, unselfishness and other ethical principles, can be explained only from the standpoint of this unity. Otherwise there is no room for fellow-feeling in a world of multiplicity, governed by lifeless natural laws. This unity comprehends all objects, animate and inanimate, as well as men and angels.

Man is divine by nature. Human soul is eternal, infinite, indestructible, immortal, the embodiment of knowledge, love, freedom, goodness and beauty. It is unsullied by sin and unsmitten by our physical weakness. This is a tre-

mendous assertion. Science has taught the Westerner that man is but a tiny speck on the twisted surface of a burnt-up star. He has neither a past nor a future. A Plato or a Christ, or a Beethoven or a Caesar is but the conglomeration of atoms driven by a blind and mechanical force across the empty canvass of space. Christianity has taught them that man is born in sin and shaped in iniquity. Only the chosen few can lay any claim to the happiness in heaven. Psychoanalysis, the latest fad of the modern times, reduces the soul to a mere bundle of inhibited and repressed tendencies. In society, man or woman without money or beauty is as good as a corpse. To the West, holding such a pessimistic view of life, the Vedanta proclaims the divine nature of man. Either as created in the image of God, or as His spark, or as one with Him, the essential nature of man can never lose its perfection. There is no such thing as sin that can

change the quality of the soul. The wicked action of a man may impose a veil upon his divine nature but can never destroy it. God exists in us as *potentia* and *possibility*. An action is called *good* or *moral* that helps us to rediscover this hidden divinity. And an action is *immoral* or *bad* which conjures up before us the appearance of the manifold. The experiences we gather at the physical, mental or aesthetic level do not belong to our real soul. They may be called at best a mixture of truth and falsehood. Through this inscrutable ignorance we behave as if we were corporeal beings. We have hypnotised ourselves into thinking that we are imperfect and limited and that we exist in time and space, subject to the law of causation. The aim of religion is to dehypnotise us and make us aware of our divine heritage.

God is one and indivisible. The different gods of religion and mythology are but different aspects of the Absolute as comprehended by finite human minds. The Father in Heaven, Just and Moral Governor, Eternal Spirit, Nirvana or extinction of desires, Light, Law etc., are but different facets of the one God-head. He is all these and infinitely more than the human mind can think of. The God that is defined as the goal of different religions is only the highest reading of the Absolute by the finite human mind and expressed through imperfect human language.

The greatest contribution of the Vedanta Philosophy to the modern world, torn by theological quarrels, is the harmony of religions. One's heart sinks in despair to see so much intolerance and oppression all in the name of religion which prescribes love and understanding for its adherents. As religions multiply, hatred also increases in proportion. Alas, we have today plenty of religions in the world to hate one

another, but not enough religious spirit, to love one another. To such a bigotry-ridden world, Vedanta preaches the efficacy of all religious paths, to reach in the end, the same goal. All great and ancient religions have come to stay. Each of them fulfils an important function in the economy of God. God does not want a dull and colourless uniformity, but a picturesque variety which enriches our cosmic life. Swami Vivekananda pointed out that each great ancient religion has three steps, namely ritual, mythology and philosophy. The first two are the externals of religion, and philosophy is the essence. There can never be any uniformity in rituals and mythologies. These are the abstract ideas of philosophy made concrete for the grasp of ordinary minds. These are to be given up when the soul, through its purity and discipline, is able to comprehend the essence of religion. Religious quarrels arise when we insist that the externals of religion are to be kept for ever. As Swami Vivekananda used to say, a man may be born in a church but he must not die in a church. Truly speaking, there never has been my religion or your religion, my national religion or your national religion, but there is only one Eternal Religion of which different religions are but different manifestations to suit different temperaments. It is not the case that this religion or that religion is true in this or that respect, but the fact is that all religions are efficacious in all respects as suited to diverse conditions of our mind. If one religion is true, then all religions are equally so. If one religion proves false, then all religions fall to the ground. Study of comparative religion proves that holiness and purity are not the exclusive property of any church. Holy and pure men have been born in all churches and outside them too. Men quarrel about religions because they

emphasize personalities, words and explanations, and never go to the fountain-head. We are quarrelling over the empty baskets while the contents have slipped into the ditch. Different religions are not antagonistic but complementary. Like the different photographs of a building taken from different angles, different religions also give us the picture of one Truth from different standpoints. Various religions are but flowers of different colours which we should tie with the cord of love into a beautiful bouquet and offer at the altar of Truth. By the test of the survival of the fittest the great ancient religions of the world do justify their existence and usefulness.

As the world-outlook or what the Germans call *Weltanschauung* of India, was profoundly influenced by religion, so the outlook on life of the Westerner, for the last three hundred years, has been influenced by physical science. The modern scientific era of Europe may be said to have begun with Galileo, Leonardo Da Vinci and Copernicus. Galileo by his famous experiment from the leaning tower of Pisa during the latter part of the sixteenth century upset the traditional theories of rest and motion formulated by Aristotle and thus laid the foundation of what may be called the modern scientific method based upon experimentation and verification. Europe inherited the legacy of Greek thought. Again it was the realistic Aristotle who, in a far greater measure than the mystic Plato, influenced religion, sociology, science and politics of Europe. In 1859 Darwin published his "Origin of Species" which most profoundly affected European thoughts of the time in many aspects. It shattered belief in a creator God and special creation. Darwin gave a chain of evolution from the amoeba to man which, however, is conspicuous by a large number

of missing links. We are not sure if atheism is explicit in Darwin's books, but his philosophy came as a God-send to those who would not anyway believe in God. Sir Isaac Newton formulated many of the physical laws operating in nature which more than anything else helped other scientists to give a mechanistic interpretation of the universe, though it is said that Newton himself was busy during his old age with writing a commentary on the Book of Daniel. By the end of the nineteenth century the advanced scientists like Kelvin, Helmholtz, Boltzman, Raleigh, Maxwell and Hertz believed that they had discovered all the major laws of the physical universe and all that remained for the subsequent thinkers to do was to fill up the gaps. Mechanistic interpretation was the only interpretation of the universe. God was left out of the picture altogether. A celebrated scientist said that he would believe in God if one could produce a laboratory model of Him. The universe and everything in it consisted of hard, solid atoms whirling through space and floating in time, governed by well-known physical laws. Scientists gave a sigh of relief that the last word in knowledge had been said. The first bombshell these smug scientists received was from Rontgen. His discovery in 1895 making the solid atomic particles transparent laid the foundation of the electric theory of the universe in place of the atomic. Thus began another change in the scientific outlook which was as revolutionary, if not more, as the change wrought by Galileo three hundred years before. During the last forty years, physical science has undergone more changes in its conception of the universe than perhaps during its previous two thousand years of existence. Radio-activity, transmutation of metal, relativity, indeterminacy, quantum mechanics are

some of the important landmarks in the scientific development of the twentieth century. On account of these startling discoveries the scientists of today are not as sure as their forbears regarding the solution of the riddle of the universe. Many of them believe that they have hardly touched the periphery of knowledge regarding the cosmos. They are humble and respectful.

It is interesting to see how the changes in the scientific outlook influenced the religious outlook of Europe. People during the Middle Age believed that God was a capricious ruler of the universe who ruled by His private volition. Nature, dull and inert, had no law of its own. During the earlier part of the modern age, when some of the laws of nature were discovered, people held to the faith that God governed with the help of the natural laws. It is easy to see how God can be completely eliminated from the world system if once the supremacy of natural laws be admitted. Thus scientific thinkers of the nineteenth century leaned towards atheism. In a world system held tightly in the grip of physical laws, free-will was out of the question. But the theories of indeterminacy, quantum, etc., seem to cast doubt on the inexorableness of some of the physical laws. Even the almighty law of causality is a suspect. God, as a force in the universe, is not now altogether repugnant to the scientific mind. Thomson said that science and religion are not in conflict; they are only incommensurable. Jeans believes in a mathematician God. Eddington who wants to direct science back to the idealism of Berkley and Kant speaks of a cosmic mind. According to him no satisfactory explanation of matter is possible without reference to mind. Max Planck thinks that causality may not be understood by the finite human mind, but it may be comprehended by

the infinite mind of God. Sullivan speaks frankly of the limitations of science. Robert Millikan appears to feel that though some sort of explanation of the physical universe may be supplied by science, there are other facts of human experience that cannot be understood without the help of religion. Physical science may be able to give us quantitative interpretation of the universe but not qualitative. The physical structure of the universe may be revealed to us by science, but the concepts of goodness, beauty, love and other emotions are outside its domain. The real value of science seems to lie in its methodology and its application to physical welfare of man.

Scientists, some real and more amateur, have given more heat than light regarding the achievements and failures of science. Some are of opinion that science has definitely advanced human happiness in all directions while others opine that it has set back the clock of progress and therefore it should now take a holiday. Much of these discussions is beside the point. It seems to me that science owes its origin to the mystic craving in man, to know truth, may be of the external world, by destroying the veil of ignorance. Any effort to know truth is a form of mysticism and therefore denotes a divine urge. The great builders of science have not thought in terms of physical happiness or creature comforts of men. Science also has as its motto "Thou shalt know Truth and Truth shall make you free." A Darwin, or a Newton or a Kelvin carried out his researches impelled by a passion to discover truth by removing human superstitions, and not by any motive to apply his conclusions to the enhancement of physical happiness of man. Little did Clark Maxwell dream that his electromagnetic theory would one day be

utilized by the radio-scientists to broadcast all over the world the sneezing of a cat in the Buckingham Palace. One of the great and abiding achievements of science has been the removal of many superstitions from people's mind regarding many natural phenomena for which people for thousands of years had offered supernatural explanations. Science has further emancipated European minds from the dogmatism and bigotry of the church. It has powerfully aided in carrying into practice many concepts of social responsibility. Ideals of equality, liberty and fraternity would have remained in Europe mere abstract concepts without the powerful aid rendered by science. A truly scientific mind is ever receptive to new visions of truth and always ready to doubt and revise its own conclusions. Through the application of science, the world has become much smaller today and man's horizon has been broadened by travel and study of comparative religion, history and sociology. Perhaps today more than in any other age, men are becoming conscious of the organic unity of the world where insular thinking is a step in retrogression. Science is often blamed for aggravating the spirit of materialism. True science, if we have understood it aright, has nothing to do with materialism or any ism for that matter. It is the cursed human nature that applies science for materialistic purposes. Science has fallen on evil days since those who handled it forgot its divine mission to know Truth. The researches of the master scientists are being manipulated by men who are emotionally on a level with children and intellectually with the primitive savage. That also is the case with religion. Science, of course, cannot change human nature and this is outside its domain. If science has thrown man into the present stage of confusion it will be science again

which will help man to get out of it. "Man", writes Henry Bergson in his *Two sources of Religion and Morality*, "cannot rise above the earth without powerful mechanical aid to provide him with a point of support. To detach himself from matter he must lean his weight upon matter. In other words, mysticism needs the help of mechanism; this has been overlooked; mechanism happened to take a path which led on to excessive well-being and luxury for a few rather than to liberation for all. The origins of this mechanism are more mystical than one is apt to think. It will not recover its true direction nor render service proportionate to its power until mankind, hitherto bent by mechanism towards earth has learnt, by means of mechanism, to straighten its back and turn its face towards heaven."

Man is an organic and well-integrated unit. To dissect man into physical, vital or mystic parts is to create artificial divisions. Man progresses as a whole and not in parts. An individual may be compared to a column of air which is thick and looks almost solid at the base. But as one goes up step by step, the air becomes more and more rarefied. The apex seems to lose itself in the intangible realm of the unknown. On account of the lop-sided development of human thoughts a false value has been attached to ideals called material and spiritual. Thus neither the East nor the West has been able to solve its respective problems in spite of their startling discoveries in the realms of spirit and matter. In India we, no doubt, have discovered precious jewels of spirituality; but in the absence of the jewel-box we have preserved them in heaps of rubbish. In the West they have been preparing the jewel-box with great efforts for the last few hundreds of years, but the jewel is not yet in sight. In the West many no doubt worship the corpse in

the name of body, in the East also there are not a few who worship a ghost or a spook in the name of the soul. It is now high time for both East and West to give up their respective arrogance and sit together in humility and a spirit of comradeship to compare notes with each other. In a cordial understanding between mysticism and mechanism seems to lie the future happiness of the world. The ultimate Reality is neither impetuous dynamism nor immobile quietism. Silence and activity are the two manifestations of the same Godhead. One realising Truth sees with his eyes the dynamic cosmic process whereas with his ears he listens to the music of inexpressible silence. The ancient seers of India did not seem to have discovered any conflict between science and religion. They found that the two belong to the two stages of man's development. Knowledge of the physical is necessary to the attainment of the spiritual. In the *Mundaka Upanishad* the teacher enjoins upon the student to learn both the lower and the higher forms of knowledge. The lower covers all the different forms of secular knowledge whereas the higher initiates the aspirant into the secret of the imperishable Reality. In the *Chandogya Upanishad*, Narada had to give an account to the teacher Sanatkumara of all the different kinds of secular knowledge he had mastered before he was accepted as a competent student of the Brahma-Vidya. The seer in the *Isha Upanishad* says that one should know both science and super-science. Through science one crosses death; through super-science attains to immortality.

The West has been the carrier of a great culture. Its contribution to the world civilisation has been very great. A stern self-discipline has been the secret of its power. In the Western people one finds an integrity of character and

ethical idealism. Climatic conditions, fight with adverse circumstances and acceptance of competition as a means to higher evolution have seasoned the character of the Westerner and endowed his nature with resilience. But the culture of the physical power, uninspired by a religion creates a Frankenstein in society which ultimately devours its own author. Competition may be a powerful factor in the evolution of lower species, but it becomes a bar in the human and superhuman planes. Ethics, without the sanction of religion, is at its best an enlightened self-interest and at its worst greed, lust and sordidness. A merely ethical man may pay his taxes regularly, not cheat his partners at a game of cards and carry on his social responsibilities in a decent way, but he is incapable of reaching great heights and depths of his spiritual nature. The best scientific mind of the West is agnostic. It holds to the belief that the case of God, soul or immortality cannot be conclusively proved and therefore is not worth bothering about. The highest character in Europe is inspired by ethics tinged with emotion, as Matthew Arnold put it. The enlightened man has practically left the church and the commoner attends it out of fear or in obedience to social habit. The church is no doubt encumbered with many dogmas which are untenable in this age of science; therefore the baby has been thrown away with the bath water. The theologian and the philosopher are at loggerheads. The Great War has completely demoralised society in many respects. There is clearly perceptible a downward trend in man's morals and religious attitude. Religious ideals are openly scoffed at. While in the East we hold to the belief that man is the soul and he has a body, in the West they think that man is the body and he may have a soul. For want of a lofty spiri-

tual ideal, the society seems to be crumbling down in many spheres. People have become cynical even about the best of institutions. The believers and the non-believers both must die but the latter has the best of the bargain. The failure of the League of Nations to justify the high hopes of its sponsor is really tragic. In some of the major crises the League has behaved in a way so as to give the impression that it justifies the wolf eating the lamb, only the table manners of the wolf are criticised. In all ages, people committed sin. In olden times they were ashamed of sin whereas now people worship it. A Gottesdamerung seems to have descended over Europe.

There is no doubt that India and the world at large today are passing through a very critical phase. Many thinkers are gloomy about the world-outlook. But we are optimists. Our optimism, however, is not that of Bernard Shaw who thinks that we are living in the best of all possible worlds in which everything is rotten. Nor do we believe that the present condition is inevitable in a period of transition. It is said that as Adam and Eve walked out of the garden of Eden, Adam said to his spouse, 'My dear, we are living in an age of transition.' The Divine Mother anxious to create a perfect world always makes experimentations with the cosmic process. The ever-compassionate Prakriti, through her diverse manifestations, has

always been furnishing opportunities to her children to disentangle themselves from her net and achieve the *sumum bonum* of life. Every age has its opportunities and advantages.

India will be great again because the Sanatana Dharma is great. India will again lead the world because the Sanatana Dharma must guide the various activities of the world. The ideal of making India only politically or economically great is not a very lofty ideal. There are in the world today many politically and economically great nations. But they have failed to give a lead and direction to the evolution of a higher world culture. It is on the basis of the Sanatana Dharma alone the world will find a lasting solution of its ethical, political and economic problems. This Sanatana Dharma is not to be identified with any narrow creed, dogma, ritual or belief. It is the Eternal Religion which explains and fulfils all creeds, dogmas and faiths. It is the bedrock of all religions. It includes in its sweep the cravings of the scientist, the aspirations of the saint, the seeking of the philosopher and the hopes of mankind. It has a place for everyone, the high and the low, the rich and the poor, the intellectual as well as the devotional. Above all, this Sanatana Dharma, by proclaiming the unity of existence and the divinity of the soul, will reconcile all discords, hasten the dawn of peace and establish goodwill among men.

THE GOLDEN AGE

By DOROTHY KRUGER

Down from the luminous Absolute,
Around the realm of the Seven Sages,
Love came to earth as a Shining Child
To drown the distinctions wrought by ages.

Love came and grew, and its power burst
 The fragile flesh it conceived for growing,
 And strong as waters glacially fed
 It flooded earth and still it is flowing.

Still from the lotus feet of our Lord,
 Sri Ramakrishna, the waves are springing,
 Sweeping distinctions out of all hearts,
 Sounding their depths with Gangetic singing.

Now Hindus, Mohammedans, Christians, Jews,
 Alike are graced by the great Love Giver,
 And Brahmins, Chandalas, women, men,
 Bathe side by side in that Sacred River.

Out of Existence, Knowledge and Bliss
 Come waters of love that bear off Jivas
 And circling upward back to the source
 Merge in the One the many Shivas.

SOME POST-KANTIAN PROOFS FOR THE REALITY OF GOD

BY S. S. RAGHAVACHAR, M.A.

[Mr. Raghavachar, Research Scholar in Philosophy, Maharaja's College, Mysore, speaks of the three efforts made to restore the concept of God and harmonise it with the theory of knowledge of the Kantian school.—Ed.]

"Kant", observes Bertrand Russell, "undoubtedly deserves credit for having made evident the philosophical importance of the theory of knowledge." Chiefly owing to his labours Epistemology secured its legitimate position in philosophic systems. The centre of gravity, from his time onwards, shifted from ontological speculation to logical and Epistemological analysis. Kant has made us aware of the first principles of knowledge; and the fundamentals of philosophic thought are less liable to be ignored now than in pre-Kantian speculations.

If this is his positive contribution to the general evolution of philosophy, Kant is more emphatically remembered for

his powerful negations of the deep-rooted traditions of the preceding philosophies. Nothing received a ruder shock and a more final rejection from him than the traditional proofs for the existence of God. Theological safety built on such sure foundations was lost and any thing like a rational affirmation of a supreme being became a definite self-contradiction. Pure reason and conviction in the being of Divine Power assumed a sharply antithetical character.

But in post-Kantian idealism attempts are made to construct theories of a divine principle. Many of these theories have their origin in Epistemological doctrines themselves. They accept the supreme function allotted to Epistemo-

logy by Kant and find the idea of a cosmic power necessary for the theories of knowledge they develop. It is to consider three of such efforts at the restoration of the Concept of God that this paper is devoted. These theories are stated more from the point of view of their general direction and tendency than from that of their accurate details and explicit forms. So the exposition, brief as it is, does not claim absolute authenticity. It is their meaning to us that is looked for rather than their meaning in themselves, which is a matter of questionable accessibility.

If the statements deviate far too much from the views they are expected to expound in the judgment of the less fallible, they may be conveniently regarded as expressions of possible rather than actual theories. There is still enough philosophy in the world to believe that a logical possibility has more intrinsic worth than historical veracity.

The first theory that we may consider is that of T. H. Green. His metaphysics takes its rise from the general idealistic doctrine of judgment. This doctrine of judgment is more explicitly developed and defended by later thinkers like Bradley and Bosanquet. A judgment in the words of Bradley "is the act which refers an ideal content to a reality beyond the act." The ideal content is universal. The judgment is a constructive effort by way of interpretation and amplification of the sensuous point of contact with reality. Further it refers the universal content constructively held by the mind to a reality. The three properties that necessarily characterize all judgment are,

- (i) its claim to truth,
- (ii) its constructiveness and
- (iii) universality.

The empiricists denied the constructiveness of the mind and as a result

universals could get no place in their scheme of thought. Universal contents owe their subsistence to the originaive activity of thought. The initial assumption of a purely passive mind could not but issue in the Humean Scepticism which repudiated all universal principles. The lesson of the history of empiricism is that, if we abolish the constructive capacity of the mind, we are abolishing the only source of universal principles in knowledge. Kant learnt this principle deeply and fully and brought about his Copernican Revolution. He gave knowledge a constructive and active mind and with it gave back universal and necessary principles of intellectual synthesis. But then these principles or universals are merely ideal and not real and their reference does not stretch itself beyond the act of reference to solid facts of the universe. Universals came to have, in his view, only subsistence in thought and not existence in reality. Hence the Kantian phenomenalism and dualism. This is essentially due to the fact that Kant ignored the claim to truth that all judgments possess. The judgment that no universal content is constitutive of reality affirms the constitutive character of the universal content which in itself refers to reality. Hence the famous self-contradiction of all phenomenalism. Therefore the mind in judging is not only employing universal ideas, is not only exercising its constructive functions, but also it is at bottom affirming the reality of universals, their objective existence "out, there" in the heart of the things in themselves.

But, Green urges here that the universals are integral to a consciousness. The lesson of the empiricist failure should never be forgotten. If there are universals constituting reality in itself, apart from what it appears to us, then there is the unshaking ground for the

affirmation of a universal consciousness or Spirit, sustaining the objectivity of universals. There is a "world-consciousness" as the Sustainer of these principles of unification which are inconceivable, independent of an intelligence. This is an absolute Mind or God. Straight from the idealist view of judgment emerges the need for a Supreme Being. Either Kant was wrong in his proof of the inextricable connection between universals and the creative life of understanding, or Green is faultless in drawing the further consequence of an objective understanding from the indispensable objectivity of such universals.

The second effort we may broadly characterize as Hegelian. It is dangerous to tackle either by way of appreciation or refutation the labyrinths of Hegel's thought. But still the central tendency and the ultimate conclusions of Hegel's full-blooded system can be definitely comprehended.

His metaphysical ideas that have bearing upon our present problem, namely, the vindication of the reality of a divine Consciousness, take their birth from the idealist theory of reasoning. Just as Green's theory of reality as modified and restated by us emerges from the idealist conception of judgment, we may roughly describe that the Hegelian view of the ultimate issues from the idealist theory of inference.

Bradley mentions three undisputed and universal features of reasoning :

- (i) It is ideal construction, more ideal than mere judgment.
- (ii) It is acquisition of a necessary truth. "In inference we advance from truth possessed to a further truth."
- (iii) "Inference must tell us something else than the truth it depends upon."

An inference is not a 'vain repetition'. Then inference is an ideal con-

struction through which novel judgments are obtained which are necessitated by given judgments. We have not got inference unless the conclusion (i) is necessary from the premises and (ii) goes beyond the premises.

The essence of inference, therefore, is the advance from judgments given to judgments which are inherently related or connected with them. The connection between judgments that is pre-supposed by reasoning is not psychological connection by their mutual juxtaposition by association or temporal contiguity. It is connection in the intrinsic meanings of judgments. It is logical connection that is implied in inference. It is the connection between that which receives the objective reference of the judgments given and that which receives the objective reference of the judgments inferred. If the world of meanings, if the contents of thought, if reality as apprehended by mind reject relations as extraneous to its structure, if every piece of the universe as conceived by thought becomes a "tiny absolute" in itself, then inference rooted in the fact of the relatedness of things becomes an impossible illusion. Unrelated contents of thought cannot sustain the inferential process as directed upon them.

From this principle that all inference is relational, we proceed to a further important idea. What are the implications of relation? What are the ultimate pre-suppositions of the possibility of relations? Hegel focussed his enquiries on the most striking and baffling type of relation, namely, opposition. To verify his conclusions with regard to relations in general, taking up a less unyielding type of relation would be comparatively easy.

To state the principle at once, all relation implies system or a whole of inter-related parts. It implies an order, a world or universe of Experience. It

implies a pervasive identity appropriating and harmonizing differences. The relevancy of relations to terms as Bosanquet explains 'involves a community of kind. That is the reason why it is absurd "to ask for the distance from London bridge to one o'clock"'. "A positive Common Element" is implied in the fact of the inter-relatedness of entities. Relation is the behaviour or attitude of the members of a concrete system towards one another. "Ultimately," as Bosanquet maintains, "the condition of inference is always a system."

This leads us on inevitably to the Hegelian idea of an absolute system or, in the words of Bradley, to the absolute individual as contrasted with relative individuals. The reason for this inevitable recognition of an all-inclusive system is plain. Relative systems or finite orders of Experience are, if we accept the conditions of rational thought, related with one another. Just as terms related lead to systems whose integral elements they become along with their relation, so also finite systems, related as they must be with other finite systems, imply wider and deeper systems. Ultimately an infinite system is an unavoidable implication. If there is no such system, the finite systems cannot be related among themselves and therefore fail to belong to the world of reason which is essentially relational and (ii) proceeds to the notion character of the *Absolute system*.

There is another link in the chain of the Hegelian argument which (i) begins with the view that reason is essentially relational and (ii) proceeds to the notion that relations fall within wholes or systems and (iii) develops the concept of an ultimate system or an all-conclusive Reality.

There is a further question of final significance which emerges at this situa-

tion. The concrete nature or the constitutive character of this ultimate order of being requires to be determined. The idealists definitely stake their all on the doctrine that this ultimate system cannot be extra-mental in nature. Order depends upon some pervasive identity or the reign of universals. But a sub-spiritual reality is devoid of unity, which is positively an ideal construction or the creation of Spirit, unless the whole of Kantian analysis of cognition is erroneous and the idealist description of judgment fundamentally faulty. An absolutely extra-mental order of existence cannot possess any kind of self-identity which is the characteristic gift of intelligence. In the fine language of Bosanquet this is the "driving force of idealism." A system without unity is a self-contradiction. Therefore no category that is sub-spiritual can constitute the essential nature of the infinite whole.

It cannot be a finite mind either, for a finite mind is one among the other finite minds and so requires a larger system to depend upon. The rejection by the Absolutists of the claim of the concept of personality to be ultimate has the same ground. Personality, in the common acceptance of the term, stands for finite individuality. Hegelian thought distinguishes itself carefully from Solipsism. The lowest extreme of Solipsism is what is known as the Solipsism of the moment. This exhibits exactly the same weakness as the theory of Reality as non-mental, because it sticks to a particular perishing existence as the ultimate and excludes the reign of unity necessary to system. If it is not the self of the moment that is upheld but the individual self with a past, present and future, with a persistent centre of experience, then, it is impossible, as Bradley strongly urges, to disbelieve in the plurality of selves. The ground on which we posit the uni-

tary Ego connecting the successive phases of the temporal process of experience, does also force on us the further consequence of the reality of many selves. If there is the multiplicity of individual minds, they cannot be either individually or collectively the self-subsistent Real, for to sustain their mutual inter-relation a more comprehensive Reality is needed. Hence the relativity of finite self-hood.

The final conclusion is that the infinite system is spiritual in character and that it transcends the finite self. It is infinite spirit. If this conclusion is not drawn, the world cannot be an inclusive whole either as non-mental or as composed of finite selves, and if it is not such a system it cannot be the ground of relations which are the ultimate implications of the reasoning process.

The third effort is more recent and has more of raw originality and bracing freshness. It is the metaphysical concept of God as affirmed by Whitehead.

Whitehead's proof for the reality of God is a direct and logical outcome of his imposing cosmology. This cosmology embodies in itself in a magnificent way the results of some relevant idealist discussions. It accepts as an undeniable fact the realm of universals. Universals in this system get the finer name, "eternal objects". The actual occasions and the eternal objects are inherent in the total metaphysical situation. Nothing can be understood without reference to ideal forms. This is so much the same as the idealist insistence on the reality of universals, the reference of which as ideal contents to facts is the function of judgment. A proposition is, in Whitehead's terminology, the confrontation of actual occasions by eternal objects.

There is, further, the significant recognition of the "togetherness" of things. The world is a system and into

every drop of actuality, all the eternal objects and all the actual occasions enter. Every eternal object 'ingresses' into every event and every accomplished occasion of actuality attains "immortality" in it. The whole lives in the part. This is remarkably akin to the Hegelian insistence on the systematic character of reality. The entire cosmos, every thing actual and possible in this world of unmeasured immensity, is implicated even in the tiniest "puff of existence".

Though these ideas are parts of the substance of Absolutism, we must admit that in Whitehead's system there is no adequate recognition of their absolutistic consequences. That universals are integral to a consciousness and that the ultimate system should be a spirit, are not explicitly drawn. There are, of course, very suggestive admissions. The eternal objects are "ideal forms" and the synthesis of the universe in an event is a 'prehension'. There is "feeling" and "satisfaction" in every actual occasion. The units of actual existence have "perceptivity".

But this inadequacy is more than amply compensated for by the introduction of a fresh point of view. The idea of God as the principle of concretion is undoubtedly one of the greatest contributions to contemporary philosophy. The depth of its significance and the richness of its implications are far too much for one generation to assimilate.

The view of the world as an organic whole with eternal objects as formative elements of specific events of Experience calls for a principle of concretion. If all eternal objects ingress into every event, and if all events are characterised by mutual immanence, then the specific and individual characters of the events require explanation. If the uniqueness of actual occasions is an illusion, no such explanation need be invoked. But if concrete events are real, the way in

which they can have uniqueness though constituted of the same formative factors needs explanation. The only account possible is that it is due to a gradation of relevance. The multiplicity of actual occasions, with individual differences though built up by the same raw materials, is explicable on the ground of a 'graded envisagement'. Gradation implies limitation. All the eternal objects contribute to the formation of each event, but the contributions by all the eternal objects are not equal. There is also gradation of entry of other actual occasion into every occasion. There is some restriction of the formative factors which facilitates the emergence of individual events. Now what is the principal or agent of this limitation? It cannot be an actuality itself within the spatio-temporal continuum, for all such actualities are themselves the products of that limitation and hence presuppose the activity of the principle of limitation. It cannot be the eternal possibilities, for, they being relevant to all actual events would indeterminately introduce the same limitation into every event, and the uniqueness of events which that limitation is inferred to bring about, would altogether disappear. So the power of this creative limitation can be intrinsic neither to actual occasions nor to eternal objects. The principle of

limitation should transcend both the spatio-temporal order and the order of eternal forms. So Whitehead gives the paradoxical description of it as the "non-temporal primordial accident", which baffles the critics of the first look. This is the principle of concretion, and the principle of concretion is the "Supreme God of rationalised religion". God is a creative power. It is the power by whose dynamic agency there is the novelty and concrete actuality.

These are the three principal developments in the direction of the re-introduction of the idea of God into metaphysics. God for Green is a consciousness but for which there could be no thought, which consists only in the re-production of God's thought in finite centres of Experience. The Hegelian God is an all-embracing system which is the ground of all rationally considered objects. For Whitehead God is a creative power, whose activity of concretion is the origin of actual occasions. We can revive the metaphysical attributes of God without their traditional implications. God is Omniscient as the infinite Spirit pre-supposed by the possibility of thought; He is Omnipresent as the all-inclusive system pre-supposed by the rationality of the world; and He is Omnipotent as the principle of all creative activity which brings into being the actual world of *Experience*.

EAST AND WEST

(A Rational View)

BY PROF. M. HAFIZ SYED, M.A., Ph.D., D.Litt.

[Dr. Syed of Allahabad University convincingly shows "the wholeness and holiness" of humanity and points out that the way to unity lies along the path of selfless service. —Ed.]

(1)

In this scientific age when everything is viewed with the penetrating vision of scientific method and approach, and in an unbiassed and detached manner, it would be worth our while to consider whether this artificial and delusive division of East and West is tenable on rational grounds or not.

Analytic reasoning is said to be the dominating ideal of the scientific method. Let us analyse the claims of the protagonists of the so-called superior Western Civilisation and their arrogant attitude towards the Eastern people, in so far as they look down upon them as inferior in many respects. The un-essential differences of caste, colour and race should not weigh with right-minded people in settling the seeming distinctions between the East and the West. The incident of race and colour is not due to any insuperable cause which divides man from man. It is really unimportant. What does it matter whether a man is born in the Western or Eastern hemisphere? Colour and race distinctions are entirely due to climatic changes, geographical situation and nothing more. They do not divide humanity into unbridgeable divisions. The fact that humanity is one wherever we find it, cannot possibly be denied by any sane, sound and balanced thinker of either the West or the East. In spite of surface differences that one sees in different types of humanity, the physiological,

anatomical and psychological structure of man in any part of the world is one and the same. The human vesture is made of matter, the oneness and wholeness of which is undeniable.

The fact that man is subject to the law of evolution holds good for all mankind. Every human being, without any exception, is subject to the laws of growth, unfoldment, and decay.

Spiritually the essential feature of man is one and the same. The spirit unifies and the matter separates and yet in their happy combination they constitute the universal make up of all humanity.

(2)

If it may be supposed for the sake of argument that Western nations, by virtue of their culture and attainments, are superior to their less fortunate brethren in the East, then there is for them what is called the responsibility of wisdom. Simply because they are superior in mental and moral equipments, it is up to them to try to raise the level of the general intelligence of the people whom they consider inferior to themselves. It is their duty to work for the amelioration of the present condition of the people in the East.

It is not without reason that the Father of all nations, the True Source of our being and the loving protector of helpless and hopeless people, has brought some of the Western and the Eastern people together. Every two nations that

come into touch, the one with the other, has something to learn, something to teach, and this is perhaps pre-eminently the case where two such nations as India and England are concerned.

(8)

Where England has to do with savage peoples her path is comparatively simple; where she has to do with a nation possessing a civilization far older than her own, a nation with fixed and most ancient traditions, where she has to do with such a people, the relations must needs be complicated and difficult, difficult for both sides to understand, difficult for both sides to make fruitful of good rather than of evil. And I know of no greater service that can be rendered either in this land or that, than the service of those who try to understand the question and to draw the nations together by wisdom, instead of driving them further apart by ignorance and by prejudice.

(4)

India is the home of spirituality. She has to teach to the nations of the West many far-reaching and soul-satisfying lessons in spiritual development. As India should not be ashamed of learning science, art and crafts from Western people, so the Western people should have no scruple or hesitation in learning the mysteries of inner life from their Eastern brethren. We must remember that "man liveth not by bread alone but by every word that cometh out of the mouth of God." Man is not a lump of earth. He is more than his body and mind. He has in him a spiritual essence, by virtue of which he is able to make endless progress and become "as perfect as his Heavenly Father is."

(5)

The true function of education is to awaken the latent spirit in man and develop his body and mind for a higher purpose. No true culture is possible without the harmonious development of body, mind, emotion, will and the mighty spirit hidden within us.

What is wrong with Western civilisation to-day is that it has been straining every nerve to investigate physical phenomena and has made wonderful discoveries in the realm of physical science, but has lost touch with that source of bliss, called Spirit, without which no abiding happiness or satisfaction is possible.

It will be a glorious day in the history of human civilisation when Eastern and Western people would set aside all minor considerations of race, colour and creed and lay great stress upon the fundamental principles of human life that guide and shape our destinies. We should, however, bear in mind that the whole world-process is run according to God's own plan and it is He who has brought into existence various nations and communities to live in various parts of the world which is the manifestation of His divine will; therefore it is incumbent upon us to consciously co-operate with His divine plan, and try to live in harmony and peace and work for the well-being of our fellow-men whether they happen to be born in the East or in the West.

(6)

What nature wants from each individualised consciousness is perfection and perfection is attained when that consciousness is magnified into cosmic consciousness. Hence the necessity of loving all, serving all, working for all, living for and in all.

In conclusion let us remember that the human races are born one from the

other, grow, develop, become old and die. Their sub-races and nations follow the same rule. Every nation is a word in the world song of life, a class in the world school. Every citizen must learn to speak the word, and to master the lesson of his class. In the words of Maurice Maeterlinck "There may be human joy in doing good with definite

purpose, but they who do good expecting nothing in return know a joy that is divine." Let us therefore learn the art of selfless service and recognise the wholeness and the holiness of humanity wherever it may exist and *unlike* Rudyard Kipling sing together that 'East is West and West is East and the twain shall ever meet.'

THE FINER RANGES OF PSYCHIC LIFE

BY PROF. MAHENDRANATH SIRCAR, M.A., Ph.D.

[This is the sequel to "Reason and Revelation" published in our last issue.—Ed.]

The supra-mental truths are indeed truths immanent in spirit. They can never be exposed, until life grows aspirant after them. In the movement of life, finer truths are revealed with chastened being; and the supra-mental dynamism can therefore be conceived as the finest form of life; as life descends in scale its fineness is obscured by the inertia and ignorance. And, therefore, religious life implies a direct inspiration and reception from the living God, beyond the functioning of the vital or the mental, or the higher mental. Because the finest psychic life is not generally operative in us, we are given to interpret revelation as something external, when there are occasional glimpses from the heights of life.

Our psychic life touches the vital, the vital-mental, the mental-spiritual, the spiritual; and because the higher ranges of the psychic life are not still within the scope of ordinary perception, they are given up to doubt and scepticism. And whatever is received in the twilight of the super-conscious is accepted as accidental happy visitation from the remote corner of conscious life. The conscious life has a wide circumference, all parts of which still remain unillu-

minated, and many amazing incidents in the great lives are only intrusions of light from the deeper layers of being.

Evolution of life indicates the secret urges, well-laid in our nature, and if the thread of life could be traced in its finer aspects, it will be seen to be associated with *revelation* almost in every step. A happy opening of the psychic life indicates its presence there. And because there is an inconscient nature in man it cannot allow the finest impress of higher truths and hence revelation to appear as influencing life from distance. Truth is otherwise. A new vista, which is sure to throw much light on the problem, has been opened in the new psychology of the unconscious. The word 'unconscious' has wide range of meaning and it is not as yet definite what it does and does not include in its scope. It has been accepted as supplying the lost key to the explanation of all kinds of experiences, from the abnormal to the super-normal. But it has not been as yet pointed out where the dividing line is to be drawn between the abnormal and the super-normal. The psychology of the super-conscious is still to be studied seriously before the mystics of the spirit can be fully apprehended.

Psycho-analysis has sought to explain the conscious in the light of the 'unconscious,' which, to it, is more living, more potential and more comprehensive, as it contains the chief spring of our mental life. But it also appears that it includes in the unconscious, the fine religious experiences of the soul. It would indicate them as emerging out of the psychic self. Quite so, but it fails to see that psyche has a vast content, it includes within itself the gross vital, as well as the fine spiritual. And the defect of psycho-analysis has been the failure to trace wherefrom and how this distinction comes.

The 'unconscious' is not necessarily the life of instinctive urges; it includes within it the super-conscious forces. There is the finer and more expansive and the grosser and the more restricted movement in the psyche. The spiritual is distinct from the vital in its fine luminosity and great comprehensiveness, but this does not necessarily mean that the spiritual emerges out of the vital; rather the vital is the restricted expression of the spiritual; only on this hypothesis it is possible to spiritualise the vital by the finer currents drawn from the supramental. The whole gamut of the psychic life is divided into different ranges and expressions, but the higher scale in the gamut gives better harmony and more delightful movement and finer inspiration. It emerges direct from the super-conscious deeps of being, which are not generally revealed in the sub-conscious or the conscient functioning of the soul.

The unconscious therefore not only implies a subconscious depth of being, but also the super-conscious reaches. The whole mystery of life is locked up in the psyche, and the grades of life have apparent differences because of the brightness or the dimness of psychic expression. The instinctive vital urges

by themselves are simply vital, but read in continuity with the supra-mental, they will have a spiritual significance as they have a purpose in the economy of life. The supra-mental has a direct connexion with the vital, which, at times, becomes instrumental to the expression of the supra-mental in the vital plane and order. Revelation is an opening in the unconsciousness in its supra-mental ranges. The supra-mental indications are called revelations, because they are unfamiliar and reveal truths beyond the mental gaze and reflection, as they proceed from the psychic depths. And, they are, therefore, differentiated from the finer mental and vital intuitions; for the movements of the psyche in its finest form are not still within the easy reach of humanity in the present scale of evolution.

Revelation and evolution then go together. Evolution is being regulated, moulded and directed by the invisible force, the unconscious promptings of the soul, and when the higher organs of reception become finely active, they feel the touch of the supra-mental shaping power and wisdom.

The natural lines of evolution are indicated in the urges of life; the urges to supra-mental evolution and supra-normal expressions are also immanent in life, but their existence and functioning are not evident, because life is not as yet active in these stages. Hence, a sudden flash from the great heights of conscious life look like a miraculous event, and like streaming forth of light from an external source. But really revelations manifest the finer truths of the subtler evolution of life. And at every step of its development, the inward light reflects its guidance; and this light proceeds from the transparent psyche, which has almost infinite range and various shades of luminous expressions. Plato could trace the sufficiency

of the ideas to Psyche. 'They (the ideas) obtain life and motion by their entertainment in a living intelligence. Such a living intelligence with its gaze fixed upon ideas' was what Plato called a psyche. He conceives of a basic psyche whose active grasp of ideas conditions impartially the whole process of the universe. This is the supreme craftsman, on whom depends that degree of orderliness which the world exhibits. There is a perfection in this psyche, which Plato finds out in his power to explain. Plato also speaks of Eros, 'the soul in the enjoyment of its creative function.' . . . , 'the urge to find all perfection.'

The whole cosmic evolution including the evolution of man is a process that is controlled and directed by this invisible principle, psyche, and Plato traces out the cosmic character of the psyche. The psyche of man is in intimate association with the cosmic psyche and the evolution of spiritual life implies the energising of the psyche, its release from the vital and the mental movements of life. This free movement of the psyche realises its intimate relation with the cosmic psyche, and it can participate in its cosmic movements. This indeed is the final promise in spiritual life; but the awakening and the free activity of the psyche is the true beginning of spiritual life.

Mysterious indeed is the plan in spiritual life. The gentle awakening of and correct aspiration in psychic life immediately make it possible for the individual to appraise the reality and the promise of the cosmic oscillations of the universal psyche.

Revelations are really the impress of these cosmic oscillations, inasmuch as they bring to bear upon us the truth, the force of the power which is at the root of life. In the psychic depth, one can feel the underlying connexion and

the living touch of this power, and when its working can be appraised consciously and its interference is welcome reverently, we can then understand the meaning and the helpfulness of revelation. Revelation throws saving light in the soul, and at a stage of new development life requires the new light which emerges from the cosmic depths. Streams of light, not otherwise accessible, come forth from these heights. They sometimes appear strange, only because we are not acquainted with the full possibilities of the psychic life. The psyche, as yet, has not been discovered by humanity in its full potentiality, and as such revelations sometimes are challenged as affirmations of dogmatic theology and are denied completely as they break the settled convictions based upon reason, and introduce the miraculous elements in religion. Whereas, in fact, revelation instead of undermining the settled convictions of reason regarding the Divine, really restores the living God to man; for reason, in its earnest attempt to put up a natural theology, can hardly satisfy the finest spiritual aspirations of the soul, the touch and the communion with the living soul; and revelation, instead of introducing a miraculous element in religion, indicates the naturalness of spiritual life; it exhibits that life is broad based upon the Divine. The Divine element of knowledge is not an exception, but can be a rule, if the soul feels the true dynamic aspiration.

Life is a free movement in spirit, and the laws which control the surface, hardly go to the spring. Miracle owes its origin to the ignorance of the creative spirit which infuses life with light at every stage of development. Life has its secret layers of expressions, and the laws working in them are indeed different from the laws working in the order of phenomenon. Miracles are revela-

tions of the finer forces, and their working is not always grasped by the mind. They are not causeless. They are indications of the still higher stretches of life.

Any influence from them will appear to be a miracle to the untutored soul, for he is not quite aware of the movement of life or spirit or energy. The sudden introduction into the different planes of existence cannot help us to assimilate their plan and nature, and hence they are regarded as mysterious. The functioning of life in all universe has not been the same and identical; the finer world of the supermind, so long as we are not acquainted with the finer working of life, will appear as a miracle, for it will mean an occasional interference with the ordinary laws of evolution. But the finer vision will reveal a continuity between the mental and the super-mental psychism, and will trace out the truths of the finer side of life due to the ingress of the super-mental dynamism. In reality the evolution of life is regulated by the control of the finer, secret urges, of a deeper life, and Plato is correct when he says that the psyche gives life to ideas, for the psyche is the fountain head of life.

This psyche is a continuous existence; wherever there is life, there is psyche. But its intensity is not the same everywhere; it cannot have uniformity in expression. It has different scales of luminosity, range, and delicacy and sensitiveness. But its continuity can be everywhere traced. It is, indeed, comprehensive; our evolution is an ascent in the higher scale of psychic perfection for greater luminosity, and the elasticity and suppleness of the psyche give finer moulding and higher expression and greater wisdom.

The psyche in man is capable of infinite development, and the line of development can be well indicated by

the psychic tendencies. Matter, Life and Mind are connected with it; somewhere its expression is more suppressed, somewhere it is better expressed. In the third, it has a fuller expression than in life; in life, fuller than in matter; in super-mind it has its luminous expression. When the psyche in man becomes consciously active it receives new ranges of light and new movements of life. These are really revelations, which open to man new vistas of knowledge, new movements of life; under the pressure of these forces life rises into its finest forms, knowledge moves in the subtle world of ideas, and what was once a mere theory becomes a veritable fact with the growth of the fine psychism. In some cases, even the guidance of life, and not only knowledge, is indicated in its refined movements.

The discovery of the psyche and its revelations give the continuity of existence and the integrity of knowledge. The psyche, when it is perfectly luminous, reveals the vastness of existence with its infinite varieties of expression. And really the finest spiritual development implies the clear presentation of all the grades of existence moving in the rhythm of life and in the ether of delight.

Religion, in its living and active sense, has a finer meaning and promise than science and philosophy. Science presents continuities and integrities that are true of a class of phenomena; it cannot dive deep into the mysteries of life which are not easy of access. Philosophy rises to the understanding of the integral existence, but it cannot touch the thread of life that runs through all, for it has not insight that is required to go direct into the mysteries of life.

No doubt, in the happy movements when reason moves in rhythm, philosophy can give us the finer touches of life, but then it merges itself into

religion. And hence a distinction is always drawn between reason and revelation; reason is understood in the ordinary dialectical sense. But when reason can get hold of the finer harmonies in the world in its nature, then hardly any difference can be traced between the two. Philosophy passes from thought into contemplation.

Science to-day is searching out its divine character and penetrates into the world of indeterminacy; it is passing gradually into mysticism by leaving off the rigid determination of the surface life and discovering the spontaneity of life. Both science and philosophy can only touch the fringe of the deeper existence, as the instruments they use are not calculated to lead them deep into the mysterious mysterium, for they are more positive in attitude and outlook, which can hardly help to divine the mysteries of life completely. It requires intellectual sympathy more than anything else to manifest the deeper secrets of life.

Revelation is necessarily welcome as presenting a finer method for better opening, for it is really a radiation in a moment of life's superior harmony. Religion goes with revelation, for its inspiration is really to make life unfold its brighter form and higher grace. Religion has no serious meaning if this appeal is lost. It not only gives wider knowledge, but helps fuller unfolding with the help of this knowledge. It exhibits life at its best, and hence revelation of higher truths, brighter harmonies, fuller delights are associated with it. The promise of religion is eternal life, and revelation fulfils this promise, for there is nothing, besides it, which can show cogent arguments or adduce better arguments for the immortal life. Revelation transcends experience and reason and manifests the *direct hold* of life. Hence it has unique importance

as a force of inspiration. Revelation is associated with the finest expression of life; it means the breaking of the bondage of the matter and the sense in which life is generally confined. Spirit in man cannot function effectively because of the touch of matter; the obscurities of the physical and the vital life cannot allow the free expression of spirit.

The urges of spirit are calm, expressive, wide and blissful; the urges of the vital are impetuous, concentrated and impulsive. The vital is the great force on the physical plane; in the course of evolution of our spiritual life, the vital is gradually assimilated and transmuted in the spiritual. It does not lose its force, it loses its normal functioning and becomes the instrument to spiritual expression on the physical plane. The obscurities of the vital are removed, and the vital currents work more joyously under the influence of spirit. When the vital is thus harmonised with the spiritual, revelation becomes natural and a constant phenomenon, for the obscurities are totally removed, allowing the spirit its fullest expression and the greatest activity.

Revelation indeed is the primary functioning of spirit. And it is supposed to be supra-natural because spirit is not consciously functioning in normal life, and hence when the descent of spirit takes place in us, it appears something quite new, and quite different from the normal functioning of the psychic dynamism.

In the usual functioning of psychic life, the finest part of it is not active generally and hence the finer dynamism of spirit has the look of an intervention in the natural psychological laws. The truth, on the contrary, is that with it our psychic life attains a higher pitch of activity manifesting the deeper secrets

of life, which cannot be otherwise apprehended.

Revelation goes with the higher opening of life; hence it is, in a sense, the finer knowledge of a finer world. And of this world direct knowledge is not any how possible, and hence it has a value and is welcome as a new source of knowledge, which does not deny but completes the knowledge commonly vouchsafed to a man. And when it becomes natural and not occasional, it indicates the direct connexion with the cosmic consciousness implementing the otherwise defective knowledge through the sense.

Revelation puts a grace upon our life, for it exhibits life in its relation to the supra-mental, and in the supra-mental light the values of life are changed. The contraries of normal life are transcended not by denying them, but by throwing a light upon them which can show their spiritual usefulness in the setting of life. But the greatest promise is that it can shed genial light upon the darkness of the soul, and endow us with light before which all the movements of life change their ordinary meaning and appear holy and beautiful. Its greatest service lies in exhibiting life in its richness and in always keeping the divine reference and divine guidance in life's movement. It means the direct touch of the divine upon life.

Revelation has always appealed to us as the supreme faculty which can present eternal truths before us, and reason, sometimes, presents the synthetic view of reality which gives the highest amount of philosophic satisfaction. But reason has not the capacity of introducing us into the inner secrets of psychic life and presenting the finer ranges of psychic life. And so long as this side of our knowledge remains closed to us, reason always remains the highest court of appeal, for mankind will natur-

ally remain satisfied with the synoptic vision of reality. But the graded existence in the setting of subtle life remains always hidden from view.

Spiritual life and living faith cannot be satisfied with a rational unity. Its greatest demand is to enjoy life in its transcendence and immanence, and to see the emanation of life from the source and its continuous play through all phases of expression, for which our reason is not a sufficient help. The thread of life must be got hold of in order that the expression and the play of life can be appraised at every level and at the source. And this becomes possible when the psyche in man comes to the forefront. True divine knowledge is possible when the psyche is active, for it is intuitively associated with life, in all its development. Hence it can yield a kind of knowledge, which is not possible for reason to give.

When the psychic life is fully organised and finely developed then the stretches of the divine life open before us in all phases of its movements. But the highest knowledge is reached in a moment of revelation where the psyche no longer bears any difference with the Divine, but proceeds from fellowship to identity. It is the luminous and the finest experience in the psyche. Intellectual intuition, to be developed correctly, must necessarily presuppose psychic purity and transparency, and not only philosophic reflections; for after all philosophic reflections can remove mental obscurities, but that is not enough for direct realisation.

The intellectual intuition that develops after critical reflection is not really psychic intuition. The mental and the supra-mental intuitions are lower in rank and potentiality than the divine revelation; the one proceeds from our mental being, the other from the Divine. Anything coming directly from the Divine

has a distinct character. It contains truths higher than those obtained from the vital or mental being. And the kind of intellectual intuition that is consequent upon philosophic reflection has a lower value than revelation; for it is finally an opening in higher mind. Revelation goes deeper. Hence the spiritual intuition must proceed not from the mind, but from the transcendent being, which has the highest value as a source of wisdom. It gives the highest *gnosis*. The mystic does 'not think, but sees; wonderfully enough a wide horizon of spiritual perspective opens unto him and he is surrounded by exquisite and delightful experiences rising from every part of his being; and he must have the unerring instinct enabling him to safely stir his course through the procession of inviting and absorbing psychic experiences till he reaches the end of pursuit, the terminus of being where the focus of our consciousness becomes identified with the focus of universal consciousness. In mystical life their identification is the objective, though there is difference in the degree of identification. An acquaintance and touch

with the fringe of the absolute consciousness is not enough, a direct and intimate identification can remove the limitation of knowledge and power and infuse the sense of a super-personality. In the ascending process the identification becomes increasingly established and each step in advance is followed by a super-conscious realisation. We live in a progressively unfolding consciousness. But the finest experience is reached when the centre of our consciousness is transferred to the absolute, where our limiting or expansive experience vanishes completely in wideness and peace.

Hindu Mysticism, in every form, makes us acquainted with reality. Actually it is a serious attempt to develop and organise our psychic being in order that the direct pathway to reality can be opened. This requires a new creative faith, a faith that sees more quickly and penetrates in the fine working of our conscious life. This is the story that consciousness, in its adventure of freedom and faith, speaks of itself. In this sense, mysticism has an abiding interest in that it invites a new approach to Truth and Reality.

DISCOURSES ON THE GITA

BY ANILBARAN ROY

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[The article sets forth some of the views of Sri Aurobindo on the teachings of the Bhagavad-Gita.—Ed.]

THE HISTORICITY OF KRISHNA

Modern scholars have doubted whether there was actually a person called Jesus, son of Mary; the historical evidence is not sufficient. It is quite possible that some men of high ability evolved a system of religion out of Buddhism and Vaishnavism and invented the story of

Jesus Christ as the teacher of that religion. The same thing might be said of Krishna as depicted in the Gita. Sri Aurobindo says that even if that be so the spiritual teaching of the Gita does not suffer. Thus he says in the *Essays on the Gita*: "For what does it matter in the end whether a Jesus son of Mary was actually born in Nazareth or

Bethlehem, lived and taught and was done to death on a real or trumped-up charge of sedition, so long as we can know by spiritual experience the inner Christ, live uplifted in the light of his teaching and escape from the yoke of the natural law by that atonement of man with God of which the crucifixion is the symbol? If the Christ, God made man, lives within our spiritual being, it would seem to matter little, whether or not a son of Mary physically lived and suffered and died in Judea. So too the Krishna who matters to us is the eternal incarnation of the Divine and not the historical teacher and leader of men."

From this it does not follow that Sri Aurobindo does not accept Krishna as an *Avatar*. On the contrary he has brought forward evidence to show that "the historical Krishna, no doubt, existed" and was worshipped as an *Avatar*. Sri Aurobindo definitely expresses his opinion that the teaching of the Gita is connected with the historical Krishna.

KRISHNA AS A REAL SYMBOL

A symbol is different from the thing for which it stands. Thus a Hindu temple with an idol in it is a symbol of the cosmos with the indwelling godhead. The image of Mother Durga with her ten hands armed with formidable weapons is a symbol of the Divine Power which originates and governs the world. So Krishna cannot strictly speaking be called a symbol of the Divine as he himself is the Divine. Still as he is depicted in the Gita he serves the purpose of a symbol also, that is, of making the remote and the unfamiliar near and familiar to us. That is why Sri Aurobindo says, "There are indeed three things in the Gita which are spiritually significant, almost symbolic, typical of the profoundest relations and problems of the spiritual life and of human exis-

tence at its roots." (*The Message of the Gita* p. 10).

In the same connection Sri Aurobindo says, "the doctrine though not symbolical, is certainly typical, as indeed the setting of such a discourse as the Gita must necessarily be, if it is to have any relation at all with that which it frames." When anything illustrates best the qualities of the class of things to which it belongs, it is called a type. Thus a Brahmin who possesses in the utmost degree the traditional qualities of a Brahmin is called a typical Brahmin. So a relation which illustrates best the relation between the Divine and the human soul can be called typical. Krishna's dealing with the Pandavas, as depicted in the Mahabharata, is typical and illustrates eminently the ways of God with men.

THE GITA IS NOT A GOSPEL OF DUTY

It is a very common mistake to suppose that the Gita teaches the performance of duty for the good of society and humanity. It is reading Western ethical ideas into the high spiritual teachings of the Gita. The Gita no doubt explains in slokas 31, 32, etc. of the second chapter the ancient Kshatriya ideal in its social aspect; but that is not the Karmayoga of the Gita. Krishna at first explained to Arjuna his duty as a Kshatriya; but Arjuna was not in a mood to fight simply because it was his duty as a Kshatriya to fight; he thought that his social duty would lead him to sorrow and sin. Then Krishna bid him rise to a higher and not sink to a lower ideal; that higher ideal was the Karmayoga of the Gita. An exposition of it begins from the 39th sloka of the second chapter.

The essence of Karmayoga is desirelessness, and working for the good of society is not desireless work though it

may be highly useful as a preliminary discipline. The true significance of work, as interpreted in the Gita, does not lie in the external results, but in the inner development of the worker. The Gita teaches how all work, even a terrible fight, can be turned into a means of inner transformation. When one acts according to his inborn nature and offers it as a sacrifice to the Divine, then only it becomes Karmayoga.

THE MIRACLE OF SOUL PERSONALITY

The Jiva is nothing but the Lord himself. The miracle is how the One becomes the many, how the one impersonal Self appears as many soul personalities,—the one indivisible existence resides as if divided in all creatures. The explanation lies in the action of the Para Prakriti, the supreme conscious power, the *chit shakti* of the Lord; it evolves in the impersonal Self all existences and appears in them as their essential spiritual nature, *prakritir jivabhuta*.

THE PURUSHOTTAMA

It is no doubt difficult to understand correctly the Gita's doctrine of the Purushottama; most commentators have stumbled here. And yet to miss the truth of the Purushottama is to miss the whole teaching of the Gita. The Sankhya following the Upanishads speaks only of two states of the Purusha or the spirit—bound and the liberated. When the Purusha associates itself with Prakriti it is bound; when it dissociates itself, it becomes liberated. The Akshara Purusha of the Gita corresponds to the liberated Purusha of the Sankhya; the Kshara corresponds to the Sankhya's Purusha associated with Prakriti. Why does the Gita bring in a third Purusha, the Purushottama? It does so because

it sees the possibility of a divine life and a divine action. That is something impossible according to the Sankhya. For according to it when a man gets true knowledge and is liberated, Nature falls away from him and he can have no life and no action. The Gita on the other hand preaches the gospel of divine work, work based on knowledge, the work of the liberated man, *muktasya karma*. The Gita finds a basis of this divine life and divine action in its conception of the Purushottama, and it is exemplified in the life of the Avatar Krishna.

Akshara and Kshara are two aspects of the Purushottama; he can be both at the same time as he is above both of them and contains them as his two poises. Nature is his own conscious power, *svam prakritim*; he associates himself with the play of Nature as her Master without being involved in it. As Kshara, he appears as the active universal Soul presiding over the operations of Nature; as Akshara, he is the one immutable Self which supports in its eternal silence and immobility the Universal movement; as the great, the all-pervading aerial principle dwells in the etheric, so all existences dwell in him.

Jiva is a portion of the Purushottama and can adopt either of these three states of the Spirit. Living in the poise of the Kshara, it appears as the bound soul; in the poise of the Akshara it is free, but not yet perfect, not yet a possessor of divine life and divine action; a perfect perfection comes by living in the supreme and the whole Divine, the Purushottama. Then he attains *sadharmya* of the Divine. "He lives and acts as a soul and portion of the universal consciousness and power; he is filled with the transcendent divine delight, a spiritual Ananda. His action

becomes the divine action and his status the highest spiritual status."

Let us take a physical example given by Sri Ramakrishna, as an illustration. "When the sea is calm and immobile, it is the Akshara, the *kutastha*; when the same sea is agitated and rises in waves, it is the Kshara." The sea remains the same as ever, in spite of all the storm and all the waves produced in it. The waves are the Jivas, and as the sea is the one underlying support of all the waves, so the Akshara is the one immutable Self of all Jivas, of all existences. In fact every wave is the whole sea in one of the innumerable forms it has taken on account of the storm. So every Jiva is the Divine himself in a partial manifestation, *mamaiva ansha*. But the sea cannot move by itself, it requires a storm to produce waves in it; so the immutable immobile *kutastha* Akshara does not by itself produce the universal movement and the Jivas. The principle of activity must come from somewhere else; that force of action is Nature. The Sankhya says that this Nature is an independent entity, self-existent and eternal like the Purusha. This brings in all the difficulties of a trenchant dualism which the Gita gets over by its Vedantic Monism. According to the Gita Nature is the conscious power of a reality which is higher than even the Akshara. That higher reality is the Purushottama, who contains both the Akshara and the Kshara as his two aspects.

But the sea cannot be both active and calm at the same time. So according to

some philosophers the ultimate Reality or Brahman cannot be both active and actionless, *saguna* and *nirguna* at the same time. Shankara sees the activity as an illusion; the whole world according to him is an illusory appearance somehow produced in the ever changeless immutable silent *nirguna* Brahman, which is the highest and the only reality. Ramanuja on the other hand sees the active, dynamic, *saguna* Brahman as the highest; according to him the inactive *nirguna* Brahman of Shankara is a void miscalled Brahman. They both seem to read their own thoughts into the teaching of the Gita which, following the Upanishads, sees a Reality which is higher than even the Akshara, and which is both active and inactive, *saguna* and *nirguna* at the same time, *nirguna guni*. All apparent contradictions are reconciled in Brahman which is, as the Brahma Sutras say, *achintyascabhavya-yukta*. *Purusha aksharat . . . paratah parah*, . . although the Akshara is supreme, there is a supreme Purusha higher than it, says the Upanishad. That is the Purushottama who contains within him both the static and the dynamic at the same time, the static aspect becomes a support of his dynamic aspect. When a man attains the *sadharmya* or likeness of the Purushottama, he has in his inmost self the immutable silence and peace of the Akshara, but in his outer nature and personality he becomes a conscious instrument of the divine action in the world, *nimitta matram*.

LORD BUDDHA AND HIS EDUCATIONAL PHILOSOPHY

BY DR. DEBENDRA CHANDRA DAS GUPTA, M.A., ED.D. (Calif.)

[Dr. Das Gupta, Lecturer, Calcutta University, traces the ideas on education scattered in the teachings of Lord Buddha and shows how the Great Teacher has forestalled twenty-five centuries ago some of the fundamental doctrines of the most modern theory and practice of education.—Ed.]

The incidents of the life of the Buddha are matters of common knowledge and in an article like the present one, no biographical details need be given except to say that Gautama Buddha was born in the year 547 B.C. and passed away in 477 B.C. We learn from the Jataka stories that he received his education at the University of Taxila where he mastered a vast range of subjects, practically the whole of the attainable knowledge of the time. This he did as an essential preliminary to the faithful discharge of his princely duties. In course of time he was married to the most beautiful bride available in the whole kingdom of his father; a lovely boy was born to him. It was expected by all that he would succeed to the ancestral throne, but the mind of the Buddha was set on the riches that were not of this world and he was bent on finding out an efficient path for saving mankind from the sufferings they had to undergo. He went out of the world and after years of asceticism and meditation found out the path he sought, and communicated it to mankind through his noble teachings which are now embodied in the encyclopædia of the Buddhist literature known as the Tripitakas.

The Buddha was *par excellence* a religious teacher, but it is with his educational teachings that we are concerned in the present article. There are sayings, injunctions and maxims of the Buddha recorded by his disciples

from which we can easily infer the range, the depth and the correctness of his educational views.

Charity begins at home. So also must begin education. This was the central conception of Buddha's foundation of education. According to the Buddha, every individual is at once a member of the family, of the society in which he lives and of the state to which he belongs; and the education of every individual should have an eye to the tripartite duties. Education must begin at the lowest rung of the ladder; it must begin with the family in which the whole of the civilization is rooted. Every student should, first of all, be taught the paramount importance of obedience to parents, of devotion to parents and of reverence to parents. He should implicitly follow their guidance, submit to their correction and carry out their will. This is of vital importance in training the individual in moral discipline. From the family he should rise to the conception of society which is a collection of individuals bound together by the tie of common interest. The individual must sacrifice his individuality at the altar of the common interest. This implies self-sacrifice, self-abnegation and self-surrender. From society he is to rise to the conception of the state which is a harmonious combination of many societies. The interest of the state demands higher virtues of philanthropy, devotion, civil and

military service. A true ideal of education should have all these things in view, and should in short aim at the cultivation of virtue in the most comprehensive sense of the word. The Buddha's notion on this point was analogous to that of Socrates, who believed virtue to be a teachable thing. We give below a significant quotation which completely bears out our thesis. "Give alms, practise virtue, righteously follow your business and calling, educate yourself in the days of your youth, gain wealth, do not behave like a village cheat or a dog, be not harsh nor cruel, do your duty in caring for your mother and father, in family life honour your elders." Thus he confirmed multitudes of people in good living. Here we find a general body of maxims relating to the individual's duties¹ including the pursuit of knowledge, wealth and the practice of philanthropy. The individual and the family are definitely mentioned.

The mention of the state is not definite but it is certainly implied. The individual in practising virtue and minding his business is logically bound to rise to the conception of state which after all is family "writ large."

The education due to leading the family life is an essential preliminary to the attainment of the virtues not only of a perfect citizen but also of a perfect saint. The difficulties, the trials, and the discipline of the family are of great educative value even in the field of religion. Nobody can be expected to be thoroughly successful in the pursuit of religious truth without undergoing the discipline involved in discharging his duties as member of a family. The Buddha's words on the point are as follows. "Go back, therefore, to your home and learn to

obey your parents, recite your prayers, be diligent in your daily occupations, let no love of ease tempt you to neglect cleanliness of person or decency of dress; and then, having learned this, come back to me, and you may perhaps be allowed to enter into the companionship of my followers."² From this it will appear that the Buddha was no fanatical ascetic but a sane reformer who attached importance to the purely physical and hygienic factor in the matter of proper education leading to the higher life of spiritual truth and religious devotion. We may insert another quotation which is almost of identical import. "To live in the world is also hard; through endless ages to have the cares of wife and child, without interval of rest looking forward to and anticipating future happiness with interval of sorrow, this is difficult."³

The Buddha as an educational theorist is astonishingly modern. He is dead against cramming, against mere routine. The true education must train the intellect and must not encourage the mere memory-work indulged in like a parrot. True education must proceed from the surface to greater depths. It must go into the heart of things. It must concern itself not with the words but the import of words specially in case of the sacred literatures. Manual training too received adequate attention. The following words of the Master directed against mere cramming may be read with profit by the students and the teachers of to-day. "Many deluded men learn the doctrine in all its different branches and having so learnt this doctrine, they do not go to enquire wisely into its meaning; and not reaching to its meaning, they fail to attain insight. Lacking in

¹ The Jataka Stories, Vol. IV. tr. by Rouse, p. 110

² Dhammapada, tr. by Beal, p. 124.

³ *Ibid.*, p. 137.

wisdom, they learn the doctrine only with a view to quoting texts for the sake of advantage in argument. . . . In the self-same way, disciples, many a foolish deluded man learns the doctrines only that he may argue and dispute about them, never enquiring into their real meaning.”⁴

The famous French writer Michael De Montaigne condemns the practice of mere stupid cramming which prevailed in his days. These are his words. “We only toil and labour to stuff the memory, and in the meantime leave the conscience and the understanding unfurnished and void. And, like birds who fly abroad to forage for grain and bring it home in their beak without tasting it themselves, to feed their young; so our pedants go picking knowledge here and there out of several authors, and hold it at their tongue’s end, only to distribute it amongst their pupils. And here I cannot but smile to think how I have paid off myself in showing the foppery of this kind of learning, who myself am so manifest an example, for do I not perform the same thing almost throughout this whole book? I go here and there, culling out of several books the sentences that best please me, not to keep them (for I have no memory to retain them in), but to transplant them into this; where, to say the truth, they are no more mine than in their first places. We are, I conceive, knowing only in present knowledge, and not all in what is past, no more than in that which is to come. But the worst of it is, their scholars and pupils are no better nourished by it than themselves: it makes no deeper impression upon them than on the other, but passes from hand to hand, only to make a show, to be tolerable company, and to tell

pretty stories; like a counterfeit coin, of no other use or value but as counters to reckon with, or set up at cards. *Apud alio loqui didicerunt, non ipsi secum.*”

“They have learned to speak with others, not with themselves. *Non est loquendum, sed gubernandum.* The thing is not to talk, but to govern.”

“We take other man’s knowledge and opinions upon truth, and that is all; wherein we should make them our own, we are in this very like him who, having need of fire, went to a neighbour’s house to fetch it; and finding a very good one there, sat down to warm himself, without remembering to carry any with him home.”⁵ Here a great truth is told by the critic with amazing frankness and at the expense of his own self.

The Buddha emphasized the importance of rationality as opposed to mere routine in education and regarded “Child-life” as the standard of education and laid great stress on personality as a factor of education. Before beginning the education of the child we should create in his mind an atmosphere favourable to the reception of new ideas and new truths. “For at the close of such discourse, as respects the indications of concentration in the former, I settle and steady each person’s mind, repose it, bring it to oneness, unify it, and thus I do continually.”⁶

“Now when the Buddhas preach the law, they have regard to the predispositions of their hearers for the Refuges, the Moral precepts, and Retirement from the world. Thus they always preach the law with referen

⁴ Michael De Montaigne, *Essays* by C. Cotton, pp. 54-55.

⁵ *Majjhimanikaya*, Vol. II, tr. by Bhikku Silacara, p. 107.

⁶ *Majjhimanikaya*, pp. 167-168.

the disposition of mind of each individual. When, therefore, the teacher preached the law on that day, he had regard to Machapala's predisposition." Curiously enough the Buddha anticipated the apperceptive method of education associated with the German philosopher, Herbart, according to whom the student should take nothing on authority. The student should be made to take nothing on trust. The teacher should teach him to reflect and consider and he should refer the student to his own previous experience in the light of which the lesson is to be learnt. The Buddha's views as we have already noted were almost identical in substance as will be evident from the following text. "For" thought the Master, "this will teach him to making comparisons and giving reasons, and the continuous practice of comparing and reasoning on his part will enable me to impart learning to him." The principle enunciated above is corroborated by the following extract. "So one day having seen a snake when out with the other pupils picking up wood in the forest, he said, 'Master, I saw a snake.' 'What did it look like?' 'Oh, like the shaft of a plough.' 'That is a very good comparison. Snakes are like the shafts of ploughs', said the Bodhisatta, who began to have hopes that he might at last succeed with his pupil." The Buddha laid special emphasis on the objective method of instruction through stories and parables. Here is a specimen. Hearing that one of the brethren was keeping a viper, the Bodhisatta sent for that brother and asked whether the report was true. When told that it was true,

the Bodhisatta said, "A viper can never be trusted; keep it no longer."

"But," urged the brother, "my viper is dear to me as a pupil to a teacher;— I could not live without him." "Well then," answered the Bodhisatta, "know that this very snake will lose you your life." But heedless of the Master's warning, that brother still kept the pet he could not bear to part with. Only a very few days later all the brethren went out to gather fruits, and coming to a spot where all kinds grew in plenty, they stayed there two or three days. With them went "Bamboo's father," leaving his viper behind in its ~~prison~~ ^{bamboo} prison. Two or three days afterwards, when he came back, he bethought him of feeding the creature, and, opening the cage, stretched out his hand, saying, "Come, my son; you must be hungry." But angry with its long fast, the viper bit his outstretched hand, killing him on the spot, and made its escape into the forest.

Seeing him lying there dead, the brethren came and told the Bodhisatta, who bade the body be burnt. Then, seated in their midst, he exhorted the brethren by repeating this stanza:—

"The headstrong man, who, when exhorted, pays

No heed to friends who kindly counsel give,—

Like 'Bamboo's father', shall be brought to nought."

We have no materials enough at our disposal to form a complete idea of the courses of studies prescribed by the Buddha; but we know enough, wherefrom we are in a position to assert that the great Master had a healthy sense of the dignity of labour and ordained instruction in manual labour for the Bhikkhus much after the fashion of the monks of the Benedictine order. The saviours of men's souls should do well to know something which is conducive

¹ Dhammapada Commentary, Part III, p. 225.

² The Jataka Stories, Vol. I, tr. by Chalmers, p. 272.

to the preservation of the body. We quote below a text from which we can get a clear notion of the point. "Now at that time a certain Bhikkhu was sick, and without some handicraft he was ill at ease. They told this matter to the blessed one, who said, 'I allow you, O Bhikkhus, the use of a loom, and of shuttles, strings, tickets, and all the apparatus belonging to a loom.'"⁹ And again "The distinctive feature of the Benedictine rule was insistence upon manual labour of some kind, added to the implicit obedience which the monk must render to the abbot in the performance of this work. . . In very great divergence from the ideas and habits of the monks of the East, indolence was termed the enemy of the soul. To provide against this, at least seven hours a day must be given to some kind of toil."¹⁰

The Buddha attached due importance to games as well as to manual arts. These games were to be typical samples from the realities of life. The candidate for the spiritual order had to be thoroughly trained in manual, physical and moral discipline as an essential preliminary; and as for the laity they had certainly to be trained in all these things. "And now this boy, with the growth and development of his faculties, takes part in all sorts of games, and sports, appropriate to youth such as ploughing with toy ploughs, playing tip cat, turning somersaults, playing with toy windmills, toy-measures, toy-carts and toy bows and arrows."¹¹ We are agreeably surprised to find that in emphasizing the factor of reality in games and manual arts, the Lord Buddha anticipated the great Moravian

scholar, preacher and educationist, John Amos Comenius, from whom a quotation bearing on the point is given below. "It will be of immense use, if the amusements that are provided to relax the strain on the minds of the scholars be of such a kind as to lay stress on the more serious side of life, in order that a definite impression may be made on them even in their hours of recreation. For instance they may be given tools, and allowed to imitate the different handicrafts, by playing at farming, at politics, at being soldiers or architects etc."¹²

The Buddha did not like the idea of women entering his order; and although at last at the entreaty of Ananda, he allowed them to come in he did so with great caution owing to the novelty; the Buddha was sure the life of his church was going to be shorter than it otherwise would have been. Here is the graphic well-known passage fully bearing us out on the point. "If, Ananda, women had not received permission to go out from the household life and enter homeless state, under the doctrine and discipline proclaimed by the Tathâgata, then, would the pure religion, Ananda, have lasted long, the good law would have stood fast for a thousand years. But since, Ananda, women have now received that permission, the pure religion, Ananda, will not now last so long, the good law will now stand fast for only five hundred years. Just, Ananda, as houses in which there are many women and but few men are easily violated by robber burglars; just so, Ananda, under whatever doctrine and discipline women are allowed to go out from the household like into the homeless state,

⁹ The Sacred Books of the East, Vol. XX, edited by Max Müller, pp. 141-142.

¹⁰ Paul Monroe, Brief Course, p. 112.

¹¹ Majjhim-nikaya, Vol. I, tr. by Bhikkhu Silacara, p. 182.

¹² John Amos Comenius, The great Didactic, tr. by M. W. Keatings, p. 179.

that religion will not last long. And just, Ananda, as when the disease called mildew falls upon a field of rice in fine condition, that field of rice does not continue long; just so, Ananda, under whatsoever doctrine and discipline women are allowed to go forth from the household life into the homeless state, that religion will not last long.

"And just, Ananda, as when the disease called blight falls upon a field of sugar-cane in good condition, that field of sugar-cane does not continue long; just so, Ananda, under whatsoever doctrine and discipline women are allowed to go forth from the household life into the homeless state, that religion does not last long. And just, Ananda, as a man would in anticipation build an embankment to a great reservoir, beyond which the water should not overpass, just even so, Ananda, have I in anticipation laid down these Eight Chief Rules for the Bhikkhunis."¹² The subsequent history of the order proved the Buddha to be a prophet indeed.

The Buddha regarded the female members of his church as beings of an inferior order, a sort of tolerated aliens to whom no sort of deference was to be shown by the male monks. This is very uncharitable but this is true. Here are the words of the Lord quoted in support of our views: "And the Blessed One, on that occasion, having delivered a religious discourse, addressed the Bhikkhus, and said: 'You are not, O Bhikkhus, to bow down before women, to rise up in their presence, to stretch out your joined hands towards them, nor to perform towards them those duties that are proper (from an inferior

to a superior). Whosoever does so, shall be guilty of a dukkata."¹⁴

In spite of his unsympathetic attitude towards the entry of women into his order, once they were taken in, he made provision for their education and discipline by a competent teacher whether male or female, and laid down the following injunctions: "I allow Bhikkhus, O Bhikkhus, to teach the *vinaya* to Bhikkhunis."¹⁵ "They are not to be instructed, O Bhikkhus, by unlearned, incompetent Bhikkhunis, whosoever does so, shall be guilty of a dukkata. I prescribe, O Bhikkhus, that they be instructed by learned and competent Bhikkhunis."¹⁶

The Buddha meant religious education to be universal. It was open not only to the regular female members of the order but also to other and lay women. There is on record an interesting story of Pasenadi, the great king of Kosala, requesting the Lord to come over to his place accompanied by five hundred monks to offer religious instruction to his consorts Mallika and Vasabhakhattiya; and the Lord flatly denied to comply with the request. On being pressed again he deputed Ananda for the purpose. Having so done, he sent a messenger to the Teacher with the following request, "Revered Sir, my consorts Mallika and Vasabhakhattiya say, 'We desire to master the Law.' Therefore pray come to my house regularly with five hundred monks and preach the Law to them." The teacher sent the following reply, "Great king, it is impossible for the Buddhas to go regularly to any one's place." "In that case, Revered Sir,

¹² *Ibid.*, p. 828.

¹⁵ *Ibid.*, p. 384.

¹⁶ *Ibid.*, p. 351.

¹⁴ The Sacred Books of the East, Vol. XX, edited by Macdonale, pp. 825-826.

send some monk.”¹⁷ The Teacher assigned the duty to the Elder Ananda. And the Elder came regularly and recited the ordinances to those queens! The court school of king Pasenadi curiously resembles the palace school at the court of Charlemagne (767—814) where the great teacher Alcuin like Ananda took upon himself the task of teaching the members of the royal family in the rudiments of instruction in 781 A.D. “There had for sometime been a form of school connected with the royal court, known as the palace school, though the study of letters had played but a small part in it. To the re-organization of this school Alcuin first addressed himself, introducing into it elementary instruction in that learning of which he was so fond. The school included the princes and princesses of the royal household, relatives, attachés, courtiers, and, not least in importance as pupils the king and queen.”

“Although the instruction was of a most elementary nature, Poetry, Arithmetic, Astronomy, the writings of the Fathers, and Theology are mentioned as having been studied.”¹⁸

The religious instruction of the Buddha was a kind of mass education. His sermons were meant for the whole of mankind irrespective of caste, race, sect and sex. The whole history of the future educational development of Buddhism in India, monumentally recorded in its net-work of schools and famous colleges, may be traced in the germ in the teachings of the Lord.

In course of this short article we have sought to give the reader a tolerable idea of the Buddha's doctrine, method, and the practical ideas in the field of education. It is a matter of great pride to note that this great ancient Master, primarily a moral teacher, anticipated some of the modern theories of education, and had a laudable idea, in his own way of things like practical education, female education, physical education, method of teaching and the like. His is not a complete scheme; but taking into account the factors of time, place and circumstances it is certainly very creditable.

¹⁷ Dhammapada, IV, tr. by Burlingame, p. 58.

¹⁸ E. P. Cubberley: *The History of Education*, p. 141.

THE GOLDEN LEGENDS OF ANCIENT MADURA

Storytellers of Ancient Tamil-land have woven a number of pretty tales around the city of Madura. A collection of these are found in the *Tiruvilayādal-Purānam*, which gives an account of the sixty-four divine sports of Shiva Mahādēva. The scenes of these stories are painted on the walls of the great temple of Madura. The *Purāna* is read and expounded by learned pandits in temples and monasteries and occasionally in private dwellings

and lecture halls. Consequently the stories are well known in Tamil-land.

The evaluation of the culture of a country needs the study of its folk-lore and religious legends as much as its poetry and philosophy. The students of Tamilian culture will get from these legends an insight into the hopes and aspirations of the people of Tamil-land and the relationships which they attempted to establish between themselves and God. In the earliest Tamil classics, the role of mixing up

in purely human affairs is reserved for Mâyôn (Krishna) and Sêyôn (Subrahmanya); Shiva is spoken of as Piravâ-Yâkkaip—Periyôn, "The Great One of form unborn." Save in one instance connected with the Sangam poets, we do not hear of His playing a human role. Even that single instance is not well-authenticated. Yet in the Purâna referred to above, we freely meet Him in the streets of Madura, selling rubies, winning a wager by making a stone elephant eat sugar-canes, dancing, wrestling, selling bangles to fair ladies, pleading the cause of a helpless boy, by going to court in the guise of his uncle, giving a testimonial to a poor musician, and a purse to a needy brahman, sitting as a poet among the poets of the famous Tamil Academy, and showing unbounded grace to dumb animals and birds; in short, behaving as a high-souled human is expected to behave under varying circumstances.

We ask ourselves, whence have arisen all these pretty stories, and proceed to seek for information in later Tamil literature. The Devara hymnists who lived between the seventh and the ninth centuries, and the author of Tiru-Vachakam, whose date is yet unsettled, make only passing references to a few of the incidents contained in these legends. Probably the legends were collected together and put into form in the early part of the fourteenth century when the star of the glorious Pandyan dynasty was already beginning to set. Although most of these legends do not bear the stamp of remote antiquity, they may not be set aside as mere fabrications of priestly impostors. For it is possible, to a certain extent, to trace the origins from which these legends were developed and elaborated.

Of the sixty-four chapters into which the Purâna is divided, the first relates the story of Indrâ and Vritra, the second

that of the celestial elephant and how it came and worshipped Shiva in the Kadamba forest. The third chapter gives the account of the founding of the city of Madura by the Pandya Kula-sekhara who originally had his seat of government in Manavûr, the ancient city that lay to the east of the Kadamba forest. According to the Purâna, Kula-sekhara was succeeded by his son Malaya-dvaja. The fourth to the tenth chapters contain some episodes connected with Thadathakai, the Pandyan princess. The eleventh to the fifteenth chapters narrate some of the superhuman exploits of the early Pandya kings. The sixteenth chapter gives the story of Shiva's expounding the teachings of the Vedas, the seventeenth chapter which gives the legend concerning the birth of precious stones makes a reference to the traditional celestial diadem of the Pandyan dynasty, the eighteenth chapter gives another superhuman exploit. These eighteen chapters are grouped together as the Maduraik-kândham, the first book of the Purana.

Now let us proceed to trace the origins from which the compiler has drawn his materials. The first and second chapters are from Vedic sources and appear to be introduced to give the necessary sanctity to the Purâna. The third chapter relating to the founding of the city of Madura is the natural beginning of the history of the kings of the early Pandya dynasty known as the "celestial Pandyas" about whose superhuman exploits a good many references are scattered over the Sangam classics and their commentaries (See Maduraik-kânci of the "Ten Idylls," Purânâ-nûru poems 6, 9, 12, 15 and 64, Kalit-tokai 104, Silappadikâram Canto XI, and the commentary on Kalaviyal). Kapadapuram, "the city of the Golden Gate", was the seat of government of the Pandyas before the founding of the city

of Madura. The reference in Valmiki's Ramayana Kishkindhyâ-kandam XLI, 18,

“ततो हेममयं दिव्यं मुक्तामणिबिभूषितम् ।
युक्तं कपाटं पाण्डवानां गता द्रव्यशः वानराः ॥”

is held by some scholars to refer to the earlier capital. The earliest Pandya king mentioned in the Tamil classics is Nilam-taru-tiruvil-Nediyôn (See “The Origin and Growth of Tamil Literature” in the Cultural Heritage of India Vol. III). “Kulasekhara,” of the Puranic account is obviously a coined name. Malaya-dvaja, the king who is reputed to have celebrated many Vedic sacrifices, can be identified with Muthu-Kudumi, “the great Vazhuthi of many sacrificial halls” mentioned in the classics. The names Malaya-dvaja: he whose banner bears the emblem of the Mountain-peak and Muthu-Kudumi: the ancient Mountain-peak confirm this view. It may be noted here that Muthu-Kudumi is a historical personage, in so far as he is the original donor of the Vêlvikudi grant. “Vêlvi” means sacrifice. This king probably lived at the time when Vedic sacrifices were first introduced into Tamil-land. There is no direct mention in the classics about Thadathakai, the Pandyan princess, who ascended the ancestral throne. The story of Chitra who married the Pandava hero Arjuna is an echo of the story of Thadâthakai. The Mahabharata story is, by no means, the original. The guardian deity of Madura mentioned in Silappadikâram XXIII, who, in her beautiful form combines feminine grace and masculine prowess seems to be the original from which the late poet draws the picture of Thadâthakai.

We give below a freer rendering of lines 1-18 of Silappadikâram XXIII, giving within brackets, additional information obtained from the commentry.

The crescent moon shines amidst her
matted locks;
Her eyes are like the blue lotus; the
glory of the face emits a bright white
lustre;
Parting her red coral lips appear (two)
teeth (resembling the wild boar's
tusks);
Mild moon-beams and the sheen of
pearls are seen in her beaming smiles;
Though her left side is of a dark-blue
colour,
Her right is of a golden hue;
Though she holds a graceful golden
lotus in her left hand,
Her right wields a shining terrible
sword;
Though on her right ankle she wears
the hero's badge,
The jingling sound of a matchless anklet
lends grace to her left;
She is the progenitor (protector) of the
Pandyas,
The lords of the Kolkai and Kumari
sea-ports,
And of the Pothiyil hill; the bounds of
whose domains extend to the Mount
of the golden peaks.”

From the above description of the deity it is easy to see that Thadâthakai, the Pandyan princess, who with a sword in hand and wearing the hero's badge in the right ankle went forth to conquer and subdue other kings and whose feminine aspects of modesty and gentle grace became manifest on seeing her Lord, the Recluse of Mount Kailas, is only a variation of the guardian deity of the ancient city.

The celestial diadem and other “heavenly” jewels, the heirlooms of the Pandya dynasty, are mentioned in the Mahâvamsa of Ceylon. A Pandya king driven by the conquering Chola is said to have left these precious jewels for safe-keep in the hands of a brother monarch of Lanka. From the above we see that the tales contained in the

first book of the Purâna are based upon Vedic and Tamil classical traditions.

There was friendship and very close intercourse between the Pandyas and the Sinhalese kings of Lanka. The *Thiruvilayadal-puranam* which gives the stories of many kings of the Pandya dynasty might have been written with the view of producing a Mahâvamsa of the Pandyas. Another reason might have been to emulate the Jâtaka stories of Buddhism and bring the Great God Shiva nearer to humanity by making Him participate in human joys and sorrows.

Passing on we come to the second book of the Purâna consisting of chapters nineteen to forty-eight. Some of the stories in the section bear evidence of having come into vogue at a time when the Kapalika, Pasupatha and other forms of Saivism were prevalent in the country. In chapter thirty-one we are told that Shiva appeared in the streets of Madura as a Kapalika ascetic and sold bangles to pretty maidens of the merchant community. The merry Kapalika was probably a real one of flesh and blood. The Siddha who performs the feat of alchemy in chapter thirty-six and the Siddhas who appear in chapters

twenty and twenty-one were probably human Siddhas. These ascetics were considered god-possessed and were accorded divine honours, it was perfectly legitimate for the storyteller to ascribe to the Deity some of the deeds of kindness performed by these men. Saints of all religions, whenever they performed a healing miracle, gave the credit to the Deity and when the miracle was reported, the Deity Itself was often made the chief actor in the episode. In this section also appear two well-known historical personages, the king Varaguna Pandya, a great devotee and poet and the master-musician Pana-Pattirar also, a great devotee of Shiva and a friend of the Chera king Cheramân Perumâl.

The Third book of the Purâna consisting of chapters forty-nine to sixty-four contains stories connected with the poets of the Tamil Academy of Madura and episodes from the lives of the great Shaiva saints, Mânikka-Vâchakar and Jnâna-Sambandha. We shall conclude this rapid survey of a great book by stating that the tales have been elaborated with the definite purpose of rousing feelings of devotion in the hearts of readers and listeners and that they have amply succeeded in achieving that aim.

NOTES AND COMMENTS

THE CULTURAL RELATIONS BETWEEN CHINA AND INDIA

In the course of a lecture delivered at Konnagar, Prof. Tan Yun-Shan remarked that as a result of the visits and travels of famous monks such as Fa-Hien, Hiuen-Tsang and Yi-Tsing not only was Indian Buddhism conveyed to China wholesale, but also Indian culture to a considerable extent. He said that considering the merit of the two cultures, the religion and philosophy of India were supreme and unparalleled in human

history, but the ethics and arts of China are also superior and matchless; that the translations of Buddhist literature in Chinese were numerous, there being over five thousand volumes of translated works still extant. The professor went on to say that the Chinese classical works are capable of being translated and many of them should be translated too. He said that as a Chinese he felt that China has received too much but returned too little to India, and that she must, therefore, have the sense of grati-

tude and do the reciprocation towards India.

FREEDOM IN EDUCATION

Speaking in Poona, before a teachers' conference, Dr. R. P. Masani, Vice-Chancellor, Bombay University, made the following remarks:

"Those of us who believed that the problem of social reconstruction was, in the main, a problem of educational reorganization and that the welfare of the nations of the world largely depended on their schools, looked forward to intense training for world citizenship such as would teach the young and the old alike to control egoistic impulses and desires and to curb racial antipathies and jealousies. The schoolmaster girded himself up for the task; so did the politician and the statesman. But in spite of their combination, or perhaps because of it, instead of an international mind that could understand the concerns of other nations as well as those of one's own, there was produced a narrow national mind obsessed with the doctrine of national advancement regardless of all considerations of human unity and international comity and decency. Living in a world of post-war economic depression, the statesmen in different countries were absorbed so much in the pure economic aspects of modern development that instead of a nationalism which develops the gifts of one's own country as a trust for the whole world, we witnessed an aggressive nationalism which led to a perpetual economic war. There was no lack of international minds and measures. The world was consequently overrun, so to say, by rabid nationalists with the result that the law of nations has once more been replaced by the law of the jungle.

For ushering the new order, we must turn to the school—the school that is free from the domination of the statesman and the politician.

Mr. S. Srinivasa Iyengar, speaking in Madras on "Education for Citizenship", observed as follows:—

"The question was what the best kind of education was for citizenship in democracy. That education should not be such as to fetter the child down to particular lines of activity in later life. The ability to listen to both sides of any question must be developed. There was now a great deal

of intolerance. Citizenship in a democracy required that the education which was given to the people should be such as to impress upon the young and the old the duty of allowing other people to criticise them, and of themselves exercising the right to criticise other people. They must cultivate sanity and balanced judgment. Education should not be prostituted to the needs of a sect or party. Religion must be left alone in the schools and taught at home by the parents to their children. Education must be purely secular, propaganda of the religious type being avoided. The supplementing of this education by instruction given by religious bodies was a legitimate function, but in modern times the old policy of identifying religion not only with ritualism and philosophy but with national culture, laws, social rules of conduct, economics etc., must go."

Now let us turn to Plato,—we are quoting from Will Durant's *Story of Philosophy*.

"The elements of instruction should be presented to the mind in childhood, but not with any compulsion; for a freeman should be a freeman too in the acquisition of knowledge. Knowledge which is acquired under compulsion has no hold on the mind. Therefore do not use compulsion, but let early education be rather a sort of amusement; this will better enable you to find out the natural bent of the child. With minds so freely growing, and bodies made stronger by sport and outdoor life of every kind, our ideal state would have a firm psychological and physiological base, broad enough for every possibility and every development. But a moral basis must be provided as well; the members of the community must make a unity; they must learn that they are members of one another; that they owe to one another certain amenities and obligations. Now since men are by nature acquisitive, jealous, combative and erotic, how shall we persuade them to behave themselves? By the policeman's omnipresent club? It is a brutal method, costly and irritating. There is a better way, and that is by lending to the moral requirements of the community the sanction of supernatural authority. We must have a religion."

The Republic of Plato was meant for practical realization. We are glad to

note that the thinker of ancient Greece and the thinkers of modern India are in agreement on essential points. The young are vaccinated and inoculated by very kind people to prevent possible infection in the future; perhaps with the same kind of good intentions politicians and statesmen, priests and prelates inoculate the minds of the young with sectarian doctrines and specialized ideologies relating to various man-made divisions of the human race such as Eastern, Western, Nordic, Hebrew, Brahman, non-Brahman, Hindu, Muslim etc.

The intolerance bred by forcing the young into narrow grooves of thought is neither good for the mental nor for the moral well-being of the future citizen. It cuts at the very root of the sanity and balanced judgment which Mr. Iyengar so ably advocates. Using the young as tools of propaganda is certainly wrong, but is it possible or desirable to rule out religion altogether from the school curriculum? The school-

master is not a colourless entity; he has his religion and would certainly express it through all the subjects that he teaches, particularly through history and the languages. If he happens to stand outside the pale of one of the established religions, he would be a votary of one of the new religions such as atheism, agnosticism, scepticism etc., which have as good a propaganda value as the older religions and often breed greater intolerance. What is the way out of the dilemma? There is a very desirable path and that is to teach the young people not only their own religion, but also their neighbour's religion, approaching both with understanding and reverence. Religion as conceived by the foremost thinkers of the present day is something wider than religions as such. It is not a mere sanction for supernatural authority, nor does it confine itself to rituals, philosophy, national culture, laws, social rules etc. It transcends all these and provides a way of life, a way as broad as the world.

REVIEWS AND NOTICES

THE HINDU PHILOSOPHY OF CONDUCT, VOL. III. By PROF. M. RANGACHARI, M.A. Published by Messrs. G. A. Natesan & Co., George Town, Madras. Pp. 487+21. Price Rs. 5.

The late professor M. Rangachari was an erudite scholar with profound insight and a rare catholicity of spirit. The exposition of the Bhagavad Gita that he presented years ago in a series of illuminating lectures created such a deep impression upon the mind of the audience that it was thought desirable to give it a permanent shape in print for the benefit of a wider public. Accordingly two volumes have already seen the light of day, and the volume under review is the third which embodies his last lectures on the concluding six chapters of the Bhagavad Gita.

It is evident from the title of the book that the author's treatment of the Gita is

more in relation to its bearing on practical life than to the metaphysical doctrines it propounds. The age we are living in is conspicuous for its materialistic tendencies that hold sway over man. A complete secularisation of life seems to be in full swing, the baneful influence of which has thrown the Hindu mind into utter confusion as to the ideal to be pursued in life. In such a situation the author has done well in selecting for his theme the Hindu ideal of conduct which, according to the Gita, consists in the fact that "the lower life of the body must be subordinated to the higher life of the soul," or the fulfilment of which alone rests the emancipation of man from the ceaseless tortures of his mortal existence.

Another unique feature of the Gita is constituted by the grand synthesis of the different paths of religion worked out in it on the basis "that reality has many

aspects and may be looked at in many ways and from many standpoints." This sublime message has got a special significance at the present time when the world has come closer together and creeds and doctrines have multiplied. The author is fully awake to this fact, which finds repeated mention in the work. A spirit of tolerance breathes through the whole book.

The broadness of view and depth of insight exhibited in the book will, no doubt, entitle it to high appreciation from all quarters. The get-up and printing leave nothing to be desired.

AN INTRODUCTION TO INDIAN PHILOSOPHY. BY DR. S. C. CHATTERJEE, M.A. PH.D. AND DR. D. M. DATTA, M.A., PH.D. *Published by The University of Calcutta. Pp. 464+18.*

"The publication of the present work will be an inestimable boon to those who wish or need to have, in a brief compass, a comprehensive survey of all the systems of Indian philosophy and a general acquaintance with their spirit and outlook. Perfect lucidity of expression and simplicity of style, transparent clarity of thought, and a wealth of information presented in an admirably systematic way are some of the striking features of the book. Though just an introduction to Indian philosophy, it has gone into all important details and has combined a critical evaluation with an objective presentation of the different systems.

The authors of the book, who command a masterly knowledge of both Indian and Western philosophy, have been long engaged in teaching their subject to University students. They are, therefore, eminently in a position to regulate their mode of treatment in accordance with the difficulties which the students of modern philosophy experience in understanding Indian problems and theories. Nothing has been left undone to make the book a highly useful companion to University students at the different stages of their career. It opens with a General Introduction which brings out the dominant features of Indian philosophy such as a common moral and spiritual outlook and a realisation of the immeasurable vastness of the space-time framework of our existence, which has always set the Indian mind in tune with the Infinite and the Eternal. The charges of dogmatism and pessimism which one finds sometimes levelled against Indian philosophy have been ably met. A

brief sketch of all the systems included in the Introduction will be of particular value. It will afford the student "a bird's-eye view of the entire field" and thus prevent his missing the wood for the trees and getting lost in the intricate subtleties of Indian speculation. The rest of the book comprises nine chapters devoted to a detailed consideration of the nine systems of thought such as the Charvaka, the Jaina, the Bauddha, the Nyāya, the Vaisesika, the Sāṅkhya, the Yoga, the Mīmāṃsā and the Vedānta. A well-chosen Bibliography attached to every chapter dealing with a system has enhanced the value of the book. Instructive parallels in Western thought to Indian views have been indicated at proper places.

The noteworthy omissions in the work under review are the Vedas, the Upanishads and the Gita which have been accorded no separate treatment perhaps on the ground that they are more records of intuitive experience than logically developed systems of thought. There is, however, a brief account of the central conceptions of the Vedas and the Upanishads in the last chapter where it is shown how the Vedānta philosophy gradually develops through the former.

Dr. Chatterjee and Dr. Datta have laboured together to render the book an excellent manual of Indian philosophy. No student of Indian philosophy can indeed afford to do without a copy of it.

HARIDAS CHAUDHURI.

THE MODERN REVIEW

DECEMBER, 1939

With the publication of the current December number *The Modern Review* completes 33 years of its regular, uninterrupted and punctual appearance under the same editorship.

Its very first number gave it a place in the front rank of Indian monthlies, and it lost no time in registering the high watermark of Indian monthly journalism.

It is the only English monthly in India which makes the reproduction in colours of Indian paintings a regular feature.

The December number maintains the high standard of the magazine in the number, variety, interest and excellence of its articles and other contents.

Among the topical articles may be mentioned: *The Crisis*, by the Poet-sage Rabindranath Tagore; *Poland And The War*, by Mr. C. F. Andrews; *Europe At War*, by Major D. Graham Pole; *Dominion Status For India—When ?*; *The Enigma of The Soviet-German Pact*, by A. M. Bose; *Thakkar Bapa—The Father of The Harijans* (Illustrated), by Rangildas Kapadia; and *A Strange War*, by Gopal Halder. There are also several other articles of interest to specialists and general readers.

In the Notes (24 pages), the Editor writes on current topics, some of them being as long as leaders in the dailies.

There are also the usual features: Reviews and Notices of Books, Indian Periodicals and Foreign Periodicals, Comment and Criticism, and several Plates besides many pictures in the text of the articles.

The Frontispiece, the Flight of Joseph and Mary with the Infant Jesus, is very appropriate to the Christmas season.

THE INDIAN REVIEW

DECEMBER ANNUAL

With the publication of the December Annual (Price Re. 1/- G. A. Natesan & Co., Madras), the *Indian Review* completes its thirty-ninth year; and the Number before us is one replete with topical articles and illustrations of striking interest. It opens with a timely article entitled "Dominion Status, the War and India" by Mr. V. S.

Ramaswami Sastri, B.A., B.L. Mrs. Rameshwari Nehru, the well-known leader of the Harijan movement, follows with an interesting account of the famous Temple Entry Campaign in Tamil Nad in June last. The Consul-General for Poland, writes "Poland Will Rise Again" and the Czechoslovakian Consul on "Czechoslovakia: A Retrospect." Mr. C. F. Andrews writes on the position of "Indians in South Africa", Dr. H. C. Mookerjee, M.A., Ph.D., discourses on "War and Industrial Autonomy for India." Mr. Gagan Vihari L. Mehta, President of the Indian Chamber of Commerce, Calcutta, contributes an article on "Shipping in War Time." Besides the above there are several other notable contributions. This Number is profusely illustrated.

"FREE INDIA"—Published from G. T. Madras. Subscription Rs. 3 for a year.

This new weekly is neatly printed and profusely illustrated. It provides instructive and entertaining reading matter, news-items gathered from the worlds' press, news-pictures and cartoons. Judging from the three issues received by us, we have no hesitation in saying that the views expressed by the Editor are characterised by a balanced judgment and deep political insight. We are glad to note that "Free India" believes in toleration and in the equality of all faiths and devotes a special page every week to religious articles. We wish the journal a long and useful career.

NEWS AND REPORTS

BRINDABAN

On November 15th, 1939, His Holiness Srimat Swami Virajanandaji, President of the Ramakrishna Math and Mission, laid the foundation-stone of the new dispensary build-

ing of the Ramakrishna Mission Sevashram at Brindaban. The necessary funds for the construction of the proposed building were partly donated by a lady of Calcutta. Contributions are earnestly solicited.

BOMBAY

His Holiness Srimat Swami Virajanandaji, President of The Ramakrishna Math and Mission, Belur Math, Calcutta, arrived in Bombay on Saturday the 18th November and was received by the citizens of Bombay. The Mayor of Bombay, Mr. B. G. Kher, Ex-Premier, Mr. K. Natarajan, Hon'ble Mr. Justice K. C. Sen, I.C.S., Prof. V. G. Rao, Mrs. Sophia Wadia, and a number of leading citizens including Mr. F. J. Ginwala

came to the ashrama to meet Swamiji. Swamiji gave a talk in the R. K. Mission Library Hall on the 22nd. The hall was overcrowded and the audience greatly appreciated the most highly entertaining discourse of his reminiscences of the Swami Vivekananda. On invitation from Mr. B. P. and Mrs. Sophia Wadia the Swami attended a tea party held in his honour at their residence where he met the Italian Consul,

Mr. R. P. Masani, Vice-Chancellor, Bombay University, Mr. Tyabji, Ex-Judge, High Court, Bombay, Principal J. M. Kumarappa and a number of other distinguished men of the city.

On the 28th November the Swami was given a public reception and welcome address at Sir Cowasji Jehangir Hall at 6 p.m.; the Mayor of Bombay presided. Most of the leading citizens including Mr. B. G. Kher, Ex-Premier, Sir S. S. Patkar, Hon'ble Mr. Justice K. C. Sen, Mr. S. A. Brelvi, Mrs. Sophia Wadia, Mr. M. V. Indravadan, Chief Presidency Magistrate, Mr. F. J. Ginwala, Mr. G. P. Murdeshwar, Prof. V. G. Rao, Prof. N. K. Bhagwat, Mr. Madhavlal Bhatt, J.P., Mr. G. C. Mitter, O.B.E., Dr. D. L. Sen, Mr. A. K. Sen as well as leaders of different societies and institutions were present in the meeting.

Reference was made in the Welcome Address to the philanthropic and spiritual activities of the Ramakrishna Mission, the existing world conditions and the part which the Mission was expected to play in the regeneration of human society. In the course of the reply to the Address, His Holiness said, "I come before you not as the leader of a movement or organization for your uplift or reformation; the aim of our Mission has always rather been to kindle and to keep lighted the flame which is already in being in the hearts of all of you ;

to concentrate in visible works and institutions your spiritual aspirations and yearnings, and to seek in your company the fulfilment of those aspirations and the answer to those yearnings. Our Order and our Mission stand for a way of life different from that which underlies the current European culture though not conspicuously different from philosophies which have animated many other religious orders. We invite all thinking men and women to ponder calmly over that philosophy of life, to test it by their personal experiences, and to see if it gives adequate answers to the questions which must obstinately be rising daily in their minds. To those amongst you who have already realized the truth of our ideals I say this—it should be our united endeavours to serve humanity in accordance with the provision and foreknowledge of Swami Vivekananda; and to that end we must lead all our energies in bringing about a regenerated India so that there may ultimately be a regenerated world. The task before us is truly a stupendous one. Rapid and surprisingly fruitful though the progress of our mission has been in the past, our past achievements are insignificant compared with the vast and unaccomplished work before us. We need optimism and faith, men and funds, sympathy and enthusiasm, single-minded devotion and far-sighted direction."

BELUR

On the day of his arrival from China, Prof. Tan Yun-Shan paid a visit to the Ramakrishna Math and Mission Headquarters at Belur. Under "Notes and Com-

ments" we give an extract from a speech he delivered at Konnagar on the Cultural relations between China and India.

BENARES

A correspondent writes:

Sir Maurice Gwyer, Chief Justice of the Federal Court of India, who was here to address the graduates of the Hindu University on 28th December, visited the Ramakrishna Mission Home of Service and much appreciated the good work that was being

done there on such an extensive scale. As his stay in Benares was very short and much occupied with various functions of the University, his visit to the Home of Service was necessarily very short. But he expressed a great desire to spend more time with the brotherhood the next time he goes to Benares.

ENGLAND

During the last week of August, 1930, a Convention of religions was held in Southport at Saxenholme, Albert Road, Birkdale. Over three hundred delegates, representing various churches and societies met, we understand, in an atmosphere of goodwill

and fellow-feeling. The Mayor, welcoming the delegates to the town of Southport, said that the Convention was unique and "the first of its kind ever to be held anywhere." Swami Ayyakantananda of the Ramakrishna Mission, connected with the Vedanta move-

ment in England, delivered the address of welcome in the course of which he thanked the Mayor and Corporation, the sponsors of the Convention, and churches and societies in England and all other friends and sympathisers for the support, advice, and co-operation given by them. A message from Sir Francis Younghusband, Chairman of the World's Fellowship of Faiths, was read by Mr. Arthur Jackman. Dr. W. Stede of London University, Mr. Abdul Majid of the Woking Mosque, Rev. W. M. Andrew,

Rabbi A. E. Silverstone, Mr. L. F. Skeats of the Sufi Movement, Mr. H. Iden Payne, Rev. H. L. Davey, Rev. Leslie J. Belton, Rev. W. V. Walmsley, Rev. William Carter and Mr. Shoran Singha were among the speakers. The Mayor and Mayoress entertained the delegates to afternoon tea in the Floral Hall annexe. The proceedings ended with a vote of thanks to the Mayor proposed by Mr. A. L. Gregson, President of the Vedanta Society, England.

FIJI

A Correspondent writes:—

Some ten or twelve years ago a group of South Indians formed themselves into an association called the "Then India Sanmarga Ikya Sangam". They devoted their attention mainly to the establishment of schools for their children; for the Government was practically doing nothing in the direction of Indian Education at that time. The Sangam grew in strength but there was not any one to guide their activities, for most of them had come to this Colony as labourers. The Sangam itself first came into being at the inspiration of a few, devoted to Swami Vivekananda, and almost the first thing they did was to celebrate the birth day of Swamiji. Then when they collected money and established schools they could not think of any other body of selfless workers devoted to the service of man, except the Ramakrishna Mission, to guide them. They requested the authorities to send a Swami to work in their midst. For years they went on asking for a guide. These people with great faith waited for ten long years. Finally early in 1937, Swami Avinasanandaji was deputed by the Mission to come and work here. The Swami sailed in April of that year.

Swami Avinasanandaji stayed here for only six months. His health did not permit him to stay here longer. But in that short time he did the work of six years. He worked day and night till it told upon his health. Very many disabilities of the South Indians were removed and he inspired new hope into their hearts. He opened a boarding house and orphanage attached to the central school conducted by the Sangam. In order to bring together all Indians in the Colony he arranged for the celebration of the Bharata Mata Day in January each year. He visited every village in that short

time, and today every household contains a photo of the Swami and the men and women talk about him with love and reverence.

Another year had to pass by before the people could have another Swami in their midst. Swami Rudranandaji reached this place in February. His name was already familiar to some of the people here, for they had heard of him as a tireless worker, as one, who had served the poor and the destitute in Madras, and it was no wonder they were all eager to have him in their midst.

For nine days the Swami had to be on the move going round the Island in order to meet to the people. The Swami had to halt at fifty places and in every place hundreds of people gathered together to see him. The Swami spoke at every place. He also addressed four or five big public meetings in the important towns. Then he settled down in the Sangam's headquarters at Nadi.

After a brief respite, during which time he attended to the students' home, he began his tour. He has visited sixty or seventy villages by now and has covered five districts. This, he has been doing in order to have an intimate idea of the topography of the place and also to get acquainted with the peasants and their problems.

He spends one day in each village. He reaches a village about ten in the morning and spends the whole day conversing with men, women and children on the various topics connected with the village. In the evening after all the farmers have returned from their work in the fields—for this is the cane-cutting season—all the people sit round him. Then begins the singing of the names of the Lord. The Swami leads and the others follow him. For once the village

resounds with the name of the Lord. The Swami gives a short talk and then they all partake of some *prasadam*. After supper again they all sit together and the Swami shows magic lantern pictures of two stories, those of Prahalada and Dhruva. The Swami narrates these two important stories of the Bhakti Literature in a very vivid manner with the help of pictures. Then they retire for the night. After breakfast the next morning the Swami moves to another village.

Thus the Swami moves amidst the villagers as a source of inspiration and hope. Swami Vivekananda in one of his

letters from America wrote, "Our Mission is for the destitute, the poor and the illiterate peasantry and labouring classes. . . . Those peasants and labouring people will be won over by love." To-day in Fiji, Swami Rudranandaji is doing what the head of the Mission aimed at. He is winning thousands by love for the cause of truth, which is the one aim of Indian Culture. The people here feel grateful to the Mission for sending two of their distinguished monks to Fiji and they hope to benefit educationally, culturally and spiritually, by the presence of such selfless souls in their midst.

UNITED STATES OF AMERICA

Berkeley.

The new Temple of the East Bay Vedanta Society at Berkeley was dedicated on October 22nd, 1939, under the leadership of Swami Ashokananda.

Northern California.

The birthday of Sri Krishna was publicly celebrated in the auditorium of the Vedanta Society of Northern California on the evening of Wednesday, October 25th, 1939. On the platform of an altar decorated with flowers and foliage, Sri Krishna's picture was installed and honoured with incense, light and other offerings. Arrangements were made for special music on the occasion. Swami Ashokananda spoke on "The Divine Life of Sri Krishna". Attention was drawn to the ideal of universal toleration preached by the great World-Redeemer. "For the first time in the religious history of the world was preached by Sri Krishna universal toleration for all sects and creeds, and it was He who declared: 'Whosoever comes to Me through whatsoever religion, I reach him. All men are struggling in the paths which ultimately lead to Me.' He inculcated that all religions are like so many paths which in the end lead the individual souls to the one goal of absolute truth and happiness. Thus he sounded the death knell of religious bigotry and persecution among various sects. It was for this reason that, since His time, there has been no religious persecution in the history of India."

New York.

The formal dedication of the new house and chapel of the Ramakrishna-Vivekananda Center of New York, at 17 East Ninety-fourth Street, was held during the three days

from October 25th to October 27th, 1939. Guests of Swami Nikhilananda for this occasion were Swami Paramananda, of Boston. Swami Akhilananda, of Providence, and Swami Viswananda, of Chicago.

The ceremonies commenced with Puja and Viraja Homa performed by the four Swamis on Wednesday morning, October 25th. A portion of the Chandi was also read. This was followed, the same evening, by a meeting in the chapel, addressed by Swami Paramananda, Swami Akhilananda, and Swami Nikhilananda. The central altar, with its picture of Sri Ramakrishna, was decorated with a profusion of lilies, roses, chrysanthemums, and other flowers sent by friends and devotees. Swami Nikhilananda opened the service with a Dedication Address, in which he stated that the Center was already consecrated by the two great souls whose names it bears, and by the prayer and sacrifice of its members. Mere formalities, he said, had no power to enhance what was already in existence. But he urged that those present should dedicate themselves, on this occasion, to the noble ideal of attaining liberation and of helping others to do likewise. He followed his address by the reading of a message from Swami Virajananda, President of the Ramakrishna Mission, and congratulatory telegrams from Swami Ashokananda, of San Francisco, Swami Prabhavananda, of Hollywood, Swami Devatmananda, of Portland, and Swami Vividishananda, of Seattle.

BIRTHDAY OF SRI RAMAKRISHNA

The birthday of Sri Ramakrishna falls on the 11th March. Public celebrations will be held on the following Sunday, the 17th March.

PRABUDDHA BHARATA

VOL. XLV

MARCH, 1940

No. 3



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

“Arise ! Awake ! And stop not till the Goal is reached.”

GOSPEL OF SRI RAMAKRISHNA

Friday, 4th January, 1884. It is four o'clock in the evening. Sri Ramakrishna is sitting in the Panchavati. A sweet smile is playing upon his lips. Near him stand Mani, Haripada and others. He talks to Haripada about the late Ananda Chatterjee and the spiritual practices of a certain religious sect in Bengal.

Sri Ramakrishna gets up and slowly proceeds to his room where he takes his seat. Mani, Haripada, Rakhal and other devotees also stay there. Mani spends much of his time at the foot of the Bael tree.

Sri Ramakrishna (to Mani): Do not indulge any more in mere reasoning. It turns out harmful in the long run. The Lord should be adored with a particular attitude as that of a friend to a friend, of a servant to his master, of a child to its parents or with the attitude of a hero, which is called *Veerabhava*.

My attitude is that of a son to his mother. The goddess of *Maya* feels

abashed before this attitude and stands aside by leaving the path free.

The *Veerabhava* or 'hero-attitude' (that seeks to please the Deity even as a man pleases a woman) is very difficult. The *Shakta* and the *Vaishnava* Bauls practise it. It is extremely difficult to maintain one's purity in this path. Again, there are the relations of *Shānta*, *Dāsyā*, *Sakhya*, *Vātsalya* and *Madhura*. *Madhura* includes all the other four.

(To Mani) Which one does appeal to you?

Mani: I like them all.

Sri Ramakrishna: All these relations become agreeable to one who has realised the goal. In that state even the least trace of lust disappears. In the *Vaishnava* scriptures is related the life-story of *Chandidas* and the washer-woman. The love that existed between them was absolutely free from all physical taint.

In this state a womanly attitude develops. One loses all consciousness of

one's being a male. Sanatana Goswami was unwilling to grant an interview to Mirabai because she was a woman. Mirabai, thereupon, sent him the following message : "Here in Brindaban, Sri Krishna alone is the Purusha ; all others are only hand-maidens to that one Male. Wherefore is it right on the part of the Goswami to look upon himself as a male ?"

After nightfall Mani is again sitting at the feet of Sri Ramakrishna. News has come that the illness of Srijut Keshab Sen has increased. The conversation started in connection with him has now turned to the topic of the Brahma Samaj.

Sri Ramakrishna (to Mani) : Well, do they only deliver sermons there, or meditation also forms a part ? They perhaps call it prayer.

Keshab gave himself up formerly much to the study of Christianity and its doctrines. At that time and prior to that he was collaborating with Devendranath Tagore.

Mani : Had Keshab Babu come here in the beginning he would not have engaged himself so much in social reforms ; he would not have become so much engrossed in social activities such as the abolition of caste, remarriage of widows, inter-caste marriages, female education and the like.

Sri Ramakrishna : Keshab now recognises Mother Kali—Kali the Im-

personation of Pure Consciousness, the Primal Divine Energy. The word 'mother' constantly dwells on his lips when he sings the glory of Her name.

Well, in the long run will there be a separate sect called the Brahma Samaj ?

Mani : The soil of this land is of a different type. What is true is sure to take root here sometime or other.

Sri Ramakrishna : Yes, the Sanatana Dharma or the Eternal Religion that the Rishis preached will alone come to stay. Of course, the Brahma Samaj and such other sects also will continue to some extent. It is through the will of the Lord that things come and go.

Some devotees came from Calcutta in the evening. They sang many songs to Sri Ramakrishna, one of which contained the following idea : "O mother ! Thou hast made us forgetful of Thee by putting the lure of the child's toy in our mouth ; but when we shall throw the toy off and cry for Thee, Thou wilt hasten to us."

Sri Ramakrishna (to Mani) : How beautifully they sing of the red toy that the child sucks !

Mani : Yes, Sir, you once spoke of this to Keshab Sen.

Sri Ramakrishna : Yes, we used to talk about the *Chidākāsha* and many things more and remain absorbed in divine joy. We used to sing and dance in spiritual exaltation.

THE APPLICATION OF THE VEDANTIC IDEAL TO EDUCATIONAL PROBLEMS

The concluding portion of Dr. Syed's thoughtful contribution published in this issue prompts us to add our own quota to the discussion of a subject that appeals to parents, teachers, philosophers and others interested in the future of the race. We shall endeavour to indicate the lines on which it is possible to work out a complete system of education based upon the principles of Vedanta philosophy. Such a system, elaborated from first principles accepted universally, would solve not merely a national problem, but a very urgent international problem. Education is one of the means for raising man above the limitations of group loyalties such as are put forward by militant nationalism and investing him with that true humility which welcomes light from whatever source it may come. "All countries are my countries, all men are my kinsmen," says a truly educated man. "The realms of kings are limited territorially, the empire over which a man of learning rules is not limited by national frontiers." Viewed in this light, "national education" becomes something like "hot ice," a contradiction in terms.

* * *

When learning was resuscitated in Europe after the Dark Ages, it was customary for reigning monarchs and cabinet ministers of one country to shower honours and presents upon the scholars of another country. The same thing happened in Asia also. Indian scholars were welcomed in China and men of learning from China were patronized by Indian kings. The salvation of the world and the

freeing of man from the chaos in which he finds himself today appear to lie in the direction of making all great centres of learning truly international, so that 'the spirit of truth may enjoy full independence, untrammelled by frontiers or by political interests.' An educational system based upon the principles of Vedanta philosophy would lead towards such a desirable consummation. The oneness of existence, the divinity of man, the unity of God and the harmony of religions are the four cardinal principles on which the Vedanta philosophy is based. Education can be the means for the realization of all the above-mentioned principles. Thus we see that there is much in common between Education and Vedanta.

* * *

Before we enter into the subject itself, we may mention that the science of pedagogy had its votaries in mediæval India. Pavananthi, a Jain philosopher, grammarian and educationist who flourished in the South probably in the twelfth century, has given in his *Nannool* a complete system of pedagogics which has guided generations of teachers to approach their high calling in the right spirit. For many centuries the Jain monasteries performed the dual function of spreading sacred and secular knowledge, the sacred being looked upon as the end and the secular the means for the attainment of that end. The traditions created by Jain educationists are persisting to this day in Tamil-land. Dr. Das Gupta's essay on "Lord Buddha and His educational philosophy,"

published in the pages of this Journal (February, 1940), throws light upon the principles which must have guided the educational theory of another monastic order which devoted itself to the training of the young and the imparting of both forms of knowledge.

As we direct our eyes further back to the hermitages of ancient India, we find that they were also centres for the providing of a complete education, not only intellectual and spiritual but also moral and physical. We may get some glimpses of the educational theory of the teachers of the Upanishadic times by examining the Upanishadic literature from this particular point of view. The Upanishads are the fountain-head of the Vedanta school of thought, and as we propose to speak of the application of the Vedantic ideal to educational problems, we may begin by giving some illustrative examples drawn from the *Chhandogya*, one of the major Upanishads.

"Satyakâma, the son of Jabâlâ, addressed his mother and said: 'I wish to become a Brahmacharin (religious student), mother. Of what family am I?' She said to him: 'I do not know, my child, of what family thou art. In my youth when I had to move about much as a servant (waiting on the guests in my father's house), I conceived thee. I do not know of what family thou art. I am Jabâlâ by name, thou art Satyakâma. Say that thou art Satyakâma Jâbâla.' He, going to Gautama Hârîdrumata said to him, 'I wish to become a Brahmacharin with you, Sir. May I come to you, Sir?' He said to him: 'Of what family are you, my friend?' He replied: 'I do not know Sir, of what family I am; I

asked my mother and she answered: 'In my youth when I had to move about much as a servant, I conceived thee. I do not know of what family thou art. I am Jabâlâ by name, thou art Satyakâma.' I am, therefore, Satyakâma Jâbâla, Sir.' He said to him: 'No one but a true Brâhmana would thus speak out. Go and fetch fuel, friend, I shall initiate you. You have not swerved from the truth.' Having initiated him, he chose four hundred lean and weak cows, and said: 'Tend these, friend.' He drove them out and said to himself, 'I shall not return unless I bring back a thousand.' He dwelt a number of years (in the forest)."

When the herd became a thousand, it is said that the bull of the herd spoke to Satyakâma and taught him one phase of the Ultimate Truth; the fire taught him another phase; a flamingo (meaning the Sun) taught him a third phase and a diver-bird (meaning the vital breath) taught him still another phase. When the student returned to the teacher, the latter observing the shining countenance of the student observed: 'Friend, you shine like one who knows the Ultimate Truth; who has taught you?' Whereupon the student replied that it was not men that gave him instruction and added that he desired to receive instruction from the teacher, for he said that only knowledge which is learnt from a teacher led to real good. The teacher then taught him the same knowledge.

"There lived once Svetaketu Aruneya. To him his father Uddâlaka Aruni said: 'Svetaketu, go to school; for there is none belonging to our race, darling, who not having studied the

Veda, is, as it were, a Brahmana by birth only.' Having begun his apprenticeship (with a teacher), when he was twelve years of age, Svetaketu returned to his father, when he was twenty-four, having then studied all the Vedas,—conceited, considering himself well-read and stern. His father said to him: 'Svetaketu, as you are so conceited, considering yourself so well-read, and so stern, my dear, have you ever asked for that instruction by which we hear what cannot be heard, by which we perceive what cannot be perceived, by which we know what cannot be known?' 'What is that instruction, Sir?' he asked. The father replied: 'My dear, as by one clod of clay all that is made of clay is known, the difference being only a name, arising from speech, but the truth being that all is clay; and as, my dear, by one nugget of gold all that is made of gold is known, the difference being only a name, arising from speech, but the truth being that all is gold; and as, my dear, by one pair of nail-scissors all that is made of iron is known, the difference being only a name, arising from speech, but the truth being that all is iron,—thus, my dear, is that instruction.' The son said: 'Surely those venerable men (my teachers) did not know that. For if they had known it, why should they not have told it me? Do you, Sir, therefore tell me that.' 'Be it so', said the father."

* * *

"Fetch me from thence a fruit of the Nyagrodha tree'. 'Here is one, Sir'. 'Break it'. 'It is broken, Sir'. 'What do you see there?' 'These seeds, almost infinitesimal'. 'Break one of them'. 'It is broken, Sir'. 'What do you see there?' 'Not anything, Sir'. The father said: 'My son, that subtle essence which you do not perceive there,

of that very essence this great Nyagrodha tree exists. Believe it, my son. That which is the subtle essence, in it all that exists has its self. It is the True. It is the Self, and thou, O Svetaketu, art it'. 'Please, Sir, inform me still more', said the son. 'Be it so, my child', the father replied. 'Place this salt in water, and then wait on me in the morning'. The son did as he was commanded. The father said to him: 'Bring me the salt, which you placed in the water last night.' The son having looked for it, found it not, for, of course, it was melted. The father said: 'Taste it from the surface of the water. How is it?' The son replied: 'It is salt'. 'Taste it from the middle. How is it?' The son replied: 'It is salt'. 'Taste it from the bottom. How is it?' The son replied: 'It is salt'. The father said: 'Throw it away and then wait on me'. He did so; but salt exists for ever. Then the father said: 'Here also, in this body, forsooth, you do not perceive the True (Sat) my son; but there indeed it is. That which is the subtle essence, in it all that exists has its self. It is the True. It is the Self, and thou, O Svetaketu, art it'."

The very first thing that strikes us is the atmosphere of freedom in which instruction was imparted. The harmony between the minds of the teacher and the taught seems to be the basis of that freedom. In this connection we may quote the words of the Vedic sage, Jaimini: "Now the teaching which is the function of the teacher cannot be fulfilled without the learning which is the function of the pupil, and therefore the very injunction to teach implies and establishes a corresponding obligation to learn, since the influencer's efforts fail without those of the one to be influenced," Satyakâma and

Svetakétu went to their teachers seeking instruction and, therefore, prepared to receive it. The pupil was free to choose his teacher and on the other hand it was open to the teacher to refuse to accept a pupil. Family was taken into consideration, the exceptional case of Satyakâma proves the rule. The fact that the would-be student was of a good family was not enough to qualify him for studentship. He should possess the necessary mental and moral qualities. Turning to Pavananthi's pedagogics, we find that "drunkenness, dullness, shyness, lust, deceit, disease, cowardice, obstinacy, anger, sloth, slowness of understanding, mental confusion, cruelty, sinfulness and faithlessness" are enumerated by him as the qualities that make a person unfit to receive instruction.

An exceptionally high standard of mental and moral qualities was expected of the teacher. The student was initiated into knowledge. This ceremony was in form a religious ceremony and in spirit it conveyed to the pupil the good wishes of the teacher and created an indissoluble tie between the teacher and the pupil. The method of imparting instruction was highly practical. The illustrations given above clearly show that the teacher led the pupil to discover facts and relationships. His own function was merely to confirm the pupil's discoveries and whenever necessary point out to him other possible methods of approach. The curriculum of studies was very wide. In the same Upanishad we find Nârada approaching Sanatkumâra asking for instruction, whereupon Sanatkumâra says: "Relate unto me what you know, I shall then teach you what is beyond." Narada gives a formidable list of the subjects that he had studied. Sanatkumâra,

after listening to Narada says: 'Whatever you have read, is only a name'. The old teachers insisted upon the students' going deep into the essence of things. Hearing the truth, meditating upon it and realizing it were the three stages of assimilating the instruction.

We are painfully aware of the fact that the rigid time-tables, the examinations and the crowded class-rooms of the present day cannot be made to breathe in that atmosphere of freedom, tranquillity and beauty that characterized the old forest schools of Vedic times. The schoolmaster of the present-day cannot also pick and choose his pupils. In spite of all these drawbacks, let us proceed to see to what extent the present curricula of studies and methods of instruction can be attuned to harmonize with the Vedantic ideal. The principle of the oneness of existence would be the background on which all instruction in the physical and the biological sciences would be given. The fact that the same energy manifests itself as mechanical movement, as heat, as light and as electromagnetic waves and that the same electrons and protons go to build up an amazing variety of chemical elements and that the same consciousness manifests itself in the sentient and insentient and furthermore that the aforesaid energy, electrons and protons and the consciousness are linked to one another bears out the oneness of existence and also testifies to the law and harmony underlying Nature. Modern scientists like Eddington, Jeans and Einstein would lead the student from Nature to God. The old Newtonian mechanical conception of the universe which made the mind of the student tend towards intellectual conceit and atheism has

gone to the limbo of discarded facts. Today matter itself stands spiritualised, and the sciences have become the allies of religious philosophy. Miss Evelyn Underhill, the well-known writer on mysticism, asks us to regard the mystic life as a matter of biology. Oscar Ljungstrom, the engineer philosopher of Sweden, starting from mathematical kinetics and kinematics passes on to crystals, plants, animals, man, superman and the gods, showing how the same conscious spirit manifests throughout nature (vide Hibbert Journal, April, 1938). Bergson tells us that "the universe is a machine whose function is to make possible the emergence of gods." The method of teaching the sciences is the empirical method of observation and experiment and this we have seen, in the story of Svetaketu, was the method adopted by the Upanishadic teachers for teaching the highest truth.

Next we come to the principle of the divinity of man. The Hebrew prophet Moses tells us in the Genesis that God made man in His own image. Emanuel Swedenborg, the Swedish seer would have us believe that the human form resembles the form of heaven. The Hindu philosophers tell us that potentially man possesses infinite existence, infinite knowledge, and infinite bliss. May be; but as he is now, sorrow-stricken, frail and limited, in what way does man resemble his Creator. Man is also a creator, in that way he resembles God. Artistic expression is, therefore, the common factor between the Creator and the creature that was made in His own image. In teaching the fine arts and poetry, this principle of the divinity of man should be the guiding principle. The student should be encouraged to give creative expression to his ideas;

correctness of technique can follow later. How few are the teachers who evaluate the creative genius of a pupil in reading through the pupil's attempts at composition. Errors of grammar and spelling are the only things that catch the eye of the average school-master; no wonder the present system produces faultless clerks and fails to develop originality and initiative.

Music, which, as the poet Dryden observes, has the power to draw angels to the earth and make an Alexander feel like a god, has great potentiality in expressing the divine in man. It is, of course, extremely necessary to see that the sublime does not descend to the ridiculous as it often does in the present day in cheap entertainment halls. The ancient Greeks had only two subjects in their curriculum of studies: music and gymnastics. The word music, derived from the Muses, included many other subjects such as oratory, dancing and play-acting. What gymnastics was to the body, music was to the mind. Both aimed at harmony, a balanced many-sidedness. The beautiful Yogic poses handed down to us by the Hatha Yogis of old aim at strength and harmony in repose, the system of physical culture developed by the ancient Greeks aimed at beauty of form and harmony in movement. Military drill of the present day aims at making automata of human beings, it often emphasises muscular development at the cost of the internal organs. The ascetic ideal of discarding the claims of the body was not meant for students. The later-day Greek ideal of worshipping beauty of form is equally pernicious for it leads to effeminacy. The Spartan ideal set up by that wise law-giver Lycurgus has many points of excellence which would appeal to the

teacher who is keen on developing fitness and endurance in his pupils. A word of caution may be necessary here, an over-emphasis on the merely physical often results in a neglect of the mental and the spiritual. Man is essentially a spirit, his interest in the physical is limited to the preserving of his physical vesture in a state of efficiency, so as to make it a fit instrument for carrying out the will of God, the captain of his soul.

Taking his stand upon his inherent divinity, man should learn to see the eternal in the midst of the evanescent. A prince does not cease to be a prince even when he chooses to appear in pauper's clothes. The Hindu scriptures speak of the human soul as a prince held captive in a hamlet of lowly huntsmen. The spiritual teacher is compared to the king, the father of the prince. The teaching consists in letting the disciple know his true identity. Once the aspirant becomes aware of his heritage, taking possession of it is only a matter of time. What is true of spiritual teaching is equally true in other forms of teaching also. Courtesy, tolerance, generosity, compassion, dignity of bearing and such other qualities naturally come to one who knows that he is the heir-apparent of the king of kings. Here the teacher is the visible manifestation of the Deity, the model which the student is called upon to hold before his mind's eye. Great indeed is the responsibility of the teacher. •

Ideas make men. Men influence one another by means of ideas, hence the necessity for assimilating true and proper ideas. The earlier this is begun the better. Modern psychology has a great

deal to tell us of the potency of suggestion, conscious as well as unconscious. It is a wise providence that has set in the mother's heart the love that beholds the good points in her offspring. The truly sympathetic teacher would also see the good points in his pupil; by timely suggestion and words of encouragement, he would draw out the virtues of his pupil and help him to manifest them properly. Even in intellectual matters, nothing is gained by harping upon faults and drawbacks. "You have done well, try to do better" is the advice which the wise teacher gives to his pupils. Virtue is a teachable thing, it is taught not by words but by actions. There is very little value in mere sermonizing.

We pass on to the third Vedantic principle of the unity of God. The implication of this is more than the conception of monotheism. The principle urges us to accept all the gods of all the nations as the manifestations of one God. The path of knowledge leads man to the conception of the unity of Godhead; the cult of beauty on the other hand leads to various forms of polytheism. The religion of the Greeks was polytheistic. Such a religion leads to poetry, drama, sculpture and architecture. Strict monotheism leads to a stern and disciplined life, the readiness to follow the call of duty unquestioningly. The harmonising of the two aspects and observing the unity in diversity is secured as the result of a wide culture. We shall say more about this under harmony of religions. Here let us say something about the study of religion and ethics. The Roman empire had a State religion, the emperor being the Supreme pontiff. The existence of a State religion did not in any way restrict the freedom of

conscience of the individual citizen. Likewise, some modern States also have State religions and at the same time extend the right of freedom of worship to the citizens. Totalitarian States try to make the State the object of the highest allegiance and thereby discard God and religion. Schools, specially those that are aided or conducted by the State, labour under certain difficulties in the matter of religious instruction. In their attempt to hold the balance even to all denominations, they often take the line of least resistance and drop religious instruction altogether or substitute a course in ethics in place of religion.

Apart from their spiritual value, the major religions of the world have a cultural value, which a seeker after education cannot afford to miss. World history can be viewed as the story of religious prophets and great saviours. Can a full course of world history afford to omit the accounts connected with the following great names: Moses, Krishna, Confucius, Buddha, Zoroaster, Jesus, Muhammed and Luther? We advocate a course of religious instruction which would include all the great religions of the world. Studied with religion as its background, history will have a new meaning and a fresh significance, and geography will interpret world-synthesis.

Now let us take up the fourth principle: the principle of the harmony

of religions. The Vedanta wants the Christian to be a better Christian, a Hindu to be a better Hindu and a Muslim to be a better Muslim. It does not want the world to become a dull uniformity. Each religion, while manifesting to the full all its special characteristics, should practise that tolerance which would permit a similar right to neighbouring religions. What is the educational value of the attitude of harmony? It would promote the solidarity of mankind, cultivate true love and understanding, wide knowledge and sympathy and as a final result would emancipate the intellect, freeing it from passions and prejudices. Crusades led by religious fanaticism lead to bitterness and mutual loss, whereas the attitude of harmony augments the gains of all parties concerned. To a careful observer, even the working of the markets of the world would reveal the need for tolerance and mutual understanding. World-peace and the setting up of a new world-order would altogether lose their meaning unless seen in the light of the harmony of religions.

Limitation of space forbids us to pursue the subject further. The study of Vedanta is in itself a mental discipline of a very high order. It also provides a rational basis for ethics and the social sciences. Accepting the conclusions of physical sciences it goes a step further and demonstrates the unity underlying them. In short it provides the needed formulæ for the harmonising of all human endeavours and aspirations.

EDMOND G. A. HOLMES AND HIS SERVICES TO INDIAN THOUGHT

BY DR. M. HAFIZ SYED, M.A., PH.D., D.LITT.

[Dr. Syed of the Allahabad University gives an interesting account of the life of Edmond Holmes, poet, humanist, philosopher, and educationist. He then proceeds to evaluate the services rendered by Holmes to Indian thought in various directions, one of which is the application of the Vedantic ideal to Educational problems. This practical aspect of the Vedanta has its appeal to all who are interested in life, religion and education. Our leading article of the month is devoted to the discussion of this important topic.—Ed.]

1

Mr. Edmond Gore Alexander Holmes was the son of an Irish landlord and brother of the late Dr. Rice Holmes, editor of "Caesar" and historian of Rome and of the Indian Mutiny. He was born in Ireland on July 17, 1850. His family moved to England when he was 11 years old. He was educated at Merchant Taylors' School and St. John's College, Oxford, which had many links with poetry and with the public service of education to both of which Holmes devoted himself continuously, almost from the moment of taking his degree. He became one of Her Majesty's Inspectors of Schools in 1877, and his first volume of poems appeared in 1876.

He belonged to that distinguished order of men, who, with Matthew Arnold at their head, combined educational work in public employment with the pursuit of a strong personal interest in letters and philosophy. But Holmes surpassed them all in his devotion to education and the pursuit of a personal ideal. These were his dominating passions. Arnold lives as a poet and as a critic of English national life. Holmes made his mark, and will be remembered, as the author of "What is and What might be," as the founder of "New Ideals in Education", and as the leading prophet of a system of freer development in education.

2

It was his misfortune that, during nearly the whole time of his service as an inspector of schools the system of "payment by results" with its accompanying "individual examination" was in force. Arnold had begun and done his best work in a freer atmosphere. Holmes did not win through it till near the end of his career, and his mind was then so firmly set, partly by the mechanical official system which he had to administer, partly by his own philosophy of self-realization, that, when he became Chief Inspector of Elementary Schools, he was no longer fresh enough himself to make much impression on the State system of education from within, though the inspectors whom he influenced have been able to deepen that impression. From without, however, his influence was very great. He had discovered, before he retired, a little school at Sompting, near Worthing, where the mistress proceeded on the lines of free expression, activity in handwork and dramatization, which have now become familiar in most elementary schools, and on this he founded a new gospel of education in his "What is and What might be", which became the rallying point of hundreds of teachers who had been chafing under the old repressive

system. A society was started under the title of "New Ideals in Education", which still flourishes in annual conferences.

It is not surprising that Holmes's official experience, added to his own strongly introspective bent, led him, when he began to speak freely about education, to take a biased and even denunciatory line. He never spoke of himself in his later writings except as a sinner, when he was inspector of schools, or as doing anything but harm in carrying out the examination prescribed in his time. Dualism, both in the field of philosophy and in that of religion, was anathema to the synthetic mind of Holmes, whose life's pilgrimage, as he tells us in his "Autobiography", was a quest for the ideal of unity. He found the unity which gave him peace in a philosophy little to be distinguished from modern forms of Buddhism, about which he wrote one of his self-revealing and yearning volumes. Among his numerous friends in all walks of life there were many who will treasure his memory most for his contributions to religious thought, enshrined in his books "The Creed of Christ", "The Creed of Buddha", "The Secret of the Cross", and "The Secret of Happiness".

8

Holmes was a poet and a "humanist". In the first character he was intense but spasmodic, writing at various periods, more especially in early life, series of sonnets of deep feeling and exquisite expression. Though his educational ideas were turned towards the future, in poetry he belonged wholly to the older school, with its insistence on form and its search for musical lines and memorable words. An anthology of these poems

has been made, and they well deserve the revival. They would have attained a wider popularity, had it not been for their intense self-concentration and a certain other-worldliness which is out of tune with most modern verse. He was even better in his too rare critical essays, especially when the subject interested him closely. Hence his monograph on Walt Whitman, prefixed to a selection of Whitman's verse, is the best thing ever written on the American poet.

But he showed his true nature best in the growth of what he calls his "Humanism"—his progress to a complete love of his fellow-men as the foundation of all true knowledge or any hopeful view of the future. He traces this in his autobiography, "In Quest of an Ideal", and illustrates it by quotations from his poems. His strongest passion as a young man was for Nature. In kinship with Nature he found his other self and release from a false and fettering supernaturalism. In the next stage he sought more deeply in his own spiritual being for the solution of the riddles of the universe and for inward peace. Only at the last were his eyes open to the essential oneness between all human spirits, and the emancipation from doubt and trouble through Love—not passionate, or even ideal, love such as he had expressed in the earlier sonnets, but the simple fundamental love, or identity, between human beings. He found this most readily in unspoilt children, and attributes this greatest enlightenment to his favourite school in Sussex.

Holmes married in 1880 Florence Mary, daughter of Captain Syme, R.A.; she died in 1927. He leaves one son, Maurice Gerald Holmes, C. B., Deputy Secretary, Board of Education, since 1931, and two daughters. He died at the age of 87.

Since the contact of East and West, England and India, there have been many currents of thought that have influenced each other. The Western peoples began to take interest in the life and culture of Eastern countries. Practically all the sacred books of the East were translated into English under the editorship of Max-Müller. In our own time a number of European scholars have studied the original texts of ancient Hindu and Buddhist religions and philosophy and made them accessible to their European readers. Most of them have confined themselves to the letter of the sacred scriptures and not paid enough attention to the underlying meaning. Not endowed with sympathetic insight they have failed in understanding the true spirit of Indian culture; not unoften they have been misled and have misunderstood the underlying meaning. Only very recently some Western people have begun to take interest in the spiritual life and thought of ancient India with an open and unbiased mind.

Having been acquainted with most of the writers on Buddhism in modern times, I can say, without any hesitation, that the late Mr. Edmond Holmes occupied a unique position as an interpreter of this system of Indian Thought. It was left to him to fathom the deeper meaning of Buddha's wonderful scheme of life; and to guess the secret of his mysterious silence. As a deep thinker he had as good a right as any Orientalist to attempt the solution of that fascinating problem. He was the first to assert that "the teaching of Buddha can in no wise be dissociated from the master current of ancient Indian thought". He was of opinion that "the dominant philosophy of ancient India was a spiritual idealism of singularly pure and exalted type,

which found its truest expression in those Vedic treatises known as the Upanishads". He had been fully convinced in the course of his close and searching studies of Buddhistic and Hindu sacred lore that Buddha had been deeply influenced by the ideas of the ancient seers and it was not possible for one to enter into the true spirit of Buddhistic philosophy and unravel any of its great enigmas unless one was fully and genuinely acquainted with the Upanishadic system of thought.

Mr. Edmond Holmes was in entire disagreement with the Orientalists who believed that Buddha was a *nihilist* and a *materialist* and had no faith in human immortality.

Mr. Holmes was the first Western thinker who fearlessly asserted that Buddha was not a pessimist and that what he saw at the heart of the Universe was, not the darkness of death, but the glory of *Nirvāna*.

I am of opinion that whether in the East or in the West, among the whole range of scholars and lovers of Buddhism, there has not been a single writer who has caught the true spirit of Buddhistic philosophy as Holmes has done.

To say nothing of mere scholars and *savants* well-versed in the Buddhistic lore, some seers and sages who have well-established reputation for inward illumination and deep yogic vision, whom I have the privilege of knowing, have told me that they looked upon Edmond Holmes' interpretation of Buddha's philosophy of life as truly sound and convincing.

An Indian yogi, who left his body at the ripe old age of about 90, read the *Creed of Buddha* seven times and found true inspiration in it. When I sent a copy of the *Creed of Buddha* to Sir Patrick Geddes in 1921 while he was in Palestine, he wrote to me to say

that it was the best interpretation of Buddha that he had ever read.

It is the greatest service that he has rendered to the cause of spiritual culture. There is none who has interpreted the Eastern point of view to Western people so ably as he has done.

5

India owes a deep debt of gratitude to him for the wonderful manner in which he explained the deeper meaning underlying her philosophy and religion.

He read in English translation practically all the important texts of Indian Philosophy. There have been and are men among Oriental scholars in the West more learned than he, but none had the penetrative vision and deep insight which Holmes had to understand the underlying meaning and deep significance of the terse aphorisms and treatises in which the age-long philosophical wisdom was embodied.

The proof of this statement, sweeping and exaggerated as it appears, may be found in the exposition of some of his books such as *All is One*, *Self Realization*, and *Secret of Happiness* etc., if any one takes the trouble of studying them.

He discovered in Indian Philosophy a sound basis for practical life. In his characteristically lucid style he says "that the vision of the All has love of the All as its other self; and that clearer is the vision, the larger is the scope and purer the flame of love."

The man who believes in the reality of One Supreme Being without a second, as the *Vedantists* do, and Its inalienable relation with all human beings as the source of their being, cannot help loving his neighbours, his fellow men as himself. When he is able to do this his sense of separateness from other things dies out of his heart, and the sense of oneness with all other things

takes complete possession of him, then his consciousness is universalised and he realizes his highest Self.

Without living in the lives of others one cannot attain true happiness. This is the theme of his book, *Secret of Happiness*, in which he has applied some Vedantic principles to every day human life.

6

It has never occurred to any Indian thinker of any school of Indian Philosophy to find in its fundamental principles a working basis for a sound system of education.

We all admit that Education is the most civilizing force in human history.

A sound system of education should be based on a sound philosophy of life. He is the first daring thinker of the West to pronounce that the Western system of education is unsound and devitalising because it is based on the assumption that human nature is corrupt and ruined, and therefore intrinsically evil; unless this misconception is removed and is replaced by a higher and completely opposite one, there is no hope for mankind and its future destiny.

In this connection he points to the Western people to revise their philosophical conception of human origin and its higher destiny in the light of ancient Indian philosophy which has been teaching from time immemorial that man is divine in origin and has immense potentialities hidden in him. The function of education is to foster growth. To ask education to bring to sane and healthy maturity the plant which we call human nature, and in the same breath to tell it that human nature is intrinsically corrupt and evil, is to set it an obviously impracticable task. One might as well supply a farmer with the seeds of wild grasses and poisonous

weeds, and ask him to grow a crop of wheat.

Growth can and does transform potential into actual good, but no process of growth can transform what is innately evil into what is finally good.

The time has come, says he, for us to throw to the winds the time-honoured belief that the child is conceived in sin and shapen in inequity. There is positive proof that the counter

doctrine, the doctrine of man's potential goodness, is inherently true. This conception is avowedly drawn from Indian Thought. He acknowledges it in no uncertain terms.

Thus he is the first thinker who has found immense utility in the application of Vedantic ideal to educational problems.

This work any Indian would have been proud to do.

YOGA AND THE PERFECTION OF CHARACTER

The sage Patanjali places before us the following grand ideal : says he in his Yôga-Sâstra,

*"Maitrikarunâmoditopêkshânâm
Sukhaduhkhapunyâpunya-
vishayânâm
Bhâvanâtaschittaprasâdanam."*

In order to pacify the mind and make it a fit instrument for the perception of truth, let us cultivate friendliness towards those that are happy, compassion towards those that are in distress, gladness towards those that are virtuous and tolerance (lit. indifference) towards those that are not virtuous.

Let us think a little deeply over these words of wisdom; the one point that strikes us forcibly at the very outset is the fact that Bhagavan Patanjali refuses to see wickedness in the world; he sees only the absence of virtue, the possibility of attaining it in the future. Every sinner is to him a potential saint. We may also note in this connection the words of burning love uttered by a messenger of truth, who walked in our midst in recent years and who habitually saw the better side of human nature. Says he, "Brethren, heirs of immortal bliss, the Hindu refuses to call you

sinner. Ye are the children of God, the sharers of immortal bliss, holy and perfect beings. Ye divinities on earth—sinner? It is a sin to call a man so; it is a standing libel on human nature. Come up, O lions, and shake off the delusion that you are sheep; you are souls immortal; spirits free, blest and eternal; ye are not matter, ye are not bodies, matter is your servant, not you the servant of matter."

The fourfold discipline of mind enumerated by Patanjali are exemplified in the life and teachings of Bhagavan Buddha. The Buddhist scriptures refer to them as the four great Bhâvanâs. The perfecting of these Bhâvanâs is to proceed gradually. The aspirant retires to a calm spot and having assumed a steady posture sends out his thoughts of friendliness, compassion, gladness and tolerance, one by one with calmness and deliberation. First he sends his thoughts to the North, then to the East, then to the South and then to the West. In the beginning his thoughts encompass the village in which he lives, then it extends to his country, then to the neighbouring countries and finally his thoughts cover the whole world. A universal friendliness, a compassion that extends to all beings in distress, a glad-

ness that rejoices in the company of the virtuous and a tolerance towards all that are not virtuous—these may be attained as a result of the afore-mentioned practice, the Sâdhana laid down by Bhagavan Patanjali. Such an attain-

ment will lead to the perfection of character and the achievement of that poise, balance and self-control, so very essential for all successful endeavours in the temporal as well as the spiritual concerns of life.

THE PROBLEM OF RELIGIOUS TOLERANCE

BY PROF. S. N. L. SHRIVASTAVA, M.A.

[In this article Prof. Shrivastava, Professor of Philosophy of Hitakarini City College, Jubbulpore, C. P., examines some of the views expressed by Prof. Henri-L. Miéville in the August and September, 1939, Numbers of the *Prabuddha Bharata*.—Ed.]

It appears to me the saddest irony of fate that religion which ought to be the greatest cementing force in the world is one of the most potent agencies that divide man from man. It is nothing short of an anomaly of the greatest magnitude that religion should have split up into so many separate and mutually repellant and warring fragments the one human race which inhabits our globe. To thinking minds all the world over the problem of religious tolerance has become an acute one. Of course, some there are who seem to find the easiest solution of the problem in a complete disavowal of religion, in brushing aside religion as a relic of the superstitious past. But, not a few are there—and amongst these are the competent scientists and philosophers of the day—who believe in the reality of religion and its paramountcy in human life. These latter are earnestly seeking a formula for religious tolerance, a principle which will unite together in a spirit of harmony and goodwill the adherents of the different religions of the world.

The paper of Professor Henri-L. Miéville on 'The Problem of Tolerance' published in this Journal¹ is a thought-

provoking contribution in this direction. The fundamental question raised and answered by the learned professor in this interesting paper is: What "system of philosophy" as against others will provide for the doctrine of tolerance 'a foundation and a theoretical justification'? M. Miéville answers the question by saying that a system of philosophy which upholds the static conception of truth must, of necessity beget intolerance, whereas a system of philosophy which adheres to the functional conception of truth makes tolerance a necessity for the quest of truth and the conquest of truth. I will state briefly what Prof. Miéville means by these two different conceptions of truth. According to the adherents of the static conception "truth is given in the form of a dogma which for some of them is revealed by the Deity and for others has been discovered and formulated by human intellect, *once and for all*, in a moment of inspiration." The practical consequences of such a conception of truth are that those who adhere to it will naturally consider all ideas and opinions different from theirs as wrong and harmful and will try to combat and pull them down. According to the functional conception "truth is conceiv-

¹ August and September issues, 1939.

ed as the expression of a never-completed activity of the mind and as translating the relations between the mind on the one hand, and being, the world of values and having-to-become on the other hand." On such a view, says Prof. Miéville, "it becomes quite possible and natural to admit that various aspects of that truth (which we never possess in its entirety) are successively revealed to human vision, and that contradictory doctrines may all contain some element of truth." The static conception views truth "as fundamentally outside thought, as a fact which owes nothing to thought"; whereas truth conceived as functional "is in each stage of the becoming of man the expression of the living and ever-changing relation between thought and reality *such as thought has been able to perceive it.*"²

Now, it is not my intention to give in this article any rejoinder to Prof. Miéville's in a spirit of carping criticism, but I do wish to lay down here my own view of what I consider to be the real *motif* and rationale of religious tolerance, and it is only in vindication of this that I shall be constrained to examine critically the learned professor's thesis. I do hope M. Miéville will condescend to give indulgent attention to what I have to say.

I should like to make it clear at the outset that I am here concerned specifically with 'religious' tolerance and not with tolerance of ideas and opinions in other matters. M. Miéville too, it appears to me, discusses the problem in the same context, for though he does not explicitly say so, the illustrations he has given all pertain to religion.

Now, my first point is that religious tolerance does not hinge upon any "system of philosophy" or philosophi-

cal theory of truth, the usual notion of philosophy being "the expression of the *ever-changing* relation between thought and reality." The possibility of religious tolerance will indeed be precarious if it be made conditional upon the acceptance of any particular philosophical system or philosophical theory. A justification of religious tolerance is to be found, not in any philosophical system or theory, but in the realization of the fact that *all the principal religions of the world, when PRACTISED in their essentials, lead ultimately to the same Goal*; and therefore as a body of spiritual disciplines and a system of spiritual culture leading up to the Divine, each religion is as good as another. No one religion can claim to be the *only* pathway to God. It is only when we view religions as pathways to God, as bodies of spiritual disciplines and life-transforming ethical principles that we find them all to be essentially identical and leading to the same Goal. The vital thing in a religious system is not *theory*, but *practice*. When the great sage Shri Ramakrishna Paramahansa wanted to know whether all religions are true and lead to the same Goal, he did not inquire into their principles of theoretical import, but proceeded to *practise* them one by one and came to the conclusion that *they were all true because they led to the same Goal*. To attempt to seek what the different religious systems have to say on *questions of purely theoretical import* is a baseless and fruitless task for the simple and obvious reason that the propounders of the great religious systems were not theoretical or philosophical system-builders. I therefore think that it is not relevant to seek the basis and justification of religious tolerance in any system of philosophy or philosophical theory.

² All italics in the quotations from M. Miéville's paper are mine.

Secondly, an ideal of truth which construes it as the "relation between thought and reality *such as thought has been able to perceive it*" may be admissible in the domain of speculative philosophy, but certainly not in the sphere of man's concrete religious experience. It is admitted on all hands that the nature of knowing in religious experience is different from all our ordinary perceptual and conceptual modes of knowledge, and brings into operation the special faculty of soul-sense or the faculty of immediate or intuition knowledge. The truth as apprehended in the religious experience is not "such as thought has been able to perceive it" but such as is revealed to a faculty which Dr. Rudolph Otto in his great work *Das Heilige* calls "the faculty of divination."

Thirdly, the functional conception of truth as interpreted by M. Miéville *does not* provide a basis or theoretical justification for tolerance *properly understood*, at any rate, religious tolerance. The consequences of such an ideal of truth as M. Miéville has himself clearly stated are:—

- (a) We *never* possess truth in its entirety;
- (b) truth is *successively* revealed to human vision being at each stage relative to man's becoming or evolution;
- (c) contradictory statements may all contain some element of truth.

The implication of (a) is that in religion we get only *partial* truths. This in itself is not a dangerous doctrine for tolerance provided it be maintained that granted that truths of religion are partial, they are *equally partial* in all religions; otherwise why should a religion which thinks it has completer truths than others tolerate them? And is not all religious intolerance precisely due to this that one religion claims to

have fuller and completer truths than others?

The implication of (b) is that what is latest in point of historical sequence is the truest, if it be meant that the successive revelation of truths is in a 'progressive' order. But, perhaps, M. Miéville does not mean this though his introduction of the concept of 'stages' brings his view-point perilously near to it. We are not unfamiliar with religious thinkers (I do exclude M. Miéville from these) who are too ready to arrange religions in a graded series of lower and higher with the pompous affirmation of a highest, over-topping all. If, on the other hand, it be meant that the successive revelation of truths is *merely successive* and not in any progressive or hierarchical order, then the inevitable conclusion is either that at any time or at 'any stage of man's becoming' the highest truth at our possession (this highest according to Miéville cannot, of course, be 'truth in its entirety') is the summation³ of all partial truths revealed up to *that* time; or, each succeeding revelation of truth negates or cancels the one preceding it, so that the last alone remains true till the time it itself in its turn is negated by another succeeding it. In either case, the consequences are disastrous for tolerance. The former alternative, however, is categorically denied by M. Miéville; the latter is accepted by him as is clear from the illustration he has given of the geocentric hypothesis of Ptolemaeus being negated by the heliocentric theory of Copernicus. M. Miéville is emphatically of opinion that when one truth has been negated by another, *we can no longer accept both*

³ M. Miéville refuses to believe that by adding together all "partial truths" we can get "total truth", but he does not tell us of what value these "partial truths" are or how at all we get any *connected* meaning out of them.

as true but have to reject the former as false. "It is impossible to our mind to return to the point of view in which we could consider as true the theory of Ptolemæus. We now *must* make a choice, and the idea of true or false does not mean for us anything more than the necessity of making that choice." This principle brought to bear on truths in different religious systems revealed successively at different periods of time will knock down the very bottom of religious tolerance.

This principle, further, makes (c) untenable. We "*must* make a choice" between the true and the false in them. We cannot see truth in both. Moreover it is an elementary principle of logic that two contradictory statements cannot *both* be true; if one of them is true, the other *must* be false. I am afraid, the heart of Prof. Miéville is after tolerance, but the logistical scaffolding on which he tries to base it is too cracky to sustain it.

I am therefore persuaded to believe that the functional conception of truth,⁴ taken with all its corollaries, does not provide a happy theoretical basis for religious tolerance. The great religious systems of the world, I repeat, should

⁴The examination of this theory as a philosophical theory is not germane to the present article. Nor am I concerned with how it compares with the 'static' theory of truth. I have considered the functional theory only in its bearing on the problem of religious tolerance.

be viewed primarily and essentially as bodies of spiritual disciplines and practical ethics, and not as giving 'truths' of speculative interest or theoretical import. It is only when religions are viewed as pathways to God, and the followers of different religions feel that they are wayfarers through different roads to the same City of God that a spirit of brotherhood and tolerance can prevail amongst them. Herein, I think, is the true rationale and justification of religious tolerance and it was this which was potently demonstrated in the life of Shri Ramakrishna Paramahansa Deva. Mere beliefs as such cannot be taken to constitute an *essential* part of any religious system. Of course, other than spiritual disciplines and rules of ethical conduct, there are 'truths' in all the religious systems; but these truths are not the cogitations of the speculative mind. They are verities of soul-consciousness, and all such principal truths are identical in all religious systems. Philosophy, in its attempt to give a connected or synoptic meaning of *total* experience, can and *must* consider these truths; but a philosophy which did this would not be a philosophy of *this* or *that* religion—the different religions being conceived as possessing truths at different stages—but a philosophy which brought within its purview the *universal* deliverances of religious consciousness in general.

THE ATTAINMENT OF FREEDOM

(ADAPTED FROM THE SRIMAD-BHAGAVATAM)

BY SWAMI PRABHAVANANDA

[We commend this adaptation from the ancient scripture made by Swami Prabhavananda of the Vivekananda Home, Hollywood, Calif. U.S.A.—Ed.]

A true Yogi realising the approach of death sits calmly in yoga posture, and, with his heart purified, and mind under perfect control, he becomes absorbed in Brahman-Consciousness, and lives in a state of perfect tranquillity.

Time, the great destroyer, which lords it over everything in the universe, seems annihilated. The universe itself melts into nothingness. He no longer has any physical consciousness. The worshipful Lord Vishnu alone is in his heart. All is God. Such is his consciousness.

Desiring to give up the body, he allows the vital energy (Prâna) to pass through the different centres of consciousness. First the energy is concentrated in the centre of the Solar Plexus, called the Manipura. From there, the energy rises to Anâhata, the etheric centre of the heart. It then passes to the centre near the throat, called the Visuddha. From there it ascends to Ajnâ, the centre between the eye-brows. Then, if the Yogi has reached the state of desirelessness, he realises the Absolute Brahman, and the life energy then ascends to the Sahasrâra, the thousand-petalled lotus centre in the brain, called the doorway to Brahman. Then the

Yogi, realising his unity with Brahman, dissociates himself from the senses, sense-organs, the mind and the body, and passes away. He attains to what is known as Absolute Freedom.

There is also another kind of liberation for the Yogis, called the Gradual Liberation. If the Yogi still has some desires left in him, he does not realise the Absolute Unity, but passes away, still associating himself with the mind and the senses. He then ascends higher and higher, to the Lokas or Spheres, and ultimately reaches the Brahma-Loka. There he becomes freed from all desires, and realises his unity with Brahman, and attains freedom, attaining which, there is no more return for him.

Be ye therefore a Yogi, for by worshipping the Lord of Love, one has all desires fulfilled and ultimately attains freedom. Even hearing of God, brings forth that higher consciousness and detachment from the transitory things of the world. So should a man follow the path of Freedom, the Religion of Love. Blessed indeed is his life on earth who devotes himself to the worship of the Lord.

SANTAYANA: AN ADVANCE TOWARDS AN EVOLUTIONARY UNIVERSE

BY ANIL KUMAR SARKAR, M.A.

[In this essay, Mr. Anil Kumar Sarkar, Research Scholar of Patna University and formerly Fellow of the Indian Institute of Philosophy, Amalner, gives a general idea of Santayana's philosophy and an analysis of the "Realm of Matter", which gives a clear idea of Santayana's philosophy of evolution.—Ed.]

INTRODUCTION

According to Santayana, the Reality is universal flux, a vast realm of continuity of immediate feeling, a realm of irrationality, a realm of force, activity and temporality, a realm of materiality, a 'seat of all that is to evolve in future. From the depths of it, which is pure process, rises a permanent and eternal element to realise or to control the process. This tendency is like the all-pervading feeling or 'prehension' of Whitehead, but in the level of 'conscious prehension' it assumes the 'form' of reason. It is the goal to which nature moves. It is the ideal which nature aims at. It is its adoration to the eternal, to the permanent. This is the origin and birth of the life of reason.

We cannot, therefore, conclude as a common man naturally would, that the realm of Substance is the only reality, or as the scientist would think, that the realm of reason is all that we need to know. The first will be living a life of darkness and irrationality, the second a life of 'pure spirituality', which will be lifeless without its material basis. Its dynamism will end as soon as it will lose touch with the vast realm of flux behind, within and without it.

This conception of Santayana is an attempt to bring about a spiritual marriage between substantiality or flux and reason or permanence. In other words, it is an attempt to establish a link between 'existence' and 'essence'. It is

an attempt to solve the difficult problem of the relation between nature and mind or reason. This materialistic tendency with a spiritualistic goal forms the message of the philosophy of Santayana.

His 'Life of Reason' in its varied fields, from the Common Sense to Art, marks the culture of the 'life of reason' along various lines, but in considering all these he does not forget the material seat of them all.

Religion is the life of spirituality, it is a life which wants to foster or create a love for the good. It inclines us to the love of the eternal things on earth, it saves us from 'corruptions'. In this sense it leads us to the life of reason. Life of reason has, thus, a close relation with the culture of religion. In one sense religion has touch with the realm of irrationality and flux, in another, it has its ideals. So to devote ourselves to the life of reason, i.e. to the life of the contemplation of the 'pure essences' or of 'pure being', is following the path of 'spiritual life'. In the 'Life of Reason', Santayana often persuades us to reflect on the 'pure essence', but does not fail to remind us that an absolute servitude to it often leads us to vain spiritualism or mysticism. So we must have an eye towards the world of existence to which our 'animal faith' is directed. This is a rational life. It aims at a compromise between the life of impulse and ideation.

Pointing to our religious life,

Santayana maintains that often the life of reason does not lead us to 'spirituality' due to the varied interests of life. It leads us to corruptions. But a true culture of religion leads us to spirituality, to love the good always and thus realise the values of life. So says Santayana: "Man must not collect flowers at random but must collect only 'eternal goods' that constitute his 'ideal life' for here alone there is the full culture of the life of reason." So the life of reason in the aspect of religious culture is not merely a life of reason, as we ordinarily take it, which has yet some servitude to the realm of fact, but it is a life of ideals, a specialization of such a life of values, which has the remnant of eternity in it in the pure culture of the nature and character of the 'essences'. Religion is the special movement towards the realization of the human ideals which are revealed through the essences.

From this general philosophic background the vast realm of matter, on the one hand, and the realm of reason or spirit on the other, may again be treated in terms of a philosophy of evolution. In order to achieve that end we have to turn to his, 'The Realm of Matter', where he speaks in a very lucid manner, the evolution of 'essences', 'tropes', 'psyches', 'truth', on the one line, and 'spirit', 'reason', or 'intellect' on the other. The first is his evolution of 'forms' or 'permanent phases', and the second is evolution or 'manifestation' of the 'forms'. Both the 'forms' and the 'manifestations' have their roots or genesis in the common mother or seat of all activity or materiality, viz., the underlying 'Matter' or 'Substance'.

In this book he tells us not to follow any one-sided view of materialism or spiritualism, or confuse the 'form' with its 'manifestations', for all evolution,

after all, presupposes a 'Substance', which we may call 'Matter'. Evolution or flux cannot be thought of without the conception of 'Substance' or the 'core' or 'centre'. He points out, further, that the human ideal must be directed to the worship of 'pure Being' or 'pure essence', for a clear understanding of its character gives us a true philosophic insight into the distinction between the 'essence' and 'existence'. The ideal worship of the 'essences' is the panacea for all solutions of philosophic puzzles. This is his ringing of 'Platonism', yet he does not fail often to remind us of the materialistic background of his philosophy. This novel reconciliation of the philosophic problems is the contribution of Santayana's philosophy. Let us try to substantiate our positions by pointing out the tendency both towards materialism and spiritualism by a short comment on his 'Realm of Matter'.

The chief thesis of his 'Realm of Matter' is to establish the fact that without a belief in 'Matter', which is the core of flux or motion, no theory can stand. The ancient problem of motion, force, life or spirit, is an antiquated doctrine for Santayana. For him Physics is prior to all sciences, for 'Matter' is prior to all or the basis of all our intellectual life. It is the seat of all our activities, for it is the flux or activity itself. Let us see how he gives an exposition of his theory.

If some one says that Santayana is a naturalist or a materialist, he would answer that it is not for him to advocate a theory of materialism that he refers always to the material basis of all, it is for interpreting our experience and our spiritual goal with all its subsidiary problems that he upholds a materialistic position or rather points to a material basis of everything. His aim is spiritual, but his contention is

that without a material basis such a spiritualism cannot stand. It is, therefore, not by any dogmatism that he will try to establish or vindicate this theory, but he would place his arguments to the free criticism of his critics. Sufficient doubts may be entertained, but that will not prevent him from holding his own ground, for such sceptical attitude is the very keynote of his philosophy.

In his 'Life of Reason', he points out that the goal of nature is towards the realization of a 'life of reason', it is a progressive life towards 'consciousness' or the 'spiritual recognition' of the material flux in a continuous life. This upholding of a philosophy of evolution, which stands at the basis of all our mature thought, points out that matter or flux can be understood firstly in two ways: We have to start first with the evolution of 'Matter' into 'forms', for flux or pure event is only realised in 'forms'. If we ask what are these 'forms', Santayana would point out that evolution or flux aims at the realisation of 'essence', the 'forms' are nothing but such realisations of 'essence' in the flux. The event stands for the material flux. But as the flux is a continuous flux, the 'essence' is not fully realised in a particular 'form', it wants further realisations in the flux of events. So the 'essence' by its very nature is 'universal'. There is an 'order' of such realisations, but this 'order' is not a particular 'order', it is of various forms and follows various lines. So the 'order' which describes the path of the realisation of 'essence' only accounts for the continuity of the evolutionary flow, pointing out its own universal character with the universal character of the 'essence'.

Now when the 'order' of the realisation of 'essence' assumes a fixed form or habit, it is known as a 'trope'. The

universe is full of such 'tropes'. The 'Psyche', which is all-pervasive in this universe, is itself such a 'trope' or 'habit' formed in the flux of nature. This entrance of 'Psyche' into the realm of flux or matter tells us to determine its peculiar character before all others, for a true understanding of its nature will reveal other kindred things associated with our mental life, and our relations with the external world in our process of adjustment. The Psyche is the source of constant 'sensibility', it has an inner life of its own. Though its function is known, its 'form' is not known. Its material basis is known, but its 'form' is not known. It is a seat of curiosity and of activity. It is a seed, a potentiality which will realise vast possibilities in its constant adjustments to the inner and outer worlds. Every adjustment raises in us intuitions of feelings and ideas, and we react to them. So our Psyche is always conscious, or a seat of constant sensibility as making possible the adjustment both to the inner and the outer world. The Psyche raises up the 'essences' through its intuitions which is its apparatus of sensibility. These 'essences' report us something of the inner or the outer world. In this sense they are descriptive of 'truths', they have a reference to the realm of facts. But besides this reference to the events of the inner or the outer world, the essences have a character of their own. A reflection or an analysis of their characters reveals to us another world, which is a spiritual world. It is nothing but a culture of the nature of the essences. It is, therefore, simply 'enjoyment' of the 'essences', a life of pure abstraction. It is a life of the spirit. It is also a culture of the pure forms, which have no existence whatsoever. It has no reference to the realm of truth or existence. It has pure ideal character of its own. It

is a land of imagination and of enjoyment. As distinct from the 'tropes' or 'psyches', they have no existence, but only a manifesting character, which is only an enjoyment of an abstract form, as distinct from the concrete form. We might say that it is a culture of the 'form', which has a material basis. From another standpoint we might say that it is a further evolution of the 'forms', viz., to higher forms, and this evolution is not very much different from the evolution of Matter into 'forms', 'tropes' or 'Psyches'. In the Psyche, the 'form' also attains a still perfect 'form', and this perfection is manifested in the culture of the 'forms' themselves. In the Psyche the 'forms' are consciously realised, and the pure culture of the 'forms' themselves, points to the still higher perfection of the 'forms'.

But carrying us to this highest stage of spiritual life, he reminds us of the material basis of all. We may have a culture of the character of the 'essences' or 'forms' themselves, but they should not be taken as realities, they are culture of pure abstractions. They might lead one to spiritualism but not to realism. So too much devotion to them leads one to mysticism. Santayana tells us not to follow such a path. Such a culture of the 'essences' is a culture of the abstractions themselves. It is considering them in their formal aspect. It is a culture of their 'manifestations' which have no reference outside them. So the 'essences' considered by themselves cannot claim to have any material value. They are not then descriptive of facts. So, says Santayana, we should not confuse the 'manifestations' with the 'forms' themselves. The 'essences' in their referential character have factual value. But they have no such value when they are considered by themselves. Such a con-

fusion leads to serious difficulties. Narcissus of the fable committed the same fallacy. If he had not identified the mere essences with facts he would have become the Apollo rather than Dionysus, a subject of Freud, rather than a man of the fable.

In this way Santayana gives us a good description of the materialistic basis of our life, and also its spiritualistic manifestation, which is a life of pure culture, pure devotion, a pure worship of the "aesthetic ideal", that lies in the further development of our spiritual life. But if any theory claims any validity of its own, it must not be forgotten that behind all, there is the flux of Matter, though one is at liberty to develop a 'pure life of the spirit' with its varied manifestations in the aesthetic ideals.

This vision of Santayana's philosophy is a new way of removing the great complication that lurks in the path of philosophy, it gives us to understand wherein lies the true culture of religion and spiritual life. We must not go beyond realism or materialism for the pure love of the abstract spiritual world. It has a separate realm, but when the basis is meant it must humbly be recognised that there is the flux of Matter or Substance at the back of all. Philosophy lies in humility. Submission to this kind of materialism is nothing but a worship of such humility. In our detailed exposition of his philosophy we shall try to point out that his view of the universe is thoroughly of a realistic type, and in this realism alone idealism has its glories.

AN EVOLUTIONARY WORLD-VIEW

In the introduction we tried to give a general idea of the philosophy of Santayana. Here we intend to consider his view of the universe in some

detail. An analysis of his "Realm of Matter" will give us a clear idea of his philosophy of evolution. As soon as we hold the view of a universe of flux we cannot but think of the material core of this flux. Flux or process has no meaning unless it is shown that the flux or process has a substantial basis. The idea of mere flux is nothing but an abstraction. If there be any flux, it must be of a Substance, or as we popularly call, 'Matter'. We cannot give up this materialism of thought in any way. The thought of 'matter' is involved in the idea of flux, to remove such an idea would be nothing but violation of all sanity and reason. If asked what is this 'Matter' that Santayana supposes as forming the core of all process or flux, Santayana will say that the very nature of this 'Matter' is flux. It is activity itself, it is force. But lest this force or activity might be taken as a mere abstract force or activity, Santayana warns us by saying that this force or activity is material. It is material for another reason. Mere activity or force cannot have continuity unless there be the continuity of matter or substance underlying it; or rather, activity or force must be thought of together, they cannot be thought apart. Activity without substantiality is an unreality, an abstraction, and substantiality without activity lacks the strength of being called a substance at all. A substance without force or activity is a misnomer. It is a potentiality claiming infinite possibilities. But though it is potential, it is not like the 'matter' of Aristotle. The 'matter' of Aristotle lacks activity by itself, but the 'matter' of Santayana is activity itself. The 'matter' of Aristotle is mere 'potentiality', and its 'activity' is not manifested unless it is actualised, unless it assumes 'form'. So the 'poten-

tiality' here has no meaning without 'actuality', the one solely depends on the other. But here in Santayana there is no question of dependence, 'potentiality' and 'actuality', 'matter' and 'activity' remain inseparable. Evolution is here not an 'actualisation' of the 'potentiality', but only a process of activity. In Aristotle 'forms' are as if waiting at a distance for giving actuality to potentiality, but in Santayana, the 'forms' themselves come in the process which is activity itself. Forms are as much 'potentiality' as 'activity'. For Santayana any bifurcation between 'form' and 'matter' will disprove the very fact of continuity which is so very necessary in evolution. Aristotle dealt with abstractions, so he failed to give a correct idea of evolution. In evolution the idea of process or activity is primary and this process or activity is 'Material' or 'Substantial'. So the meaning of 'Matter' or 'Substance', as held here by Santayana, is very different. If it is a sort of materialism, it is a materialism of a different kind.

We cannot start, therefore, his philosophy of evolution without the presupposition of Substance or 'Matter' at the core of all process, or we have to take the process as a material or substantial process. Denial of matter or substance in the process will be an abstraction, a mere speculation. He tells us that such an abstraction will give us no philosophic truth. His thesis is, therefore, to establish a philosophy of materialism, for matter or the principle of materiality or potentiality on which all evolution depends, is the primary or the basic thought of all his philosophic positions. We have, therefore, to approach his philosophy from his own way. In our previous discussions we brought out the fact that the life of reason depends on the union of two types of life, viz., impulse and ideation, we have here to

establish our philosophy of impulse and ideation on the stronghold of the realm of matter.

He starts with a philosophy of activity and process, and this activity or process is material or it is matter itself. For him 'matter' is the food or seat of all spirituality or spiritual life. He is, therefore, concerned with nothing but the evolution of 'matter' in 'forms' and its 'manifestations'. By this word 'matter' he does not mean any human idea of matter popular or scientific, ancient or recent. "Matter is properly a name for the actual Substance of the natural world whatever that Substance may be. It would therefore be perfectly idle, and beside the point, to take some arbitrary idea of matter and to prove dialectically that from the idea none of the consequences follow with which the true Substance of the world is evidently pregnant. What would be thereby proved would not be that matter cannot have the development which it has, but that particular ideas of matter are at last inadequate."*

So for Santayana, 'Matter' or 'Substance' is the seat of all activity or potentiality (if we are allowed to use this term). It is the seat of all temporality. It is the seat of "physical time", "physical space", in fine, all materiality. What arises from it, is nothing but 'transcendence' from this material seat. So the presence of matter is all-pervasive if we appeal to the root or genesis of everything. But if we look to 'forms' or 'manifestations', as such, we have to posit their separate existences, and their separate functions. The warning of Santayana is against all possible confusions that might arise between the realm of matter and the realm of forms and manifestations.

Let us now analyse the character of

'forms' and their 'manifestations'. Forms are realisations of events or flux, but the 'forms' are not themselves particulars, they are universal and eternal. So what is realised is a 'moment', 'duration', 'now' or 'presentness'. It is so-called selfish existence or 'selfishness', which apparently separates itself from the streaming environment about it. The 'form' in every event is a novel realisation, it was never realised before, nor will be realised hereafter, for the event realised, or to be realised, is not the same as before. To quote Santayana: "The matter which by taking a particular form becomes a particular thing need never have worn that form before and may never wear it again. Its career is open towards the infinite. Though at each moment it must be something specific, yet, if we consider its unknown plastic stress and the incalculable accidents to which it may be subject, we shall hardly be able to hold it down to any other enduring characters than those involved in its distinctive function, which is to lend existence to certain essences in a certain order, and enable them to succeed and to confront one another in a competitive world."†

The 'form', therefore, stands for distinct realisation in every moment. If it is not realised in a novel 'form' every moment, the 'direction' of the evolutionary flow will not be known. The 'form', for its character of universality, is open towards the infinite. This adventure of the 'form' towards the infinite marks the 'direction' of the evolutionary process. Then the question arises are 'forms' always the same? No, for the realisation means realisation of distinct forms from moment to moment. As soon as a 'form' is realised, it is particularised in that moment, so

* *The Realm of Matter*, p. 140.

† *The Realm of Matter*, pp. 87-88.

that 'form' realised in that moment is distinct from other 'forms' in that moment, moment in the past, and the moment or moments that are to follow in future. This is from its aspect of 'particularity'. From the aspect of its universality, also, it may be pointed out that the 'form' cannot be the same, for the 'form' as realised in a moment is not the realisation of it in its fullness, it is a momentary realisation waiting for further realisations. This future possibility that is to be found in any 'form', points to its character of 'universality', and in this character alone, it is distinct from the mere flux or process that is all-pervasive.

How the forms cannot be the same always, can be known from another aspect as well. We may attempt to show from the side of the events themselves. Forms are not the same, for the events appearing in 'forms' are themselves distinct from one another, otherwise their flux or continuity is not possible. The events in flow realise distinct 'forms' in every moment, so the 'forms' are distinct as they are realisations of events, hence dependent on the events.

It might further be held that though the 'forms' are distinct, they do not lose their character of universality, for in every realisation of a 'form', that 'form' is realised, but that does not mean that the 'events' in flow shall realise only that 'form' and no other. That particular realisation only means the realisation of a 'form', and a possibility of realisation of further 'forms', and also the realisation of a 'non-realised form'. It is a touch with the past, it is a present realisation, and it has a possibility of a future realisation. That which covers all the lengths of time, past, present and future, yet not exhausted by the time, must transcend

temporality or event, and particularity, and hence it must be universal.

Moreover, being a realisation of a temporality, or a flow, it is not a full realisation of it, for the character of temporality involves the idea of continuity and perpetuity, and so the particularity can never be the sole and ultimate property of a 'form'. It has a link with the past, and as a 'present' it tends towards the 'future'. This character of "presentness" or "nowness" or "wandering now" in the 'form' is its momentary realisation of a particularity of the universal, and it points to a further direction or order of movement.

Another thought naturally comes: Should we think of the evolution of 'forms' themselves? Is there one continuous evolution and realisation of a single 'form'? Does the universality lie in the realisation of the particularity of the 'universal form' itself? No. Santayana's philosophy will not permit us to think of the 'one form' and the varied realisations of the 'one form', for he distinctly says that his realm of Matter has not a 'form', but many 'forms'. If so, can we not think of 'forms' as so many universals? Surely Santayana thinks like that. He says that these universals are so many realisations of the flux or events. The distinction, continuity etc., are all given by the underlying flux of Matter.

Coming to the problem of existence, which is nothing but the realisation of 'form', or the concretion of 'form', he gives a very lucid account of form, essence, existence, and Matter. "Existence, then, is a passage from potentiality to act, the order of its moments being determined by the realization within each of them. Before and after are not relations in a pure time, but organic like up and down, right or left. They presuppose a centre, a

focus into which matter flows and from it is dispersed; and this concretion, like a spark or a blow, is irreversible, and separates its occasion and materials on the one hand, in which it was potential, from its effects, and remains on the other, in which its potentiality is that of other things. Thus existence is not simply a series of essences solidified, nor a juxtaposition of phenomena; it is the career of a hereditary substance, it is the 'Life of Matter'. And this in both senses of the word life: for it is the history of the fortunes of that plastic enduring being, and it is also the forward tension intrinsic to each moment of that career: an inner tension which is sometimes raised to consciousness and turns to spiritual light, but which animates matter everywhere and renders it transitional. Matter, as if ashamed at the irrationality of having one form rather than another, hastens to exchange it, whatever it may be, for some other form, and this haste is its whole reality; for it can add nothing to the essences which it successively exemplifies except just this that they are enabled to be exemplified in succession, to be picked up and abandoned. Matter is the invisible wind which, sweeping for no reason over the field of essences, raises some of them into a cloud of dust: and that whirlwind we call existence."*

In this quotation we get a clear idea of existence, which is not merely a centre or focus in which the essences are solidified, but it is an organization, or a concretion, into which there is the whole career of a plastic matter. It is, therefore, the actualization or concretion of a potential plastic Matter. It is nothing but the actualization of a potentiality. It is not a solidification

of essences, totally lifeless, but it is an actualisation of a living Matter with forward and inner tensions. So, in brief, we may say that the 'form' or 'essence' is the focus into which Matter enters, and existence involves both the 'focus' and the 'pulsing matter' within. It is a living centre, an actuality with future possibility.

Now coming to 'forms' or 'essences' again, we see that they are universals and constitute a realm of their own. This realm is a world of Ideas of Plato, but they are not subordinated to the Idea of God, as Plato holds. It is subordinated to none, it is a series of realisations. It is not also like the 'eternal objects' of Whitehead, when we think of their non-temporal concretion in God after Whitehead. Santayana holds the same view with Whitehead when he thinks of the particular realisation of 'forms' in events, but he does not think of the non-temporal concretion in God, he thinks always of the temporal concretion of the forms in events or flux. So it is evident that Santayana denies the 'existential' character of the 'forms' both non-temporally and temporally. Though he believes in the temporal realisations of the 'forms', he does not believe in their existence. They have no existence, they have no particularity in any sense. They are distinct from existence. In this sense also they are universal. So the term form when applied to the fact of realisation, involves the character of universality in it. By themselves the forms have no materiality, they are pure beings as pure forms of realisations. In this sense the forms of Santayana are anti-Platonic and anti-Whiteheadian.

The forms are eternal, but have no non-temporal existence as both Plato and Whitehead suppose. They have a seat in matter, but they are not matter

* *The Realm of Matter*, pp. 90-4.

in themselves, nor they are existences. In this sense they are not particulars, having no matter in them and having no existence whatsoever. The forms are, therefore, 'pure essences', being only the 'focus' into which matter flows, but they are not identified with the 'existences' or concretions which involve both the 'focus' and the plastic matter. This is the novel idea of 'forms' that we find in Santayana.

Lastly we must distinguish these 'forms' from the 'forms' or the 'field-realizations' of Boodin, in that they are not the evolution of the 'one whole form', or the 'Cosmic Gestalt'. They are not realisations of '*Gestalten*' or 'forms' by a control or guidance from the Cosmic Gestalt. The forms of Santayana are free realisations. They are butterflies or budding flowers realised in the evolutionary flow. This becomes clear when we say after Santayana, that "Somehow the flux has actually gathered and distilled itself into many-coloured natural moments, as into drops, and these are the first and fundamental measures by which we may measure it, and the centres from which we must survey it".*

But these moments, in their purely formal characters, are absolutely universal, and have no existence. To

claim their existence, would be to refer them to their material centre, and in that case, we turn them into 'existences' or 'concretions', they are not considered in their own characters. Forms are nothing but the consideration of the existences in their universal character or in their formal aspect.

But yet the question of the genesis of the 'forms' demands our consideration for some time. Here we shall have to consider the material basis of the 'forms'. The forms involve 'flux', and 'flux' involves change and continuity, but change and continuity cannot be thought of without the conception of a 'primeval plastic Matter or Substance of unknown potentiality, perpetually taking on new forms'. It is this plastic matter, which tries to preserve its equilibrium constantly, takes on new forms, and so there is an inner strain, and consequently there is flux and change of forms. To quote Santayana: "It is indomitable matter, from the beginning in unstable equilibrium that fell once into that old form as it falls now into the new, spontaneously and without vows of fidelity. Its potentiality, though unborn is specific, since it is involved in the distribution and tensions of the actual matter already in play; its realization is the flux of existence, creating succession and telling the beads of time."*

* *The Realm of Matter*, p. 98.

* *The Realm of Matter*, p. 100.

MEN MIGHTIER THAN THE GODS

The Morning Star as she appears in the east in all her glory is an object of admiration to the solitary pilgrim wending his way in the early hours of the dawn. But to the same wayfarer, the earth beneath his feet is a most commonplace object. If a good angel were to transfer our friend, the wayfarer, to the planet Venus, the abode of the Morning Star, then Venus would turn out to be the common drudge and our planet would become the glorious star of celestial beauty. Thus we see that a change of position can effect a profound change in our perception and appreciation of objects.

Caught in a tangle of woes and petty worries, man speaks of this earth as a vale of tears. The sense of sorrow that overpowers him clouds his vision and the daily round of common duties appears to him drab and monotonous; he yearns for rest. If the aforesaid good angel were to transfer the sorrow-stricken man to the land of lotus-eaters where none need toil for the daily necessities of life, the new settler in that land of perpetual peace may get bored and fed-up within a week and may probably lead a revolt to overturn the existing order of things.

Man bows down to the gods in the high heavens, often because, he trembles before their tremendous power; on the other hand, we have reason to believe that the gods envy man, the heir-apparent to infinite existence, infinite knowledge and infinite bliss. For do not the Hindu scriptures hold that the gods have to be born as men before they can reach the highest realization? There have been men of wisdom who held that man's estate as it is, with its possibility

of generous charity and high endeavours is superior to the life of the gods, resplendent and powerful though it be. We can quote the instance of the begging friar Āputra mentioned in the *Manimekhalai*. One dark wintry night, his empty begging bowl serving him as a pillow, the friar was sleeping in the hall, in front of the temple of Chintâdêvi, the goddess of knowledge. Some late pilgrims arrived from a distant village, hungry and tired. They roused the friar from his peaceful slumbers and begged for a handful of food. He felt very sad on finding that he was unable to serve them. In that situation, the gracious goddess appeared before him and gave him an inexhaustible bowl, receiving which he relieved the pilgrims from the pangs of hunger. Soon after, a famine was raging in the country and Āputra had his supreme joy and happiness in feeding thousands who flocked to him. The white mantle worn by the king of the gods fluttered—it always flutters whenever anyone performs a highly meritorious deed here on earth. Indra descending to the earth in the guise of an old brahman approached Āputra, revealed his identity and bade him ask for a boon as a reward for his charitable actions. On hearing the words of the king of the gods, the begging friar heartily laughed and said, “O king! You rule over a realm where none perform deeds of charity, none relieve the sufferings of the poor, none engage themselves in austerities and none make the endeavour to break the bonds of birth and death; do you not know that my highest happiness lies in feeding the poor and gazing at their satisfied faces; what possible boon can await me in your dry and heartless realm?” The king of the gods

was verily ashamed, for he had to admit that the friar spoke the truth. He knew that in the kingdom of the gods there was no poverty and distress and consequently no charity and generosity, no conflict of desires and consequently no high endeavour for attaining desirelessness. To the begging friar heaven appeared to be the land of a kind of lotus-eaters who enjoyed the fruits of their former good deeds, may be for a period covering aeons, and then faded out of the celestial existence to appear once again on earth, the battle ground of strife and victory.

Viewing from a distance, man is led to believe that *houris*, *apsarases* and nymphs are fairer than his sisters here on earth. But the gods of Homer often exhibited a partiality for earthly maidens, and the goddesses too yearned

for mortal lovers. Our Mahabharata also is full of such celestial-terrestrial bonds of affection. The Aryan Greeks and their cousins the Aryan Hindus were not the only people to sing of the marriage of heaven and earth. The Hebrew prophets too have joined the chorus, for we read in the Genesis that "Sons of God saw the daughters of men that were fair" and that "Sons of God came in into the daughters of men and they bare children to them, the same became mighty men which were of old." The Mahabharata as well as the Greek and Hebrew *puranas* tell us that some of these mighty men of old were mightier than the gods themselves, for they often defeated the gods in battle and frequently going as allies to the gods defeated the mightier Titans, who often defied the might of the gods.

STILL DAWN

BY DOROTHY KRUGER

In still of dawn, when I shall rise
And leave the body on the bed,
To be lamented, cleansed and burned,
As happens to the dead,

If, as an overwhelming light
Of Consciousness You are not there
For me to lose myself in That,
I shall not over-care.

Suffice, in secret heart there was
Your Image made of living love,
Too radiant for any flare
Of passion to disprove.

When I shall rise, if only waves
Of non-existence cover me,
I shall not care, for by Your love,
I lived exquisitely.

LIFE OF IBRAHIM ADAM

BY AGA SYED IBRAHIM DARA

of Sri Aurobindo Ashrama, Pondicherry

[The authenticity of this story has been questioned by some orthodox Muslims. But the following account of the life of this sincere sage is found in the collections of Faridduddin Attar, who is a renowned biographer and a sage himself. Besides this, the other Sufi writers too have taken the existence of Ibrahim Adam and the following story of his life as a historical fact. For all practical purposes his life is a source of as great an inspiration to the seekers of God as that of any other saint.]

The Sufi sage Ibrahim Adam was the king of Balkh (in Persia), but he was spiritual-minded and always feared God and aspired for a saintly life. He liked the company of sages and honoured them at his court. During his rule he tried to be just and drew moral and spiritual lessons from ordinary incidents.

One day he bought a slave and asked him his name. He replied, "I am your slave and whatever name you will give me that will be mine." His next question was, "What do you eat?" The man answered, "I am a slave and will eat what you give me." He then enquired what dress he would like to put on, to which also the slave gave the same answer. "Have you no wish of your own?" asked the King, and the slave replied once more, "I am your slave. The slave's wish is that of the master's." The king was so impressed by these replies that he began to cry and said, "After a lifelong period of religious life, I learn today the true attitude of a devotee towards God."

One day the king was out for hunting and at night he camped in the forest. A Derwish too was passing along that way to Mecca, and hearing that the famous king Ibrahim Adam, who was so renowned for his piety and wisdom was camping there, he wished to meet him. When he was taken to the tent he saw there ropes of silk and pegs of gold. The Derwish said in a sur-

prise, "O king, I heard that you were a seeker of God; how is it that I find you in such luxury?" The king said, "What do you advise me to do?" The Derwish answered, "If your faith is true, come with me on foot to Mecca." The king without hesitation left the tent and dismissing his servants accompanied the Derwish alone for the pilgrimage. They had not gone far when the Derwish said, "I have forgotten my begging bowl left in your tent; kindly wait a moment here, till I go and fetch it." The King replied, "Do you see the difference between you and me? I have left all my riches and comforts without a thought while you cannot even part with your begging bowl!" The Derwish thereupon acknowledged him as a sage, and they both went upto Mecca on foot.

The incident which changed the entire course of Ibrahim Adam's life was this: One night when he was asleep in his palace with his wife he heard the sound of some footsteps on the terrace; wondering who could be there at that hour he got up from his bed and climbed up the stair and found to his surprise that a very holy-looking fakir was walking up and down fearlessly. The king asked, "What are you seeking here at this time of the night?" The fakir replied, "I have lost my camel and have come in search of it." The king said, "How can a

camel be here?" The fakir replied, "When the wise king hopes to find God in the luxury of this palace, mine is a more reasonable wish." The king's aspiration was kindled and he went down greatly impressed and deep in thought pondering on what the fakir had so dramatically told him.

Next day when he was holding his court a man in the garment of a sage advanced towards him in great haste. So awe-inspiring and holy he looked that nobody dared to stop or question him. He came right up to the king and stood silent. The king asked, "What do you want?" The fakir replied, "I want to stay in this traveller's bungalow for a short time." The king said, "It is my palace and not a traveller's bungalow." The fakir said, "Who was on the throne before you?" The king said, "My father." "Who was here before your father?" asked the fakir. "My grandfather," replied the king. "Who will be here after you?" enquired the fakir. The king answered, "My son." "When so many people come and go living for a short time in this house, what else is it but a traveller's halting place?" Saying this the fakir turned back and walked away. The king was so impressed by his dignified manners that he got up from his throne and went after him and asked him, "Tell me who you are?" The fakir replied, "I am Khizir*." When Ibrahim Adam heard that it was the great Prophet Khizir who had spoken to him in the garb of that fakir he felt a fire burning in his soul and a great pain in the heart. He came back to his house

and lay down on his bed but found no comfort. He thought of going out for riding and while he was riding, absorbed in his thoughts, he heard a voice, "Wake up before thou art awakened by death." He heard the same voice once or twice again and thinking it to be a Divine command he decided to renounce the world and take wholly to spiritual life. When he turned back he saw that he had already drifted away from his servants, so he took the path of the forest. On the way he met a young farmer to whom he gave his horse. He exchanged with him his royal robes, and sending with him his last message to his wife and the minister, he walked away into the forest.

Ibrahim Adam then lived in a cave and was all the time absorbed in prayers and austerities. He came out only once a week and chopped wood for fire and made a bundle of it which he carried to the neighbouring town and sold in the market on Friday morning. After that he would say his Jumma prayers in the mosque and go again to the market and buy food for the week, half of which he used to distribute to the poor and with the other half return to his cave and busy himself with his meditations and prayer till the next week end. As nobody knew him he got no visitors. The place too was solitary. One night it was unusually cold, yet he took his bath shivering all the while. When he went to the cave he saw some chopped sticks of wood and wished very much to light a fire and warm himself with it but he restrained himself thinking it an unlawful luxury and commenced his prayer. He then went to sleep on the bare ground. During his sleep he felt that somebody had come and covered him up with a warm blanket, but on waking up in the morning he saw to his surprise that a big snake had coiled itself

* Khizir was a prophet who was the Spiritual Guide of God-chosen devotees, and it was the order of God never to question him however wrong or doubtful the order seemed apparently. After his death it is believed by some that he is still alive and meets a devotee suddenly at some place and gives the necessary guidance.

over him. He felt afraid and prayed to God, "O God, though Thou hast sent it in Thy mercy and love, I am seized with fear which transforms Thy aspect of Love into that of Terror." While he was praying thus the snake uncoiled itself and glided into the bushes.

When the people discovered his identity he left the cave and wandered away towards Mecca. People of the town then began to come to the cave to pay reverence to it. A Sufi sage of the time named Abu Syed also came to it as if on a pilgrimage and on entering it he said, "Even if this cave had been filled with musk and amber it would not have been as fragrant as the short stay of the aspiring soul has made it."

Ibrahim Adam spent many years in wandering before he reached Mecca. Once again he met Khizir—the immortal Prophet, from whom he acquired great wisdom and attained Realization.

When he was approaching Mecca the people of the town came to know of it and they gathered in large numbers to welcome him. The sages of Mecca too came out of the gate when the caravan was arriving. When Ibrahim Adam saw them he fathomed their intention and separated himself from the caravan. He met some servants who asked him about the saint Ibrahim Adam? He replied, "What have the holy sages of Mecca got to do with that 'Zindiq' (an irreligious man—a name often given to Sufis by the religious orthodox section)? When the people heard the revered name so badly abused they beat him on the neck and said, 'How dare you call such a holy sage a Zindiq? You yourself are a Zindiq.'" He laughed and said, "That is exactly what I mean to say," whereupon they left him and went in search of him elsewhere. Then he turned to his ego and said, "Do you see how you have been punished? I

thank God that I did not fail, but kept you from enjoying the pride and comforts of the welcome." There he lived in the fields near Mecca earning his livelihood either by chopping firewood or by taking care of the crop or by working in the fields. When the news of the arrival of Ibrahim Adam reached his wife, she and her son started in a caravan of four thousand people for the pilgrimage that year. When his son, who was about sixteen or so, arrived in Mecca, he inquired from the sages where his father was, and they told him all about Ibrahim Adam and advised him not to disclose his identity to his father, who would not be able to recognise him as he was a baby when he had left home. The son thereupon went alone in search of him and was told that he had gone to the forest for gathering wood. Being too impatient to wait he too went there and found that an old man was carrying a bundle of sticks and coming slowly towards the town. The son suppressing all his desire to help his father went slowly behind him till he reached the market where his father, putting the load on the ground, cried, "Is there any one amongst you who would like to exchange some purely earned food with this pure and honest labour?" A man gave him some pieces of bread and took the bundle. He took the bread and came with it to some poor fakirs and giving it to them began saying his prayers.

On the day of the pilgrimage Ibrahim Adam watched his son from a distance for a long time. Somebody asked him why he was staring at the boy to which he replied, "I think him to be my own son whom I left in childhood." Next day a Derwish took his wife and son to Ibrahim Adam. On seeing him, they wept till they fainted. When the son recovered consciousness he asked, "What is your religion?" The boy replied,

"Islam." Thereupon Ibrahim Adam felt pleased and said "Alhamdo lillah." Then he asked him again, "Did you read the Quoran?" The boy answered in the affirmative. Then again he said, "Alhamdo lillah", and after some time asked, "Have you acquired any learning?" The boy again replied in the affirmative and he once more praised God. After some time he wished to get up and go, but his wife and son clung to him and did not let him move. He thereupon prayed to God standing, and the son suddenly fell down and died. When his disciples asked him the cause of it, he replied, "I felt such a strong love for them that I did not wish to leave them any more. Then I heard a voice, 'You teach renunciation to others; now see how you follow it yourself.' Thereupon I prayed to God, 'O God, either take away my son or me.' The prayer has been answered and God has separated me from my son." The disciples said, "It was a great sacrifice." To this he replied, "Not as great as that of the Prophet Ibrahim who consented to slaughter his own son as an offering to God."

Ibrahim Adam had a great desire to remain alone at the Kaba at night when nobody else would be there. He said, "On one rainy night I was the only person there; so I wept, and went round it and prayed to God for my salvation. Thereupon I heard a voice, 'It befits you more to pray for others than for your own self.'"

Some people asked him why he had left his kingdom, to which he answered, "On the day when I left it I gazed into the mirror which was just in front of my throne and I saw that my last abode on earth was the grave. I said to myself that the voyage beyond was long, and I had no means of spiritual sustenance for the long journey. The great God is Just and I had nothing to justify

myself before Him. Thinking so my heart grew cold and freed itself from the bonds of pleasure".

Once a man brought to him a thousand gold pieces and requested him to accept them. He replied, "I never take from the needy." The man said, "I am very rich." Thereupon the sage replied, "But don't you want more?" The man said, "Yes." Thereupon he said, "Take away your money, for you are the prince of the needy ones."

On a certain day Ibrahim Adam was feeling very weak and tired because of prolonged fasting, and on getting no food he prayed to God to send him some food. Shortly after a man came and asked, "If you are hungry, come to my house and I will feed you." He consented and went with him. On reaching the house when the man saw him in the light he suddenly cried out, "I am your slave, O master! all that is in this house is your own; take it and consider me still your slave." Ibrahim Adam replied, "Today I free thee for ever from slavery," and turning to God he prayed, "O Lord, I will never again ask Thee for anything worldly. I asked for food and Thou hast once more given me the riches of the world and lordship over men."

Once he wished to join the group of some fakirs, but they did not let him enter their circle and said, "You have still the odour of kingliness about you." The biographer comments, "Just imagine, when they did not accept such a God-realised sage in their circle, how can ordinary men hope to enter it."

"Once," he said, "I was crossing a river in a boat. My garments had all been torn to shreds and my hair was long. Everybody in the boat began making fun of me and teased me. A man would every now and then come to me and give me a blow, or pinch and

abuse me. I was happy to see my ego hurt and chastised. Then a storm rose and the boat began to capsize. The men said that it was necessary to throw one of them overboard to allay the fury of the water and they decided to throw me and took me by the ear; just then the storm abated." On another occasion, when his boat was sinking, Ibrahim Adam placed a Quoran between the boat and the storm and prayed, and the storm subsided.

Once a man came to him and said, "O sage, I have performed many austerities; now give me some advice." He replied, "I will tell you six conditions which you must follow: the first is that when you disobey God and commit some sin, don't eat the bread that God gives you." The man asked, "Whose bread am I to eat then?" Ibrahim Adam said that it was not proper to eat His bread and be disobedient to Him. The second condition is that when you are on the verge of committing any sin, get out of God's dominions." The man answered, "The whole creation is His, where can I go outside it?" The third condition was that he should commit a sin only where God could not see him. The man said that that too was impossible. "It is quite unfair," said the sage, "that a man should eat His bread and live in His kingdom and yet disobey Him before His very eyes."

"Fourthly," said Ibrahim Adam, "when the angel of Death comes to put an end to your life, tell him to wait till you repent and ask forgiveness." The man said, "This too cannot be, for he won't listen to me." "In that case repent before you die." Fifthly, "when the angels of God visit thee in the grave to question thy life, turn them out." The man said, "This too is impossible for me." "Then," said Ibrahim Adam, "be prepared with thy answers." "Lastly, when thou art driven towards hell refuse to go there." "This too is impossible," said the man. "Then, in that case," answered he, "*don't commit sin.*"

This is one of the typical examples of his preachings of moral nature. Ibrahim Adam was a religious man throughout his life. The remarkable thing in him was his complete forgetfulness of his past and his great change of life. He always feared God and obeyed Him and he never made any experiments with the mysteries of Truth nor tried to look beyond religion and shariat. He was a pious man to the core. In his last days he left the world utterly and repaired to some place where none could find him. It is not certain in which place he died. Some say he is buried in Shaam, and some opine that his grave is in Baghdad, while a third section asserts that he lies near the grave of Hazarat Loot.

SOURCE OF IDEAL HAPPINESS

BY MR. M. V. NARASIMHARAO, B.A., B.L.

[The article analyses the sources of happiness and the effect it produces on body and mind.—Ed.]

True happiness is the end and aim of existence. According to Epicurus happiness consists of quiet ease of heart stripped of all excitement, the claims of each pleasure being balanced with the evils that may ensue. Aristotle has said that pleasure is a mere concomitant of some activities and adds zest to a natural activity. Stoics have declared that pleasure never appears except as a mark of decline or relaxation of vital energy. The lust of pleasure is ingrained in human nature and drives man to seek joy even in the midst of the turmoils of life. The cave man enjoyed his revels of wild pleasure in cannibalism, hunting and impaling his enemy alive on pointed spikes. A state of joy tends to fuller enjoyment of life by banishing the cares of human lot. Happiness derived from practice of virtue is of a retired nature and discards all pomp and show. Fits of laughter attract the halcyon bird of happiness, which brings peace to the troubled soul and increases the flow of vital energy. Happiness is the fountain of youth and safeguards the middle and advanced life against the ravages of early decay.

Man is born unto trouble and has to fight the grim realities of life in going his way through it. Because of its varied concepts and fleeting nature savants have described happiness in terms of disparagement. Sophocles thought that the happiest destiny of man was never to have been born; and Bismarck believed that the happy moments of his life did not come up to 24 hours in all. Dr. Johnson's dictum

was that man is happy only when he is drunk, and a modern philosopher has opined that if a search were made for the happiest man he would be discovered in a lunatic asylum. In the light of Emerson's law of compensation which pervades the universe and influences the happenings of man's life, misery brews in happiness, joy in sorrow, and hope in despair. Eternal unalloyed pleasure or misery cannot, therefore, exist. There are various sources of happiness, the more important among which are health, wealth, matrimony, virtue and religious life. Health and happiness are synonymous terms and one cannot exist without the other. The joy born of good health is intense and many-sided and can be shattered only when health fails. The cheery optimism which material prosperity brings is not lasting and gives less pleasure than spiritual happiness. Matrimony, if successful, gives conjugal happiness and domestic felicity, and sweetens the lives of the wedded couple. Matrimony is the uncharted sea for which no compass has been devised, and in which ship-wrecks of happiness often occur as the result of internal storms. Unhappy marriage ends in tragedy. When there is incompatibility of temperaments and maladjustment in wedded life, the termagant wife plagues her husband's life with disastrous results. Happiness is a great builder of health. A state of joy breeds courage, hope and optimism, drowns cares, generates abundant vital energy, and brightens the outlook on life. Under intense happiness past miseries join the array of the for-

gotten, and pleasures of anticipation become as enjoyable as those of realisation. Mind exercises tremendous power over the body, and builds or breaks health and happiness according as good or evil emotions predominate. In the welter of life's struggles, emotional storms and fickleness of fortune it is hard to enjoy felicity. Happiness is contagious as the cheery smile of a joyful man attracts the smiles of the world about him. Some people believe that happiness depends on sound physical health. Others think that intellectual eminence breeds joy; but true happiness can be had only by combining these valuable assets with the easement of mental health. The Hellenic ideal of 'a sound mind in a sound body' is the pivot round which the question of happiness turns. While work, music, content, adjustment of means to end and hobby are other sources of joy, the cult of fatalism, worry, anxiety and violent temper are fatal to happiness. Diet plays no small part in determining the spiritual happi-

ness of man. A certain writer has said, "Tell me what you eat and I will tell you what you think." Moderate simple fare helps the even tenor of the lives of holy men and hot stimulating foods excite undesirable sentiments and shatter equanimity.

Virtue and happiness are mother and daughter. The service of humanity is the service of God. Happiness consists in making others happy, and the more a person makes others happy the more joy and satisfaction he himself enjoys. The use of the qualities of higher nature, *viz.*, love, charity, rightcousness, honesty and truthfulness generate the purest form of happiness. Happiest is the man who does the greatest good to the greatest number. Eternal happiness and supreme peace can be had only in God. The Rishis in Indian forests, who live a life of austerity with self-denial and conquer passions, enjoy blissful happiness, which culminates in emancipation of the soul and final absorption in Godhead.

MUCHUKUNDA'S PRAYER TO SRI KRISHNA*

BY SWAMI PRABHAVANANDA

Oh Thou, the Refuge of all,
 Long have I suffered from unquenchable desires.
 Many a life have I wondered from birth to death
 And from death to birth,
 Of Peace have I found none.
 Therefore do I take refuge at Thy Lotus Feet.
 Those who take refuge in Thee
 Verily attain the Truth
 Becoming free from fear, free from grief.
 Oh Lord of the universe, I seek Thy freedom.

* Translated from the Srimad-Bhagavatam.

THADATHAKAI, THE PANDYAN PRINCESS

[Retold from a mediæval Tamil Classic, an account of which was given in the *Prabuddha Bharata* of February, 1940, under the heading, "The Golden Legends of Ancient Madura."—Ed.]

Seated upon a peak of the *Pothiyil* hill, and surrounded by many disciples who were eager to listen to the words of wisdom that came from his hallowed lips, the sage Agastya thus began: "O ye sages! the tale of the founding of the auspicious city of Madura has already been related by me; now listen to the account of how the Divine Mother of all the worlds came as the daughter of Malaya-dvaja and ruled over the fair city of the Pandyas". Hearing these words, a sage whose matted locks were of a lustrous golden hue made obeisance before the seat of the holy preceptor and said, "Revered Sir, before proceeding with the holy account, vouchsafe to clear a doubt that arises in the mind of thy servant: you said that the Divine Mother of all the worlds became the daughter of the Pandya king; she, the sovereign of the whole universe, whose footstool the sacred Vedas are unable to reach, she who became the daughter of the god Daksha and also of the mighty monarch of the Himalayas in response to their prolonged austerities, how did she condescend to come as the daughter of a mere man?" Whereupon the holy sage Agastya said, "Well have you raised this question, for it gives

me the occasion to relate the prior history also." Thus saying, the revered sage went on to relate to his eager disciples all that happened in the goodly city of Madura, in the days of yore, when the gods walked on earth amidst the sons and daughters of mankind. We shall take leave of the sages assembled in the *Pothiyil* hill and listen to the tale of the holy preceptor.

Vidyavati (tamilised into Vichchavati), the daughter of a Vidyadhara king, taking the consent of the king, her father, descended into the mortal world and performed severe austerities in the Kadamba forest. Daily she bathed in the pond of the Golden Lotus, often abstained from food, or just took some powdered sesamum seeds, or water that dripped from the ends of *Kusha* grasses, and constantly meditating upon Uma Haimavati, the daughter of the golden-peaked Himalayas, spent a whole year of severe penances. One day caught in a strange ecstasy, she took her harp from its silken covering, adorned it with a jasmine wreath, inclined it over her shoulders, where it rested amidst her dark tresses, tuned the instrument and playing upon it sang the following song:

From primal light thou bringest forth the worlds;

* The gleaming glance of thy mild fish-like eyes*

*"Fish-like eyes." The poets believe that the mother-fish invests her spawn with life by lovingly gazing upon it, even as the mother-tortoise achieves the same end by lovingly thinking of her egg and the mother-bird by lovingly embracing hers. In all three cases, the love of the mother is believed to be the source of the life of the offspring. The Divine Mother shapes the worlds out of primal light, as Her graceful glance falls upon insentient matter, it becomes sentient, hence her eyes are said to be "fish-like." In Madura, the Goddess is known as Meenākshi—She who has fish-like eyes; in Kashi She is Visālākshi, in Kānchi Kāmākshi and in Nagai (Negapatar), Neelāyathākshi.

Rests on all creatures and in grace they grow;
 Soft as young cygnets' tread thy footfalls are;
 Thus dost thou play in heaven's regions bright.
 Graciously born as daughter of king Himavân,
 Thou playest here on earth with pea-fowls tame;
 The myna bird and parrot perched on high
 To thee would speak in childlike accents sweet;
 What wondrous sports are these, O Mother mine?

On shores of endless time thou art alone;
 The rolling worlds are grains of sand to thee;
 Like a young maid that learns to boil her pot,
 Ceaselessly dost thou make all worlds anew;
 Thus dost thou play in heaven's regions bright.
 O sweet-voiced dame, thy beauteous form divine
 Defies the painter's brush; with shining pearls,
 Gathered for thee from banks of mountain streams,
 By lisping Pahari maids, thy play goes on;
 What wondrous sports are these, O Mother mine?

O pure infilling bliss! O joy divine!
 O crown of holy Vedic lore! thou art
 The consummation of all sacred books;
 Beauteous queen of soft smiles and eyes serene,
 Thus dost thou play in learning's regions bright.
 Thy mother, Himalaya's royal queen
 Is decked with many jewels, her soft neck
 Has strings of rare pearls, treading which
 Thy gentle soles assume a rosier hue;
 What wondrous sports are these, O Mother mine?

The Vidyadhara maiden sang in a voice that blended harmoniously with the notes of the harp; moved by her devotion Uma Haimavati assumed the form of a lovely child of three summers and appearing before the devotee asked her what boon she desired. Whereupon Vidyavati requested the Goddess to bless her by becoming her child. In reply the Goddess said, "Your wish is fulfilled, in this form you will meet Me again in the city of Madura when you as Kâncanamâlâ will become the wife of the Pandya king Malaya-dvaja."

As was foretold by the Goddess, Vidyavati was born as Kâncanamâlâ, the daughter of king Sûrasêna of the

solar dynasty. In due time she was married to Malaya-dvaja, an extremely handsome prince, generous, learned, and victorious in arms. He succeeded his father King Kulasekhara and administered the affairs of the Pandyan kingdom ably and successfully. Faultless brahmanas, learned in the four Vedas, performed for him many Vedic sacrifices. Indra fearing that the king might become a rival claimant to the celestial throne by completing a hundred horse sacrifices, descended to the Earth and appearing before the king told him, "O king! the fulfilment of life and the satisfaction of departed ancestors cannot be secured unless you beget a child,

therefore you ought to cease from performing all these other fire-rituals and perform the sacrifice prescribed by the Vedas for the inestimable boon of parenthood". The king of men, hearing these words of the king of the celestials, instructed the holy brahmans to perform that particular sacrifice which they did in accordance with the rules prescribed for it. The smoke from the sacrificial fire covered the sky and the four quarters, heavenly music was heard, celestial nymphs danced with joy, and a blissful rapture filled the hearts of all beings, when amidst the blazing flames there appeared a lotus-flower on which stood a smiling child, adorned with strings of pearls and gems set in jewels of purest gold. Descending from the flowery seat the child walked forth and sat on the lap of the queen, who was overwhelmed with joy. The king, however, was heavy at heart; he desired a son to carry on the succession and to perform those rites which would bring satisfaction to his departed ancestors; he, therefore, thought that the gods were unfair to him in granting him a daughter. At that moment, by Shiva's grace, there arose a voice from the sky which clearly declared, "Grieve not, O king! Bring up your daughter as you would bring up a man-child, teaching her all the princely arts; call her Thadathakai; when the proper time comes she would wear the crown of her ancestors and be queen of Madura, in her own right. She would lead armed expeditions and subdue several kings; when she meets her future husband, modesty and all womanly graces would appear in her." The king was consoled, he then distributed costly gifts to the brahmans, ordered the release of all prisoners, freed his subjects from paying taxes for the seven succeeding years, bestowed upon the court-poets

gold, costly apparel, horses, elephants and chariots and thus celebrated the birth of the princess. Thadathakai grew up and became proficient not only in the four Vedas and all the allied sciences, but also in riding, driving the war-chariot, wielding the sword and in archery. The king, finding that he was advancing in years, decided to transfer his responsibilities to his daughter and consequently a day was fixed for the coronation. The city was decorated, letters were sent to the neighbouring kings, and Sumati, the chief minister got all things ready for the anointing ceremony. The auspicious diadem of the Pandyas placed on the back of a royal elephant was taken in procession round the city. Thadathakai was bathed in the waters of the sacred rivers and when the auspicious moment arrived, amidst the blessings of holy sages, she ascended the ancestral throne and was crowned. Mounted on a stately white elephant, canopied by a silken white umbrella, and wearing a garland of margosa flowers (the distinguishing mark of the Pandyas) the young queen went in procession round the great city. The king, her father, was filled with joy. The old king, however, did not live long to witness the glorious reign of his daughter, for within a few months he departed from this mortal world to join his immortal ancestors.

The virgin queen ruled over her vast domains with mature wisdom. Daily, before the break of day, she worshipped Shiva Mahadeva in the great temple at Madura. In the audience-hall she sat on the throne with dignity and received the obeisance of kings and statesmen. Her learning and ability were exhibited by the manner in which she heard cases and dispensed justice in accordance with the code framed by the ancient King Manu. Her leisure was spent in study and in listening to

the learned discourses of scholars. Her reign became so famous that Pandinadu received the additional appellation of Kanni-nādu (the realm of the virgin).

One day the queen-mother, Kanchanamala approached her daughter and hinted about marriage. Whereupon, the young queen said "O Mother! your proposal may fructify in the future. Now, grant me your blessings for another proposal nearer to my heart; let me march in front of my trusted soldiers, plant the flag of the Pandyas in far-off countries and return to you covered with the glory of conquest". Even before the mother spoke in reply, the young queen gave orders to her generals to get the fourfold forces ready for the venture. The sound of the war-drum and the bugle filled the four quarters. Amidst the blowing of conch shells, the young queen ascended the war-chariot. On both sides rode the body-guards, valorous maids, wearing armour, and armed with the shield and the lance. The chariots were moving in lines, the horses galloped to the sound of the war-drums, the red-eyed infantry men roared in the ranks with martial joy. The tiger and the bow emblems on the banners of the allied Chola and Chera forces were seen by the side of the fish emblem of the Pandya flag. The powerful army moved northwards. Gajapati was the first northern king to be subdued. The troops marched on subduing many other kings and finally reached the Himalayas. The joyous sound of the mountain-streams welcomed Thadathakai to the home of her father, the monarch of the golden

peaks. The young queen marched further and reached the silver peaks of Kailas, the abode of the Great God. Whereupon Nandi, the generalissimo of the goblin forces of Kailas, offered battle and attacked with many celestial weapons. Single-handed, the young queen defeated the entire goblin force, which turned back and fled. Nandi approached the silent cave where the Great God sat deeply absorbed in meditation and informed Him of what had happened. He rose from His seat and walked to the field of battle where He saw Thadathakai standing alone like a lioness. She saw the beautiful figure besmeared with white ashes and wearing the sacred thread and a loin-cloth of leopard skin, on the right leg she saw the hero's badge and recognised her own right-half. Whereupon, she hung her head low, looked at the ground and stood speechless. The modesty of the maiden returned to her and overpowered her. By this time the wise Sumati, the chief minister approached and whispered into her ear that the prophecy was fulfilled and that she now stood face to face with her Lord. Just then the Lord of Kailas addressing the queen of Madura said, from the day you left Madura I was by your side, now return to your city, on an auspicious occasion I shall reach Madura and accept your hand. Losing her heart and her very soul to the Lord of Kailas, Thadathakai turned her footsteps and attended by her mighty retinue, she crossed several mountain ranges and sacred rivers and at last reached the city of Madura.

NOTES AND COMMENTS

MAN, THE UNCONQUERABLE

In the course of his presidential address, before the All-India Educational Conference held at Lucknow, Sir S. Radhakrishnan observed as follows :

“The story of mankind, the drama of his progress from chaos, disorder and barbarism to order, peace and humanity is a most thrilling one. The life of man, with its endless varieties of form and spirit, all the different ways in which human nature seems to express itself, its ambitions and adventures, its failures and opportunities through all of which the unconquerable spirit of man, hoping, falling, striving, but gaining ground, generation after generation, never giving up the forward struggle, is a witness to the creative spirit of man. Let us hold fast to the anchor, however much the winds may change, and the tides ebb and flow.”

We are reminded of the poet's words :

“But what if I fail of my purpose
here ?

It is but to keep the nerves at
strain,

To dry one's eyes and laugh at a
fall,

And baffled, get up to begin
again.”

Today in the outlying hamlets of India, as well as in the busy thoroughfares of its crowded cities, one can come face to face with men and women who manifest to the full the unconquerable spirit referred to above. They are of all castes and creeds, of all races and communities. Some of them are seen engaged in the struggle for the liberation of the motherland; others have taken up the sacred task of training the young; yet others are silently building up the

economic structure of the country by developing some cottage industries and thereby helping the poor peasant to add a couple of annas to his day's scanty earnings; there are also some who by their sturdy optimism radiate strength into drooping spirits and help a fallen brother on to his feet again. These men and women seem to understand that spiritual alchemy which can transmute the base metal of failure into the shining gold of success.

THE HINDU MAHASABHA IN SESSION

The thirty-five thousand delegates and visitors who attended the Calcutta session of the All-India Hindu Mahasabha have through their spokesmen emphasised the necessity for Hindudom to put its own house in order. Regarding their relationships with other communities they have clearly stated that impartial justice is the only sure foundation on which the edifice of communal harmony can be erected, and that any attempt to build it on the shifting quicksands of conciliatory concessions would sooner or later bring about the inevitable collapse.

Sir Manmatha Nath Mukherji, Chairman of the Reception Committee, in the course of his speech observed that the most efficient of the factors necessary for constituting peoples into a nation was their *will* to be one homogeneous unit, and even though two communities might be distinct from the point of view of language, culture or religion or even from the point of view of all these elements together, if they had a common homeland and a genuine desire to be united together in one common political

and economic interest and there was no desire in one to benefit at the cost of another, one common nationhood was possible, but that national unity was impossible where one community was anxious to further its own religious, political or economic aims regardless of what might happen to another.

The Hindu Mahasabha has also unmistakably pointed out that its programme of work will cover the whole of India considered as a single undivided unit and consequently it has assumed the right to serve all communities irrespective of caste or creed, and thus has transcended the narrow limits of communalism. The distinction which the Mahasabha makes as between those who consider India as their fatherland and their holy land and those others who consider it only as their fatherland sounds rather incompatible with the broad programme of social and political work which it has chalked out for itself and the noble idea of common nationhood propounded by Sir Manmatha Nath. All who were born in this great land as well as all who have made it their own by adoption should have exactly equal opportunities of serving this land and contributing to its common culture. Indian culture as it stands today is by no means exclusive Hindu culture. The broad river of Hinduism itself has received a great deal from the living waters of other faiths. As for Indian culture, it is a composite whole that comprises the best thoughts and noblest aspirations of great Indians, be they Hindus, Muslims, Christians, Jains, Buddhists, Sikhs, Parsis and others. It may also be noted that by close association the various elements constituting this composite whole have developed common traits and common characteristics and an unmistakable Indian attitude towards life.

MUSIC, SACRED AND SECULAR

The renaissance in India is expressing itself in various directions, one of which is the widespread interest in music. Both in the North and in the South institutions have sprung up for the fostering of the subject by means of study and research. Some of these institutions have charters of their own and grant degrees and diplomas in music. During the month of December conferences are held all over the country; specialists and music-lovers gather together to deliberate upon the lines along which further developments could be made. As far as South India is concerned, it is disappointing to note that the creative side of the art is almost at a stand-still; all effort seem to be centred round the interpretative side and even here the great masters who lived in the middle of the seventeenth century continue to hold the field. They are considered almost semi-divine and their contribution to the art is held as something that cannot be excelled for all time to come. Three centuries ago, when music enjoyed royal patronage in the court of Tanjore and high talent was found even among the members of the ruling house, music was aristocratic. Now music is democratic and the success of the artist depends to a great extent upon the applause he is able to receive from the crowd. Consequently classical music is daily getting more and more unpopular. There may not be much harm in that, if true creative effort were to be directed towards new compositions that would raise the popular taste. The observations of Dewan Bahadur K. S. Ramaswami Sastri are worthy of consideration in this connection. At one of the music conferences in Madras he is reported to have stated that the future of South Indian music lay in the creation of original works—based on their funda-

mental principles—relating to such subjects as patriotism, service and love. The possibility of establishing closer connection between the Northern schools and the Carnatic school of music should also be investigated. Another complaint against the Vidwans is the South is that they are overdoing the technique and pay scant attention to the sentiment of the song. The finest of the fine arts is meant to appeal as much to the heart as to the head. Devotional songs should evoke devotion in the hearts of the listeners. Temple music need not be confined to the Nagaswaram only, choir singing, the flute and the Vina can very well be introduced. The artist who aims at the communication of Bhakti should himself become a Bhakta in addition to his being a musician.

THE VALUE OF PRAYER

The following extracts are taken from the *Hindu* from the report of a meeting held at the Madras Y. M. C. A. Auditorium.

"If their prayers were really effective they would get the feeling that a unity had been imposed on all the activities of their lives, that they were creating for themselves a vast hinterland of peace into which they could retire from the turmoil of the world whenever they pleased, that a sense of love and humility was cutting out all considerations of status, race or class."—Prof. D. S. Sarma.

"The time most opportune for individual prayer was just after midnight when most of humanity was at rest and only the evil-minded were designing mischief. At such a moment they should subject their individual wills in prayer to the will of God. Through individual prayer highly evolved persons like the Sufis could realise the unity behind all the diversity of the universe. Through congregational prayer men on a lower plane of evolution were helped to advance stage by stage towards salvation. Where people assembled for the latter form of prayer, they were taught to forget all considerations of status and were made to realise that they were all a band of brothers."—Prof. Abdul Haq.

"Prayer could restore to them the proper values of life and a proper balanced outlook on life."—Mr. S. G. H. Davis.

"Prayer meant the same thing to everybody, to whatever religion they belonged. All that they needed to do in prayer was to keep their hearts open to receive God."—Mr. Justice L. C. Horwill.

Prayer helps man to transcend the trammels of the world. When man stands before his Maker and offers himself up in prayer, his soul reaches the portals of heaven, the very threshold of the realms of the Infinite. For the time being, he becomes one with Truth; all pettiness and weariness of mind are laid aside and the soul absorbed in the contemplation of the mercy of the All-merciful, becomes a channel, as it were, for the flow of divine grace from heaven to the earth. As all mystical acts, prayer demands self-denial and that is why the poor and the ignorant are more capable of opening their hearts to God than the rich and the intellectual. Religions lead their votaries to obtain that mystical experience which forms the unifying factor not only of all faiths but also of all high ideals of life. Prayer is the one means open to all men to secure that experience and to arrive at the conviction that there is such a thing as religion apart from various denominations known as religions. Viewed in this light, prayer transcends the limitations of creeds, it leads man to realise the Supreme Spirit that resides in the hearts of all creatures. The great mystic poet Kabir says: "God of Hindus is in Benares, God of Mohammedans is in Mecca; God of all is in the heart of all creatures."

HINDUISM: A LEAGUE OF RELIGIONS

At a meeting held at the Congress House, Madras, under the auspices of the Truth Seekers' Fraternity, Prof. P. N. Srinivasachariar said that it was not

possible to define what exactly Hinduism stood for. It was something which must be felt and experienced rather than defined by language and the intellect. It was an attitude of life rather than a dogma. The fundamental principles of

all known religions could be found in Hinduism. The other religions emphasised one particular truth, but Hinduism could be said to be a League of Religions. It had a universal spiritual outlook.

REVIEWS AND NOTICES

THE ARYAN PATH—JANUARY, 1940.
EDITED AND PUBLISHED BY MRS. SOPHIA WADIA, "*Aryasangha*", Malabar Hill, Bombay 6, India.

The first number of the eleventh volume opens with the leading article, the characteristic note of which is "Let each one of us attune himself to our common aspiration to serve India and, through her, the world." This is followed by articles on "Krishna and His song", "The poet Insha", "The University of Nalanda", "The force of tradition", "The right attitude for Yoga" etc. by Prof. D. S. Sarma, Dr. Radhakumud Mukherji, Elizabeth Cross, J. M. Ganguli, Manu Subedar and others. Besides the regular features of Book reviews and Ends and Sayings, a Supplement on "Dreams" is added to this Number. We understand that it is proposed to give the "Aryan Path" a more definitely Indian orientation, bringing together in it articles which have a bearing on the problems that confront India to-day or which deal with developments in other parts of the world which are of importance to this country. We wish the journal all success in its noble endeavours.

THE CALCUTTA MUNICIPAL GAZETTE.
FIFTEENTH ANNIVERSARY NUMBER.

The number is profusely illustrated with two portrait studies and several art plates of a very high standard of excellence. Besides well-written articles on civics, hygiene, education and general welfare, there are contributions on scientific and cultural subjects. The number opens with "The City of Righteousness" by Mrs. Sophia Wadia; this is followed by a contribution from Mr. Satyamurthi, Mayor of Madras. Mr. St. Nihal Singh contributes an illustrated article on "The Art impulse in a City's life". A number of talented writers have been drawn together to produce this

very successful anniversary number. We join the Mayor of Calcutta in offering our felicitations to Mr. Amal Home, editor of the "Gazette" from the time of its inception.

THE HINDU ORGAN. GOLDEN JUBILEE NUMBER. Published from the "*Hindu Organ*" Office, Jaffna, Ceylon.

Started in 1889 under the editorship of Mr. T. Chellappapillai B.A., B.L., Retired Chief Justice of Travancore, the "*Hindu Organ*" has served the public and the Hindu Community of Ceylon for half-a-century. "Greetings from contemporaries and friends" testify to the deep appreciation by the public of the meritorious services rendered by the journal. The number contains many thoughtful contributions from well-known writers of Ceylon. Dewan Bahadur K. S. Ramaswami Sastri, Mr. V. Nadimuttupillai, Mr. C. Narayana Menon and Swami Tejasanandaji, former editor of the *Prabuddha Bharata*, are among the Indian contributors. The cover design based on a Sittannavasal painting is the work of Mr. S. Sanmuganathan and deserves special mention.

PERPETUAL FESTIVAL CALENDAR.
RELIGIOUS—PHILOSOPHICAL—MYSTICAL. Published by the Secretary of The Shrine of Wisdom, Brynbugelydd, Harlech, N. Wales (also Aahlu, Ottermon Hill, London, E. 11).

A very neat production. The idea is quite original. The memory of Saints and Worthy ones of all races and of all great religions and cultures is treasured in this Calendar which makes every day a holiday and holy day. The Calendar is printed on thick card, a page for a month and quotations from sacred books are given on the top and bottom of each page.

THREE FAMOUS MYSTICS. By A. E. WAITE, D. LITT. AND W. P. SWAINSON. Published by Messrs. Rider & Co., Paternoster

House, Paternoster Row, London, E.C. 4.
Pp. 192. Price 5 sh. net.

The book contains studies of the lives of three famous mystics: Saint-Martin, Jacob Boehme and Swedenborg and is the third and last volume in a series dealing with Alchemists, Occultists, and Mystics in turn. Saint-Martin (1743—1808), author of *Le Tableau Naturel, L'Homme de Desir, Le Nouvel Homme, Ecce Homo* and other works on religion and mysticism, taught the way of the mystics amidst the convulsions of the French Revolution. In relating the life and teachings of Saint-Martin the author gives a great deal of interesting information about the Masonic Order in France. Jacob Boehme (1575—1624), the humble shoemaker of Goerlitz, Saxony, unlearned though he was, as this world understands learning, 'yet penetrated to the core of things, touching depths that the profoundest philosophers and the keenest thinkers have essayed in vain to reach'. 'Boehme was neither a Theist nor a Pantheist exclusively, but a combination of both. He realised that the Supreme was both immanent and transcendent'. The life and teachings of this great mystic are briefly but forcibly told in the pages of this book. Emanuel Swedenborg (1688—1772), the Swedish Seer; is known for his vast learning and remarkable capacity for discerning spiritual things. 'He did not attain to a state of illumination and become a seer of spiritual things through pride of intellect, or from mere curiosity, but because he sought knowledge for ends of use, in order that he might become an instrument to serve humanity'. The book is well written and will be welcomed by all those interested in the mystical.

INDIAN PHILOSOPHY AND MODERN CULTURE. BY PAUL BRUNTON. Published by Messrs. Rider & Co., Paternoster House, London, E. C. Pp. 92, Price 3s. 6d.

The title is too ambitious for this small brochure of 92 pages. It strings together some extracts from Eastern and Western writers and contains very little original matter. Here are two typical examples of the author's own contribution to Indian philosophy and modern culture: (1) "There are more than one hundred known books of *The Vedas* comprised in the two main divisions, called "Mantras" and "Brahmanas". The former is merely a collection of spells, magical invocations, and religious hymns and rituals. There is an unbridgeable gap between the picture they present of a universe manipulated by a host of invisible minor deities, goddesses, and spirits, and the view of the world which holds sway among educated Western people. This is the major portion of *The Vedas*, and has little interest or value for us." (2) "No Westerner is likely to accept in its entirety the astonishing *mélange* of lofty ethics and low customs, subtle wisdom and superstitious ideas, profound thought and priestly barbarism, which a traveller from the Occident finds in India".

JYOTI. BY S. P. V. SURENDRANATH VOEGELI-ARYA, M.A., B.D., S.T.M., PH.D. Published by the author himself from 9, Langley Road, Lahore, Punjab, India. Pp. 45. Price Rupee One.

This volume of poems is dedicated to Srimathi Kasturibai Gandhi. In his appreciative foreword the Right Reverend Dr. George Burne, D.D., C.I.E., the Lord Bishop of Lahore, says "in these dark and difficult days we are under a special debt of gratitude to the author for these poems of light to lighten our darkness and direct us into the ways of peace". The book contains twenty poems, all of which deal with the one theme of 'God as Light'. Some of the poems are soul-elevating and some others capable of acting as a balm to wounded hearts.

BENGALI

STAVA KUSUMANJALI. COMPILED BY SWAMI GAMBHIRANANDA. Published by Udbodhan Office, 1, Mukherjee Lane, Baghbazar, Calcutta. Pp. 407. Price Re. 1-8.

This is a beautiful collection of hymns and prayers from numerous sources of the Sanskrit literature. A word-for-word Bengali rendering of each verse followed by a running translation, faithful to the

original and yet exceedingly lucid lends a unique character to the whole work.

The book is divided into two sections. The inclusion in the first of the well-known Rig Vedic Suktas, such as the Nasadiya Sukta, the Purusha Sukta, the Devi Sukta and others, coupled with a good number of brilliant passages from the famous Upanishads constitutes another special feature of the book which thus brings within the easy

reach of all some of the choicest gems of the spiritual treasure of our ancient religion.

The second part contains a large number of popular hymns judiciously selected from the scriptures of all the various Hindu Sects and is sure to be a potent source of help and inspiration to one and all to whatever denomination they may belong.

Hymns and prayers uttered without a proper understanding of their meaning often fail to produce the desired result. The book under review by giving a faithful translation of all the hymns and prayers has done

a distinct service to the religiously inclined Bengali public who are not proficient in Sanskrit, and deserves to be a constant companion to them all.

SRI SRI GITAMRITALAHARI. By DEVENDRA NATH CHATTERJEE, B.A. *Can be had from the author, 17 B, Shree Mohan Lane, Kalighat, Calcutta. Pp. 112. Price 6 as.*

This is a laudable attempt to give a brief summary of the Bhagavad Gita by showing the logical sequence of its different chapters.

NEWS AND REPORTS

CEYLON

A correspondent writes:—

Sir Don Baron Jayatilaka, Minister of Home Affairs and Leader of the State Council of Ceylon, visited the Ramakrishna Mission Shivananda Vidyalaya at Kalladi-uppodai, Batticaloa on the 10th January. He was accompanied by Mr. M. Prasad, C.C.S., Government Agent, Eastern Province. Swami Nishkamanandaji, General Manager of Schools, received the party and took them round the class-rooms, the science laboratories, the Students' Home, the Electric Power House and the Shrine. Sir Baron expressed satisfaction at all that he saw and left the following note in the Visitors' Book:

"Visited the School with the G. A. at 12 noon. It gave me great pleasure to spend

a short half-an-hour going round the class-rooms, the Orphanage, etc., and seeing the excellent work that is being carried on here. The school has on the teaching staff two graduates (of the London University), one first class trained teacher and four certificated teachers; average attendance is about 115. It is interesting to note that over 100 children reside on the premises. This I consider a unique institution in many respects, and I am sure the work it is doing will contribute greatly to the progress of this part of the country. I have great pleasure in wishing it all success in the future."

(Sgd.) D. B. JAYATILAKA,
Leader of the State Council and
Minister of Home Affairs.

STRAITS SETTLEMENTS

The Honorary Secretary of the Ramakrishna Mission, Singapore, S.S., informs that Christmas-day was observed at the Ramakrishna Mission Ashrama with due solemnity. In the morning, after prayer and the reading of selections from the Bible, Swami Bhaswaranandaji spoke on "The Christ we worship". In the course of his lecture, the Swami observed: "If the world is to be saved it must abandon for ever the principles of self-aggrandisement and aggression which are diametrically opposed to the principles of the Prince of Peace. Only His teachings can build a new world-order on the everlasting foundations of mutual love, toleration and understanding between the

nations. If we wish those principles to triumph and to usher in a new era, we must translate them into practice first in our own lives. Each one of us must resolve faithfully and fearlessly to take up our Cross and follow Him".

In the evening, Mr. K. P. K. Menon, Barrister-at-Law, presiding, a lecture on "The ethic of the Prince of Peace" was given by Rev. S. M. Thevathasan, M.A., L.T., who stressed that at the basis of Christ's teaching lay the ethical principle of overcoming evil not with more evil but with good. 'Prasadam' (blest offerings) was distributed before the meeting dispersed.

THE RAMAKRISHNA MISSION, KARACHI

We welcome the first report of the activities of the Ramakrishna Mission, Karachi. A Centre of the Order was started in 1984. The Ashrama was located in a house of its own in 1986, and towards the end of 1988 it became possible to undertake Mission activities.

In January, 1989, a free Homeopathic Dispensary was opened. During the first month the number of patients was 414. In May a qualified doctor was appointed and in June the number of persons treated reached to nearly 4,000. In July the Dispensary was removed to a separate rented building. The total number of patients treated during the year was 33,822, of which 6,789 were new cases and the rest repeated ones. The doctor-in-charge visits the neighbouring Bhil village to render medical aid to poor patients unable to come to the Dispensary.

A School was started for the poor Bhil children in November, 1988. Besides the three R's, the children are given instruction in spinning and the art of soap-making. Physical drill, games and excursions were provided for the children who enjoyed them immensely. Special attention was paid to inculcating habits of cleanliness. The spirit

of self-help and mutual co-operation is engendered by dividing the duties of internal management of the School among the children. They are given instruction in prayers and devotional songs.

The work of adult education was also taken up and Bhajans and discourses were arranged for the purpose, supplemented by lantern lectures, gramophone music and other forms of entertainment. The progress of the night school with a roll of 9 students was quite encouraging and the uplift work went on quite satisfactorily. Another Night School opened for the training of primary teachers also showed satisfactory progress. Of the six pupils who appeared at the P. S. L. C. Examination, four passed.

The needs of the Mission are:—(1) Rs. 600/- for the Day School; (2) Provisions and Rs. 20/- per month to give the children their meals in the school; (3) Rs. 2,000/- for Village Uplift work, to build model huts; (4) Funds for the upkeep of the Dispensary; (5) With a view to establishing a Residential High School in Karachi, about Rs. 5,000/- for initial equipment and about Rs. 500/- per month for recurring expenditure for two or three initial years.

THE RAMAKRISHNA MISSION, SONARGAON

The activities of the Ramakrishna Mission, Sonargaon, during the year 1988 may be summed up under the following heads:

Religious Preaching: 72 discourses and classes besides occasional lectures on various religious subjects were held both at the Ashrama and outside and some lantern lectures were arranged in different villages. The birthday of Sri Ramakrishna was celebrated with due éclat when lectures were delivered on his life and teachings.

Education: Two students were accommodated in the Ashrama and 5 from outside were helped with fees and books. The Ashrama maintains a free library, where some prominent newspapers and magazines are provided.

Philanthropic: The mission conducted extensive relief work in the Narayanganj

Sub-division where a number of villages were swept over by a terrible cyclone during the year. Foodstuff and cloth were distributed and houses were built for those rendered homeless.

The Mission distributed rice and cloth in an area of more than 33 villages that were overtaken by a devastating flood during the year.

195 families were helped with regular or occasional doles of rice and 15 families with cash. 1,220 patients were treated in the Mission dispensary, 2 dead bodies were cremated and 12 patients were attended upon.

The Mission appeals to the generous public for help for the upkeep and maintenance of its useful activities.

PRABUDDHA BHARATA

VOL. XLV

APRIL, 1940

No. 4



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

“Arise ! Awake ! And stop not till the Goal is reached.”

GOSPEL OF SRI RAMAKRISHNA

At Dakshineswar in the company of Manilal and other devotees.

Sri Ramakrishna is sitting in the temple at Dakshineswar with a number of devotees around him ; Manilal Mallick, Mahendra of Sinti, who is a physician, Balaram, M., Bhavanath, Rakhal, Latu, Harish, Kishori (Gupta), Shibchandra and others are present. Girish, Kali and Subodh have not yet seen Sri Ramakrishna. Sarat and Sashi have seen him only once or twice. Purna and Naren junior also have not yet seen him.

There is a bar-bandage in the hand of Sri Ramakrishna. He fell down in an ecstatic state near the railway line and broke his hand. It is only a few days that the fracture has taken place and so there is ceaseless pain in the hand.

But even in this state he falls into frequent trances and speaks words of high wisdom to the devotees.

One day while weeping he was seized by an ecstatic mood. After coming

down from that super-conscious state to the normal plane he said in an endearing tone to the devotees including Mahima Charan and others : “Look here, life is a complete failure without the attainment of God, the embodiment of eternal existence, knowledge and bliss. Without an earnest yearning nothing can result. With tears in my eyes I used to pray, ‘O Thou Lord of the lowly, I lack in devotion and practice, but Thou wilt have to bless me with a vision of Thee’.”

The same day Mahima Charan, Adhar, M., and others were sitting with him again at night.

Sri Ramakrishna (to Mahima Charan) : There is a type of devotion called Ahetuki or motiveless ; I wish you could practise that !

Again he was asking Adhar, “Would you stroke this arm a little with your palm?”

Today is 9th March, 1884. Manilal Mallick and Bhavanath are talking of the Exhibition held in 1883-84 near the Asiatic Museum. They are saying that very valuable things including gold couch etc. have been sent by many native chiefs. It is a sight worth seeing.

Sri Ramakrishna on wealth and splendour.

Sri Ramakrishna (to the devotees with a smile): Yes, there is a great advantage in going there. By seeing all these articles of gold possessed by chiefs and kings a spirit of utter indifference develops. Even that is a great gain. While paying visits to Calcutta Hriday used to show me the house of the Governor by saying "Uncle, see there the house of the Governor, what big pillars!" My Divine Mother showed me that they were nothing but some earthen bricks piled one above the other.

Of God and His splendour, splendour lasts only for a time, God alone is eternally true. Of the juggler and his conjuring tricks, all are amazed at the tricks which are but an appearance, the juggler alone is true. Of the well-to-do man and his garden, the sight of the garden should set one to look for its rich owner.

Mani Mallick (to *Sri Ramakrishna*): And again, what a powerful electric light he has set up! It then strikes us how great He must be who has created this electric power!

Sri Ramakrishna (to *Manilal*): Again, there is a view according to which He has transformed Himself into all these; even he who is speaking is not separate from Him; God, *Maya*, the individual soul and the changing universe—all is He.

The talk shifts to the topic of the Museum.

Sri Ramakrishna and holy company; the picture of a Yogi.

Sri Ramakrishna (to the devotees): I once visited the Museum. They showed me the rock-stones and the fossils of animals. Just see the effect of association! Constant company with the holy likewise transforms a man as such.

Mani Mallick (with a smile): If you had gone there once you would have a source wherefrom you could draw lessons for us inexhaustibly for ten or fifteen years.

Sri Ramakrishna (with a smile): What, you mean instances of analogy?

Balaram: No, any movement anywhere will impede the recovery of the hand.

Sri Ramakrishna: I wish I could have a pair of pictures; one—of a Yogi sitting with a blazing fire before him; the other will portray another Yogi smoking hemp from a bowl in which fire has flashed up to a sudden flame.

Such pictures induce great inspiration; just as the sight of an artificial custard-apple made of cork reminds us of the real one.

The obstacles on the path of spirituality are lust and gold. A pure mind leads to yoga. The seat of the mind is in the forehead (in the mystical circle situated there), but its attention is ever fixed in the lower centres of enjoyment in the body, that is to say, in lust and gold. It is through spiritual practice that the downward flow of the mind can be turned upwards.

What spiritual practices turn the mind upwards can be known by keeping constant company with the holy.

The Rishis always lived either in solitude or in company of the good, and it was due to this that they could easily withdraw their mind from lust and gold and fix it on God. They were perfectly free from blame and fear.

One having a mind to renounce should pray to God for the strength of self-exertion. Whatever appears to be untrue should be given up at once.

The Rishis had this reliance on the power of self-exertion, and it was through the strength of self-exertion that they conquered their senses.

The tortoise once it draws its limbs in will never bring them out even if it is cut to pieces.

Worldly people are inclined to indulge in hypocrisy and are not sincere. They profess to love God, but in action divert all their attention to objects of enjoyment and do not give to God even a minute fraction of that love which they bear for lust and gold; and yet they say that they love God.

(To Mani Mallick) : Give up this hypocrisy.

Manilal : With regard to whom, man or God?

Sri Ramakrishna : With regard to all, both man and God. None should indulge in hypocrisy.

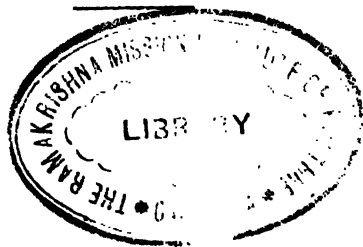
How sincere is Bhavanath ! After his marriage he came to me and said, "Why am I so much attached to my wife?" Ah ! he is very sincere.

Is it unusual to have attachment to the wife? This is the all-alluring illusive

power of the Mother of the universe. The wife appears so closely one's own both in life and death, here and hereafter, that none else in this world can be thought of equal to her.

How much suffering man undergoes on account of this wife and yet he thinks there can be none more well-wishing than her. What a pitiable plight ! He gets a pay of only twenty rupees and there are three children; he has not got the means to feed them well; rain-water is dripping through the roof, but there is no money to repair it; he cannot purchase new books for the children nor invest them with the sacred thread; and he begs for a four-anna or eight-anna piece from door to door.

A wife gifted with a pure and enlightened mind is really a help-mate in spiritual life. She helps the husband immensely on the path of spirituality. After the birth of one or two children they live like brother and sister. Both are devoted to God—one a male attendant and the other a maid-servant to Him. Their household-life is hallowed by the glow of knowledge. Ever devoted to God and His devotees they live in perpetual joy. They know that God alone is their own through eternity. They do not forget Him either in happiness or in misery as did the Pandavas.



LETTERS OF SWAMI TURIYANANDA

Brindaban, 29th April, 1903.

My Dear U. . . ,

I received your long letter of the 2nd March, redirected here from the Math on the 16th April last, and I thank you for the same. I am glad to find you are working so well and are so very much pleased with the work of Swami T. I have received a letter from Mrs. . . . and another from Will you please thank them for me? It is so nice you had the celebration of Sri Ramakrishna's birthday in the new rooms of the Vedanta Society first. It augurs so auspicious and lucky for the Society. I am glad you have sent a description of the celebration there to the Math, but I have not seen it. I live at about a distance of one thousand miles from the Math and I hear so seldom from there. It is good you have become Rajas, but you must not stop there. Mother wants you to be *butter* and nothing short of it will satisfy Her. *Never forget this.* Mother's baby, remain baby at heart and you will not have to be afraid of any temptation whatever, for be sure Mother takes good care of her babies and not so much of her grown-up children. I hear from G. often. He is all alone in the Ashrama just at present. I know he is a brave and faithful soul. Yet try to encourage him in every way you can. Kind and loving words even from the hearts of near and dear ones do a good deal to cheer up a soul which is not in its high spirits. Mind this well. It is thousand times far better and more humane to console and sympathize with

a fellow brother than to please oneself by visiting distant lands. Learn to be unselfish, my dear baby, really and truly, and take heed to avoid all sophistries which lie so subtly in its way. May Mother bless you. Yes, I have heard about C's marriage. . . . My best love to S. please. I think so much of her. She is my mother, but she does not seem to take any notice of her time. Can you tell me something of C. Sometimes I like to know about her. I hope she is quite well now. How is your mama doing? She must be really glad that you have stood up on your own feet and feel so much independent now. Try to make her happy as best as you can. I suppose that is your first human duty to perform. My loving regards to her please. Remember me to all the friends and students there and give them my best wishes and love. I am feeling much better now, but I have not begun work yet in right earnest. Mother will settle that for me and I know She shall engage me in right thing and place as She shall think best. It is all She that is working in this universe, whether we know it or not. But of course one must know it through realization to become free. Please write to me oftener and in more detail without expecting replies always if you can. Treat my letters always as personal and if possible confidential. Pray for me constantly as you pray for yourself. My love and blessing to you as ever.

Yours in the Mother,
TURIYANANDA

AS A NATION THINKETH

"A nation becomes whatever she believes herself to be. She is made great, not by her relative superiority, but by her thought about herself. It becomes important, therefore, to ask—what conception of her own nature and power forms the inheritance of India."

—*Sister Nivedita*

The Aryan scriptures declare that the "real man" is eternally free. All truth, all beauty and all goodness are already in him. They are, as it were, shrouded in the darkness of ignorance; the moment the light of wisdom appears, the enveloping darkness departs and the soul comes to know itself. Then the mortal becomes immortal and all the powers that were lying latent in the soul begin to manifest themselves. So long as man is unaware of his own spiritual inheritance, no external power can assist him to attain the fullness of his growth. Once he becomes aware of it, no power on earth can retard his progress to the ultimate goal of life. The slave who hugs his chains continues to be a slave. The free in spirit is free in whatever circumstances he may find himself. Self-knowledge alone helps a man to solve the problems of life.

"Know thyself" is as applicable to the nation as to the individual. The same spiritual forces that bring about the regeneration of the individual act in shaping the destinies of nations. Before we proceed to apply the principle of self-realization to the problems of national regeneration, let us examine a little more closely the way in which it is applicable to the problems of individual growth and development. At the very outset we

may notice that the words of the Delphic Oracle have their bearing not only on the ultimate goal of life but also on all the varied expressions of life in all its stages of development. The true evaluation of one's own nature and power is the first essential step in the path of self-development. Such an evaluation would serve as an integrating factor that would enable the individual to gather together the scattered forces of his mind and personality and direct them towards well-defined aims. A fully integrated personality is more powerful than one that is divided against itself. Again, it may be noted that nothing is gained by directing one's attention to errors, imperfections and weaknesses. In the very nature of things these exist in all growing organisms. Otherwise growth would be meaningless. But dwelling upon negative aspects tends to retard growth, whereas affirmations strengthen the mind. Progress is not from error to truth, but from lesser perfection to greater perfection. The positive aspects should, therefore, be seen and brought to the surface. Nachiketas in the Upanishadic story says: "I am first among many, and again among many I occupy a middle position, but never have I been the worst." Life is so full, so rich and so varied that every individual can like Nachiketas find several positive traits in which he would stand foremost and several others in which he would occupy a moderately good place. The discovery of these would help the individual to visualize clearly his immediate aim. It may also give him a sufficiently clear view of the ultimate goal to which he should direct his life's energies.

Another point needs clearing up before we proceed further. What should be the individual's attitude towards his own past? We have already noted that it is profitless to dwell upon past weaknesses, neither is it helpful to rest contented with the laurels gained in the past. It is the present that matters. The past is valuable in so far as it illumines the present. "The dead never return; the past night does not reappear; a spent-up tidal wave does not rise anew; neither does man inhabit the same body over again. So from the worship of the dead past, O man, we invite you to the worship of the living present; from the regretful brooding over by-gones, we invite you to the activities of the present; from the waste of energy in retracing lost and demolished pathways, we call you back to broad new-laid highways lying very near. He that is wise, let him understand." (Swami Vivekananda).

The past and the future have their share in determining the present. In the pathway of life, if the past indicates the milestone which the wayfarer has reached, the forward-looking faith that plans the future is the distant mountain peak that determines the direction in which the wayfarer has to proceed. He that proceeds steadily with faith in his heart reaches the goal sooner or later. Having made these observations regarding the application of the principle of self-realization to the growth and development of the individual, let us proceed to see how far the same principle can be applied to the problems of national regeneration. "A nation becomes whatever she believes herself to be". The belief here referred to is not a mere acceptance but a living faith, a confidence that remains unshaken by the vicissitudes of fortune. The scion of

a noble family having inherited certain moral and spiritual characteristics persists in them throughout his life-time. Neither prosperity nor adversity has the power to shake him off from his moorings. This steady attitude towards life is known as a man's character. It is this character that determines the manhood of a man. Similarly also, it is the national character that determines the nationhood of a nation.

There are ebbs and flows in the life-current of an individual. Likewise periods of prosperity and adversity alternate in the history of a nation. Neither elated by prosperity nor depressed by adversity the life of the nation goes on giving expression to the national character. The moral and spiritual ideals for which the nation lives form, as it were, the soul of the nation. Once a nation loses sight of these and attempts to walk in paths which are not her own, then inevitably death ensues. Egypt and Babylonia, Assyria and Chaldea, Greece and Rome, where are they? They appeared on the stage of the world, played their parts and made their exits. India and China endure. How is it that India continues to live when nations younger than her in point of time have passed away leaving only a memory behind. Evidently because India has not yet finished playing her whole part. The role that she has chosen to play is so vast that several millenniums should elapse before it becomes exhausted. The function of India is to uphold righteousness on earth, to win over the whole of humanity to self-mastery, purity of heart, truth and compassion.

* * *

The emperor Asoka, the noblest monarch to grace this planet of ours, sent expeditions to the four corners of

the then-known world not for aggrandizement or exploitation, nor for crippling others mentally and morally so that he and his people may keep others in eternal subjection. The Buddhist missionaries sent by Asoka to the courts of Ptolemy of Egypt, Antigonos Gonatas of Macedonia, Magas of Cyrene and Alexander of Epirus did not strive to effect any conversions to Buddhism. They preached the noble Law, lived according to its highest dictates, and their teachings permeated men's minds, ennobling their hearts, broadening their outlook and making them better men. This was the aim of the missionaries sent by Asoka, and this aim they fully achieved.

* * *

The Chola dynasty of South India in the heyday of its glory extended its sway not only over a great part of India, but also over Ceylon, Burma, Malaya, Java and other places commonly spoken of as Greater India. What was the foreign policy of the Chola emperors? It was not different from the foreign policy of emperor Asoka. Buddhism and Hinduism flourished side by side in the Chola dominions. Both enjoyed royal patronage. Religious toleration is nothing new to the soil of India, and it is not based upon mere expediency as some communally-minded politicians of today attempt to maintain.

* * *

With her broad-based spiritual conception of life and toleration of all religions, India welcomed into her fold men of various races and religions, and assimilated them into her national life, giving them the Indian outlook in life. The sons and daughters of India were free to adopt the mode of worship and religious practice that appealed to them. Even in the same family two brothers may have different *Ishtams*; that would

not in any way diminish the fraternal affection between them. But whatever religions the sons and daughters of India followed, they brought to bear upon those religions the national ideals of righteousness, self-mastery, purity of heart, truth and compassion. One may say that these qualities are found in religions that rose outside the soil of India. We admit. Truth is universal; and no one has any patent right over it. What then is the peculiarly Indian national ideal? The toleration that concedes that divine revelation is not confined to any one religion, and the conviction that righteousness (*Dharma*), should be the basis of national and international relationships appear to be the permanent national ideal of India. This age-long ideal has been upheld by Asoka. His edict declares: "Honour should be paid to all, laymen and recluses alike, belonging to other sects. No one should disparage other sects to exalt his own. Self-restraint in words is the right thing. And let a man seek rather after the growth in his own sect of the essence of the matter."

Throughout the centuries, India has not lost sight of her national ideal. Liberty of conscience was one of the things which the Indian people demanded of their rulers. This was seldom denied. Whenever this matter formed the basis of a conflict between the rulers and the people, the people's will always prevailed. Loyalty as understood in India is to the principle and not to the person. The sovereign and the subject alike had to conform to the *Dharma*. When the destinies of the nation passed into the hands of alien rulers, the national ideal did not undergo any change. Men deeply versed in the laws and customs of the people continued to administer justice and uphold the

national *Dharma*. Men in whom the national ideal manifested itself more fully were looked upon as the natural leaders of the nation. They who attempted to foist upon India ways of life not in conformity with her national ideal were judged as mere pretenders and were instinctively cast aside. This does not mean that India was impervious to ideas and ideals that came from outside. She was quite as eager to learn as any of the younger nations, she would assimilate the new, integrate it into her own thought-life and produce a synthesis fully in accord with her national ideal. India's method has always been the method of peaceful evolution.

* * *

The Indian genius of assimilating new ideas and forming a lasting synthesis is well-illustrated by India's response to Islamic culture. Not only in religion, but also in art, architecture, language and music a grand synthesis has been built up which while conforming to the ancient ideal provided newer and more beautiful ways of expression. Kabir, the great mystic, manifested the religious synthesis to such an extent, that when he passed away his Hindu and Muslim disciples claimed his body, of course, forgetting for a while that the great teacher came to unify and not to dis-unite.

* * *

The architecture of the temple and the mosque influenced each other. In music and painting new schools came into existence, and perhaps the greatest achievement in synthesis was the making of a language which united the ancient Sanskrit and Persian.

* * *

The synthesis that started at the time of the Mughals was yet incomplete when a third party stepped in and brought in the necessity for a broader

synthesis. Without loss of time India has taken up the task. The rapidity with which India learnt the English language and assimilated all that is best in the scientific and philosophic thought of the West is indeed remarkable. But what is more remarkable is that India has not succumbed to alien influences. The bed-rock of her national ideal remains unshaken. She has not called forth an intellectual, or a captain of industry or a military man to guide her destinies. Much to the chagrin of the modernists, she has called forth a saint to guide her on her path. It is left to the future to testify to the wisdom of the choice. But one thing is certain, that India has been true to herself, her genius and her national ideal.

Is then the mission of India to produce saints? Has she not to concern herself with production of goods and their distribution, with industry and commerce? Should she not follow the leading nations of the world and find markets for her goods? Should she not build up a navy to protect the vessels that carry her merchandise and an army to enforce her will upon those who may not care to listen to milder forms of persuasion? In short, should not India modernise herself? India would certainly take advantage of modern scientific methods of production and develop her vast resources. Her commerce as well as her foreign policy will be based upon righteousness. She would call upon the rich to renounce and distribute their belongings to the poor. She would see that the poorest of the poor are cared for and given full opportunities for developing their mind and soul. She would not permit overcentralization of production and all its attendant evils. An economic programme such as this would suit her genius. The economic ideas all over the

world are undergoing modification and it is almost possible that other nations who based their economic ideas on violence may turn to this country for a new lead and a new inspiration, for violence is a sort of a double-edged weapon that does harm to the victim as well as to the aggressor.

The awakened India is steadily becoming conscious of the great part she has to play in shaping the destinies of the world; she knows that the dark night has passed away and that she has to launch into a period of intense activity in several directions. It is indeed heartening to see that in all movements for the promotion of inter-communal unity, and in all nation-building activities the Indian masses and the women of India are taking the leading part. Speaking more than three decades ago Sister Nivedita said : "For in looking to the growth of a sentiment of nationality as the solution of Indian problems, we are of course turning away from kings and priests and appealing to Woman and the People." Politicians may squabble over the loaves and fishes of office, and may attempt to create discord where there is harmony, and hatred where there is love, just for the purpose of achieving their petty personal ends; but the Indian masses and the women of India with unerring insight will stand for national unity, inter-communal harmony and the reign of righteousness. The proceedings of the fourteenth session of the All-India Women's Conference confirms our conviction that the future of India is going to be far more glorious than her past. For in the past India was more or less confined within her own frontiers; now that circumstances have brought about closer interdependence between the various parts of the world, the voice that

is uttered from an Indian hamlet will have its reverberations all over the civilized world.

The quickening influence of the spirit has energised all national activities, and this spiritual revival was brought about by a reorientation of the philosophy of the nation. "The philosophy of a nation is important for it foreshadows a nation's fate." Swami Vivekananda, the patriot-saint of Modern India knew this great truth and accordingly he gave a new orientation to the philosophy of monism, making it a philosophy of action. The man of renunciation who in the old order of things spent his whole time in study and meditation has given place to the new type who voluntarily takes up the garb of poverty to offer himself as a willing sacrifice for the welfare of the many. Ochre-clad or white-clad, all those who have voluntarily given up their small personal concerns for the service of humanity belong to this new type of ascetics. Their labours are already beginning to bear fruit. Dr. Paul Carus in his *Primer of Philosophy* observes : "We learn from India's fate how important are our basic religious-philosophical convictions. The once greatest nation, foremost among all peoples on the earth in learning, literature, science, wealth, war-like power and religious enthusiasm now lies in the most wretched state of helpless dependence. Their one-sided monism led to a dualism and taught asceticism as the highest virtue." The same writer in another place says : "Monism is not merely a denial of dualism; on the contrary, it is a recognition of dualities and their reconciliation in higher unities. The principle of genuine Monism is consistency. It proposes to build up a harmonious world conception based on the principle that there is but one truth.

There may be contrasts, but there are no contradictions in truth and all truths should form one great system of verities". Swami Vivekananda has formulated once again the harmonious philosophy of monism that guided India's path in the heyday of her glory. He has given us a system that harmonises the life of action and the life of contemplation. The life of action standing by itself would lead to restlessness, confusion and national disaster; again the life of contemplation standing by itself will lead to passivity, inertia and national decay. When the blind energy that prompts action is directed into fruitful channels by contemplation national prosperity results. There were two brothers; one was a cripple and the other was a blind man. Each by himself was not able to reach a distant town. The cripple seated himself on the shoulders of the blind man, who submitted himself to his brother's guidance and both were

able to reach their destination. This little fable illustrates the important truth that society always needs the philosopher to guide its activities. But we shall never more commit the blunder of attempting to become a nation of philosophers.

* * *

"The longest night seems to be passing away, the sorest trouble seems to be coming to an end at last, the seeming corpse appears to be awakening, and a voice is coming to us. Like a breeze from the Himalayas, it is bringing life into the almost dead bones and muscles, the lethargy is passing away, and only the blind cannot see, or the perverted will not see, that she is awakening, this motherland of ours from her deep long sleep. None can resist her any more; never is she going to sleep any more; no outward power can hold her back any more; for the infinite giant is rising to her feet." (Swami Vivekananda).

THE FIRST ECSTASY

BY DOROTHY KRUGER

That day in June the God-child, Gadadhar,
 Alone upon the narrow path between
 The fields of paddy, saw, where sun had been
 A space before, a sight so singular
 He swooned and fell, and falling, scattered far
 About him in the undulating green,
 The puffed rice, basket-borne, to still the keen
 Four-footed hunger stealthy hours unbar.
 When Gadadhar, that June day, saw the sky
 Go down the gullet of a thunder cloud,
 And then against that black, all pinioned proud,
 A flock of snow-white cranes go flying by,
 His soul went out, a feathered, singing dart,
 And quivered in the core of Beauty's heart.

OUR PRICELESS POSSESSION

BY DR. RADHA KUMUD MOOKERJI, M.A., P.R.S., PH.D.

[Summary of a lecture delivered at the Albert Hall, Calcutta, on the 11th February, 1940, in connection with the birthday anniversary of Swami Vivekananda.—Ed.]

It is difficult within the limited time of fifteen minutes to do justice to a subject so vast, so deep, and so sacred as Vivekananda. It is also difficult in this modern age, dominated by the triumphs of physical science and of material achievements to discourse on things of the spirit, things in which this age does not believe. I take it that each of us assembled at this meeting to honour the memory of Vivekananda, is inspired by a desire to see that Vivekananda does not become a mere memory, a matter of history, or of the dead past, but continues to be a living influence that would mould our thought and life. If we are all agreed as to this purpose, we cannot fulfil it except by studying the details of the life that flowered into perfection in Swami Vivekananda. The Swami was not, however, a Vivekananda at the start. He was Narendra Nath Dutt, a college student, surrounded by all the conditions of an ordinary life. It was his greatness as a mortal to achieve the immortal, like the lotus blooming into beauty out of slough and slime. The question is, how was Narendra Nath Dutt transformed into a "Vivekananda"? Who was responsible for this transformation? Who was the Divine Alchemist who turned the base metal into gold? It was Sri Ramakrishna, who achieved this miracle, he was the maker of Vivekananda. If we all believe in self-fulfilment as the sole and supreme objective of life, we must recognise that the first step towards it lies in each

finding his "Guru", the Sad-Guru, the Master, to whom he must surrender his life to be moulded by him. There can be no intellectual or spiritual progress without the teacher. This primary requisite of life is insisted on in all our Shastras from the Vedas downwards. The Chhandogya Upanishad tells of a man blind-folded and unable to find his way back home in the District of Gandhara, but as soon as the bandage is removed from his eyes he is able at once to find his way towards his destination. It is the Sad-Guru who alone can open the eyes to the path of duty which leads to emancipation. But who is this Sad-Guru? It is one who sees God and Truth as he sees an object of sense. At the Congress of Philosophers convened by King Janaka at the Court of Videha, the earliest learned conference of the world, it was left to a lady-philosopher named Gargi to put the question to the leading philosopher of the times named Yajnavalkya, whether he has seen Brahman as he sees a cow or a horse, as we are told in the Upanishads (C. 2000 B.C.). Sri Ramakrishna was such a realised soul; to his discipline Narendra Nath submitted himself with a whole-hearted devotion. Who now knows of the uttermost austerities to which he put himself in order to achieve the truths which were imparted to him by his Guru? It is the game in which we are more interested than the chase! The details of the *Sādhanā* do not appear to be as interesting as the sight of *Siddhi*. Who cares

to study the arduous process by which Vivekananda was strenuously achieving the highest knowledge and enlightenment? There was no rest or sleep for him in his continuous quest of the ideal. God is aptly defined as the conquerer of sleep. It is His sleepless vigilance that sustains the Universe. His slumber means the collapse of creation! The Great Buddha achieved His enlightenment five years after he received his first teaching, and became finally a *Buddha* at the end of a forty days' fast, under the Bodhi Tree, the Tree of Knowledge, at Gaya! The name Vivekananda finely indicates the particular stage of spiritual progress which he was able to attain as a result of his *Sâdhanâ*. It was only after his attainment of supreme knowledge that Sri Ramakrishna allowed his pupil to engage in external activities in the life of a teacher. The status of a teacher or a leader must await self-fulfilment. Otherwise it will be like the blind leading the blind.

What was this Supreme Knowledge which Vivekananda had lived to achieve? It was the Knowledge of the *Âtman*, of Brahman as the sole and supreme reality. He did not care for the half truths and intermediate truths which make up the body of knowledge, for which the modern world stands. He boldly stood for the knowledge of immortality as the only objective to be aimed at by mortals. But how can a mortal achieve the immortal. The process is very simple. It is the pursuit by the mortal of the immortal, the pursuit of what is imperishable in preference to the perishable, the fleeting, and the evanescent. As individuals we are always losing the proper sense of proportion and perspective by which the small appears to be great, and the

great, small, the interests of the moment more momentous than the abiding interests of the soul. We are all living as individuals. The individual is a lapse from the Absolute! It is a fall of the Soul! The individual soul is disjointed from Over-soul, and the result is death. Individuation is death. The individual dies, but the Whole lives. There is no death for the Whole or the Absolute. Therefore, to escape from the clutches of death, to conquer death, to become a *Mrityunjaya*, one must embrace the Absolute and the Universal. One must get rid of the sense of the individual, must cease to think and live in terms of the individual. He must think in terms of the Universal, so as to rise above the world of individuals, the world of differences which separate individual units from one another. There are, however, stages in this upward progress towards the Absolute. First, the individual has to get over what is called the *Dehâtma-bodha*, the sense of the individual's identity with the body. The next stage is that of *Desâtma-bodha* by which the individual thinks not in terms of his petty self but in terms of his country and his people. Thus nationalism is a necessary stage in man's religious progress. Therefore, Vivekananda naturally became one of the foremost nationalists of his day. He linked up religion with politics, nationalism with spirituality. He preached the doctrine of *Nara-Nârâyana* and *Daivdra-Nârâyana* whereby the service of man, and relief of his suffering are recognised as the best modes of worshipping God. For God is as much in the poor as in the rich, in the lowly as in the great, in the tiniest twig, and in the minutest animalcule, as in the immeasurable solar systems and the stars of the first magnitude.

Besides thus preaching a vigorous nationalism, a puissant patriotism as a part of the Hindu's religion, which offers worship to the Mother country as a Deity, the great Mother of all mothers, the Goddess-Mother of the Hindu's spiritual culture, Vivekananda stood out as an embodiment of a purified Hinduism, a Hinduism purged of its impurities and abuses, which are not of its essence. He was an embodiment of the religion that is founded upon character and not upon mere external forms, rituals, and ceremonies. It is Brahmacharya that forms the physical and moral foundation of Brahman-Jñāna. Thus in his view Hinduism has no place for untouchability or the narrowness of caste. All are equal citizens in the kingdom of the Spirit. His clarion-call still instigates in us a fight against illiteracy, untouchability, and other social evils which are eating into the vitals of Hinduism.

But though nationalism or social service is to be cultivated as a part of religion, it must not be forgotten that there is a supreme need of concentrated contemplation of the Absolute as an indispensable means of self-realisation. A life of meditation is to be combined with a life of disinterested social service like the two wings of a bird which must operate to sustain it in its upward flight. We at the modern age are too prone to modernise too much the message of Vivekananda as if he were a mere political leader. It is forgotten that his main strength lay in the depths of his soul. It was his soul force that sustained a life so rich in events and in external activities. There is hardly a life in which so much could be packed within its span so restricted. His life was cut short at the age of 39, but it is a priceless possession for India and humanity.

"One crowded hour of glorious life
Is worth an age without an end."

ANALYSIS OF PERCEPTION AND ITS REFERENCE TO REALITY

By B. KUPPUSAWMY, M.A.

[Mr. B. Kuppasawmy of the Mysore University brings together the views of ancient Buddhist philosophers and of modern psychologists and gives a clear exposition of the subject.—Ed.]

The Realist and Idealist Views

The problem of perception has had a very interesting history in the East as well as in the West. Most of these controversies are due in no small measure to the analysis of the process of perception and the determination of the ultimate cognitive elements. Each perception involves sensations—the sense data. In psychology as well as epistemology, these sensations were taken to be the ultimate cognitive elements. This inevitably gave rise to Solipsism on the

one hand and atomic empiricism on the other. The most trenchant analysis by the Buddhist philosophers led, for example, to two opposite positions, each as abstract as the other.* The Vaibhāsikas hold that objects are known directly. But since they presuppose the doctrine of momentariness as a theory of reality and since they refuse to admit the distinction between substance and attribute, they assert that at the indeter-

* Hiriyanna, *Indian Philosophy*.

minate stage of perception, the stage that precedes the familiar and determinate, the percipient directly apprehends the Svalakshana, the bare sensation, the characteristic of which is the core of the object. Thus according to them the real is not only given but known, known passively. When the subjective elaboration comes up and the conceptual elements introduce universality and other features, we have the determinate, Savikalpa, stage of perception. Like the modern realists, they contended that the particular alone is the given and the real, constituting the core of perception. In contrast to this analysis we find the Mādhyamika analysis which works up the logical position further and questions the validity of knowledge as a whole. They assert that though we commonly believe that we get into touch with reality through knowledge, by reflection we find the shallowness of knowledge. "No sooner are objects thought about than they are dissipated." Reflection leads us to question the character of the substance and the attribute, the primary and the secondary, the given and the superimposed. So the Mādhyamika philosophers conclude that the only escape from such logical and ontological difficulties is to regard objects as having no intrinsic character—'Niḥsvabhāva.' By similar arguments they proceed to establish that not only what is known but the very knowledge itself is devoid of self-essence. Consequently they conclude that though for purposes of empirical life knowledge may be valid or not, metaphysically we cannot attach any significance to it.

It is submitted that all these logical and ontological difficulties have arisen because they were analysing only adult perception. No fruitful result can accrue by analysing adult perception as it involves a whole development. Further, so long as the psychological ultimate is

presumed to be not perception but sensation or sense data, it is impossible to escape from the Mādhyamika or Berkeleyan solipsism. The recent developments in logical theory and psychological analysis point to a more fruitful approach to the problem of perception and particularly as to whether perception gives rise to a knowledge of reality as such under any conditions.

Dewey's Principle of Continuity

Dewey lays down as a primary postulate of a naturalistic theory of logic the principle of continuity.* This principle applies both to the phylogenetic and ontogenetic development. It implies that there is a continuity of the lower or less complex and the higher or more complex activities and forms. Another feature of this principle is that it excludes rupture or a complete gap on the one side and a mere repetition of identities on the other. The principle of continuity thus ensures not only that the development is studied by observing what actually occurs, it also ensures that no principle is invoked outside the sphere of development to explain the changes that occur. Philosophy and psychology abound with illustrations of false steps in reasoning because a phenomenon or event is studied, outside its developmental sphere, in isolation. Of course, scientific method employs the procedure of isolation for a study of the phenomena, but it never loses sight of the fact that the isolation has been a procedural device.

Here it is proposed to adopt this logical postulate in studying some of the essential features of the problem of perception. The most fruitful way of studying the problem of perception is to study it from the developmental aspect in its proper setting. The simplest

* Dewey, *Logic*.

living creature is an organism surrounded by other objects. Now an organism does not live *in* an environment; it lives *by means of* an environment as Dewey puts it. The continued existence of the organism as a separate living entity depends on the continued suitability of its reactions towards the other objects. Thus every organic function is an interaction between the intra-organic and extra-organic energies. So the very processes of living are an integration of the organic and environmental activities. These reactions of the organism are dependent upon the perception of the objects around. The perception is on the basis of the sense-organs. But it must be clearly borne in mind that these sense organs have come into being as a result of the differentiation of the organic structure in order to help in the struggle for survival. It follows that with every differentiation of the structure, the environment expands. A new organ provides a new way of interacting in which the things in the world that were hitherto foreign or unknown now participate in the life-functions. Thus the sense-organs not only enable the organism to react suitably to the environment, they are themselves the results of such reactions to the environment. We will return later to the significance of this point for any proper formulation of the problem of perception.

The Constancy Hypothesis and its Inadequacy

According to the empiricistic notion our sense-organs are stimulated by the environing objects and our perception is based upon these sensations. This is what Kohler* calls the "constancy" hypothesis by which because the same object stimulates so many different parts of the sense-organ or so many receptors

and because there is an image of the object in the sense-organ, we perceive it so. This hypothesis is particularly plausible in the visual field since each object evokes a retinal image in the eye and the knowing of this image is perceiving the object. These independent sensations are supposed to be combined by associations established between them in experience. In the first place it has plausibility only in the visual field and to certain extent also in the tactual, but the other sensations by no means give us data to enable us to know what the objects are that stimulate them, since they do not give rise to any "image" or "re-presentation" of the objects on the sense-organ. In the second place we have not only sense-data on the basis of the exteroceptive sense-organs and nerve-fibres but also on the basis of the interoceptive and proprioceptive nerve-fibres that give us very valuable and useful information about the state of the internal organs of our body and the position and posture of the different parts of our body.

But even if we take the visual field itself we find that our perceptions are by no means based on such simple sensations. Our visual field at any moment is practically made up of so many objects which are helpful or harmful for our continued existence. As a matter of fact visually our environment is made up of so many patches of chromatic and achromatic lights of different extensities and intensities. The artist, for instance, who wants to reproduce a scene so that people who see it later may get the appropriate impressions, will attend to these variations in illumination. But to us they are so many objects and not so many patches of varying degrees and kinds of illumination as they actually are retinally. So the object as we see it

* Kohler, *Gestalt Psychology*

is not based merely on its representation on the retina.

There are again so many other aspects of visual perception which demonstrate that visual perception is not a mere matter of combination of sensations. There are many characteristics of visual perception which have no corresponding sensation. Depth, for instance, is not given. What is given is only extensity. Again though the underlying wave-lengths are the same, the resulting colour experience varies with the materials. Katz, for instance, differentiates between three 'modes of appearances' as he calls them.* There is the 'surface colour', e.g., the yellow in the lemon and 'film colour' the yellow in the spectro-scope and 'volume colour', the yellow in a glass of lemonade. Though the wave-lengths are identical, the colour experiences we have are quite different. Thus there is no one-one relationship between stimulus properties and experiential properties. Nor is there any parity between the two with respect to size and shape. The coin looks perfectly circular whether it is near us or away from us though as a matter of fact the retinal image at any time is elliptical. Experimentally we find that different conditions of peripheral stimulation are necessary to give rise to equivalent experiences: e.g., in order to give rise to equal appearance of brightness under ordinary conditions of vision a black paper must reflect much more light than a white paper. Similarly, if we want objects to appear equal in size, we must make them cast retinal images of different sizes at different distances. On the other hand we find that similar conditions of local stimulation may give rise to different perceptions as in the reversible perspectives.

* Katz, *The World of Color*

Perception is a Reaction

Thus, we find that perceptions are not produced by the mosaic stimuli. Perception is rather a reaction of the organism to the stimuli from the environment. The stimulus thus must be reduced to the role of a sign and not something which causes the perception.

According to Spearman* perception is dependent on relation-educations. He considers that we start with simple apprehensions and then find relations between these apprehensions and relations between them and our previous sensory and ideational experiences. Thus by the process of relation-education and supplementation we build up the perception. By this theory also we find that the constancy hypothesis stands discredited.

But the Gestalt study of perceptual units demonstrates that this way of explaining perception on the basis of relation-education and supplementation is inadequate. Wertheimer found the following six factors governing unit-formation: Objects which are nearer each other in the field of view tend to form into one unit. Again objects which are similar to each other whether in size, shape or color tend to become one unit. Thirdly, objects which have a similar direction or movement tend to form a unit. Fourthly, the items in the group follow a uniform direction so that symmetry, balance, good continuation all lead to the formation of a group. Fifthly, whatever conforms with the individual's set will form into a unit. Finally, past experience and custom bring about unit formation among the different objects.† The point to be noted is that the sense-data are never given in a mosaic way. Instead, by

* Spearman, *Nature of Intelligence and Principles of Cognition*

† Woodworth, *Experimental Psychology*

the dynamic operation of field forces we find that the interacting parts form a group or unit. This forming process is not a superimposition nor is it the result of a subsequent process but it is rather a primitive inherent process coincident with the receptive process.

A study of the brain injuries like form-blindness shows that the reception centres of the visual cortex have little configurational character. The formative process appears to occur mostly in other portions of the visual cortex. However, this function is not due to association or meaning. It is a primitive physiological process so closely bound up with the receptive process that introspectively no distinction can be made between sensation and perception.

An Illustration

As a concrete illustration we can take up the phi-phenomenon. If two bulbs are fixed in a box with a partition in between and if each bulb is illuminated alternately by suitable electrical connections the observer perceives that one continuous light is moving from left to right and back again. As a matter of fact at one moment one light is burning, at the next moment no light is burning, at the third moment the other light is burning, and next no light and then the first light and so on. Thus at any given moment either one light is burning or no light is burning. Yet the resulting experience is a continuous movement of light—a movement which is neither in the objective stimulus nor in the retina but in the experience. This is explained by Wertheimer as being due to a short-circuiting between the two cortical centres whereby the receptive and formative processes go on simultaneously and so arises the experience of movement. Similarly in the movies,

as Harrower† remarks, “Separate stationary pictures are projected on your retina, but you experience smooth, convincing movement. And this movement, which is, ‘manufactured’ by your organism and has no physical counterpart and no direct retinal stimulation, is just as real a part of our psychological experience as are the lights and shades which are given directly.”

Fundamental processes in an act of perception

Thus we find that any given perception is determined by three conditions: the local stimulation, the forces existing between the different parts of the field, and by the perceiving organism. The first two are called by the Gestaltists ‘external forces’ and the last the ‘internal force’. Now any perception is dependent on the operation of both these sets of forces. One of the boldest Gestalt speculations is the “Isomorphism” of brain processes and mental processes. The organizational character of perception is based on the organizational character of the brain processes themselves, so that the character of the perception is based not on the isolated local brain processes but on the whole pattern of the brain processes at the time.

If we now refer back to the six factors of unit formation as enunciated by Wertheimer, we find that the first three factors, ‘proximity’, ‘similarity’ and ‘common fate’ are objective characteristics based on the forces in the field of perception. But the last two, namely, ‘set’ and ‘past experience’ are purely subjective or organismic, depending on the condition of the observer. Whereas the fourth, the factor of “Goodness”, if based on symmetry and balance will be

† Harrower, *The Psychologist at work*

objective and if based on the ease of formation or the pleasing feature of the formation will be subjective. As Woodworth* remarks, all these factors demonstrate that perception as a reactive process is dependent on the ease of response.

Thus we must distinguish the different aspects of experience involved in perception. We have first of all the 'Real' properties of the objects, the properties that can, for instance, be found by physical measurement. Next we have the 'stimulus' properties of the object, the properties that stimulate the sense-organs of an organism. Finally, we have the 'phenomenal' properties, those which the objects have in appearance. Thus, for instance, the 'really' circular coin throws an elliptical stimulus-series on the retina but our phenomenal experience is a circular object. Or, on the other hand, a distant object, though it is 'really' larger than a small object near us, 'appears' to be of the same size as the latter. So we find that the world of our perception is a world of phenomena. Then what is its relationship to the 'real' world?

Geographical and Behavioral World

Before we answer this highly complicated question, we must note that for psychological purposes Koffka† proposes to call the 'real' properties as belonging to the 'geographical' environment and the 'phenomenal' properties to the 'behavioral' environment, to avoid the confusion involved in the use of the terms real and phenomenal. The behavioral object is the object as it appears to one and as it elicits behavior reactions from one. As Koffka puts it "Do we all live in the same town? Yes, when we mean the geographical, no, when we

mean the behavioral 'in'." Behavioral environment depends upon two sets of conditions—geographical and organismal. Hence the cause of reaction or behavior is not the 'stimulus-producing geographical environment'. On the other hand, the results of the behavior depend not only on the behavioral but also on the geographical environment, and any reaction changes not only the former but the latter also. For example, the reaction of the little child to the image reflected in the mirror: Behaviorally there is another child but since geographically there is only the plane surface of the mirror, the child is unable to catch hold of the arm of the child in the mirror. A little later, it tries to look at the back of the mirror to find if the little one is at the back. It is only with further development that the child comes to realise that the child in the mirror is a child in its behavioral environment and not in the geographical.

Revesz trained hens to peck for food at the smaller receptacle*. Then he used two vessels which produced the Jastrow illusion. Though the figures are equal in geographical terms the hen pecked only at the vessel which 'looked' smaller. Now this behavior is due neither to stimulus properties nor to previous experience. It cannot be explained without assuming that the hens were directed in their choice by relation between the two vessels. Of course, the behavior well suited to the behavioral environment may be unsuited to the geographical environment as in the case of size-weight illusion. But the mediation of the behavioral environment between behavior and the geographical

* Woodworth, *Experimental Psychology*

† Koffka, *Principles of Gestalt Psychology*

* Reported in Koffka, *Principles of Gestalt Psychology*.—Two figures equal in area but when placed one below the other give rise to an illusion that the lower one is smaller.

environment explain why the same stimulus conditions bring about different reactions and different conditions the same reactions.

What is the relationship between behavioral units and real units? The pen, for example, is a unit behaviorally as well as geographically. But a real unit is neither a necessary nor a sufficient condition to be a behavioral unit. As Koffka says the figure looks like a cross, but in reality, in the geographical environment there is no cross but a series of dots, without any connection between them. Nor is a geographical unit a sufficient condition since by camouflage a real unit may look as if it is a part of some other object. Or again, take the so-called illusions of perception whether of size, direction or movement. There is no correspondence between the behavioral and geographical units. Psychologically the distinction between illusory and non-illusory perception does not arise at all. The processes involved in either are identical.

Things look as they do because of the field organization to which the stimulus distribution and the organismic set give rise. This organization takes place in the nerve energies liberated partly by stimulation and partly by the intra-organic processes.

Perception and Knowledge

We will now proceed to consider the status of the problem of perception from the point of view of knowledge. By the traditional analysis we are forced to admit either complete solipsism or atomic empiricism, i.e., we should assert either that there is no objective basis whatever or that every piece of knowledge implies an object. To postulate the object where knowledge is true and deny where it is erroneous is self-contradictory. But such views are satisfac-

tory neither from the point of view of experience nor of understanding. This paradox is due to the fallacy of isolation and the ignoring of the fundamental postulate enunciated at the beginning of the paper, namely the postulate of continuity.

By the postulate of continuity the higher activities are continuous with the lower or less complex. As we have already seen organic function is an interaction of the intra-organic and extra-organic energies. Thus the stimuli from the environment serve to enable the organism to make the necessary adjustment so that it can survive. As Thouless* remarks, "There is a free moving organism of delicate and complicated structure and a real outside world, partly dangerous and partly helpful to the organism, about which his sense-organs must give him so much information as will enable him to make suitable reactions towards different parts of this outside world." Thus we find by the application of the principle of continuity it is no mere postulate to assert that perception points to real objects beyond.

Further the 'reality' character of our perceptions is not an inference. It is a primary element of our experience. Maladjustment comes about if this 'sense of reality' is lost as in the mental disorders particularly in the acute cases of schizophrenia where the patient withdraws into himself completely and lives in his own phantasies.

This inevitably takes us on to a consideration of the difference between illusory and non-illusory perception. We find that whether in illusory or non-illusory perception the sense-organs ~~are~~ stimulated. The confusion arises if we regard that our ultimate basis for perception are sense-data. As we have seen the stimuli are merely signs of

* Thouless, *General and Social Psychology*

the objects or of changes in the environment. Further both in illusory and non-illusory perception we find that the factors involved are innumerable. The particular perception is dependent upon the stimulus properties and the organizational properties of the different elements in the stimulus pattern and the organismic needs and set. Thus perception is a response to the signs from the objects, and the sole criterion whether the response is correct or incorrect lies in the adequacy or inadequacy of the further responses based on the perception. We find this criterion employed not only by the modern pragmatists but by the ancient systems of Indian philosophy. Though they make a distinction between empirical knowledge and knowledge of the ultimate reality, they assert that the chief Pramāna, test, is that which leads to knowledge whose content is not sublated (Abādhita) by later experience.

This is exactly the criterion used in scientific work. Whether science gives us a knowledge of the ultimate reality or not it does give us a knowledge of the reality. As in perception so in scientific method knowledge starts on the basis of stimulation and is established by verification, though a series of conceptual processes are involved in the middle.

Of course, with the Mādhyamika philosopher we might exclaim that knowledge, whether empirical or scientific, is an idea-series which leads us to an object-series with which its content is associated. Consequently it might be argued that neither perception nor science, as they are dependent on the conditions of our own organization, can yield anything but subjective results. The flaw in this argument is that perception is certainly not dependent *merely* upon our own organization. Though the organismic needs and set enter into the field forces which determine the

content of perception the stimulus-pattern also enters into it. Thus as shown above perception points to an object beyond.

Sense-organs, products of evolution

The stimulus-pattern determines perception by affecting the sense-organs. As already pointed out, we must never lose sight of the fact that these sense-organs have developed because of the interaction between the organism and the environment in the phylogenetic series. So the differentiation and structure of the sense-organs is dependent upon the nature not only of the organism but the nature of the environment also. Thus our mental and sensory apparatus have been actually developed in the attempt to explore the outer world. As Freud asserts in a singularly illuminating passage in his *Future of an Illusion* the sense-organ "must have realised in its structure a certain amount of appropriateness." From this standpoint we find that our sense-organs have come to be so that they might enable us to perceive reality and make the necessary adjustments so that the organism may survive. This aspect of the problem of perception has not been taken into account by philosophers and psychologists and hence the confusion about the content as well as the process of perception.

Conclusion

Thus by applying the principle of continuity, we find that perception is essentially based on reality, on the one hand because it is that on the basis of which the organism reacts to the environment and makes the necessary adjustment for survival; on the other hand, the very sense-organs and the nervous system on the basis of which the stimulus affects the organism have resulted because of the interaction

between the organism and environment and thus are moulded to give rise to knowledge of the reality. Further it has been made clear that not only in non-illusory perception, but even in the illusory perception there is a reference to reality. The process of perception starts, whether in the illusory or non-illusory perception, on the basis of the 'external forces' as they are termed by the Gestalt psychologists. As was pointed out above all perception, whether illusory or non-illusory, is based on the interaction of the three essential factors: the local stimulation, the stimulus field-forces, and the organ-

ismic field forces. So every perceptive process points to a reality beyond. As regards the basis or criterion to distinguish between the non-illusory and illusory perception we can depend only on the fact of 'verifiability'. As in empirical life, and in scientific methodology, so in the problem of perception, if the further experiences based on perception are in conformity then there is no error. But if the content is sublated by the later experience then there is error. If it is not sublated it means that the knowledge is in conformity with the reality and so the reactions based on it lead to survival.

EDUCATION FOR JOURNALISM

BY DR. SUDHINDRA BOSE.

[Dr. Sudhindra Bose, Lecturer in Political Science, in the State University of Iowa, U. S. A., gives an account of the very important part that journalism plays in the public life of America and the steps that are being taken in colleges and schools of journalism to raise the status of the profession.—Ed.]

American journalists and teachers of journalism have just joined in a movement to gain for journalism a professional status equal to law, medicine and engineering.

Representatives of five press associations, appearing in the name of the newspapers of the United States, and of the American Association of Schools and Departments of Journalism, have organized themselves into a National Council of Professional Education for Journalism to accomplish such a purpose. Primarily, they plan to set high standards for schools of journalism—the first time the newspaper world in any systematic, national way has interested itself in academic training for the newspaper profession.

The National Council of Professional Education for Journalism has adopted a far-seeing code of principles. The state-

ment of principles accepted embodies the declaration that "academic teaching of journalism has become a necessity." The text in part reads :

"Because of the importance of journalism to society and government, adequate preparation is as necessary for all persons who desire to engage in journalism as it is necessary for those who intend to enter other professions. No other profession has a more vital relation to the welfare of society and to the success of democratic government than has journalism. No other profession requires a broader background of knowledge and a greater ability to apply such knowledge to current events and problems than does journalism.

"Recognizing that a broad liberal education is essential for the journalist, a program of education for this profession should include as its indispensable

basis a college education equal to normal requirements for the degree of Bachelor of Arts or Science co-ordinate with professional education and practical training . . . to equip the student to take his place in the practice of his profession."

Well do I recall the time in America when frosty reactionaries used to say that journalism could not be taught in a school: the only place where one could learn to be a journalist was a well-conducted newspaper office. The attempt to teach journalism in a school was all moonshine. They sneered.

That was a fallacy of the old-time professional sneerers and a few of them are still bumping their noses on this fallacy. They are, however, as far out of touch with reality as Rip Van Winkle when he returned to his Catskill Village. The world which they live in is dead.

The skeptical attitude toward education for journalism has now nearly disappeared. The school of journalism idea has spread all over America. Every up-and-coming American university nowadays has a department of journalism, and some of them possess full-fledged schools, housed in handsome edifices of their own. It has been estimated that there are in the United States some 700 or more institutions which offer courses of instruction in journalism. The course often takes four years, and not infrequently post-graduate study is possible. The professors of journalism are among the best brains of American journalism.

In addition to the colleges and universities, innumerable high schools have also started courses in journalism, under the direction of teachers who have knowledge of newspaper theory and practice. It is in the last decade that newspaper consciousness has swept over high schools, and more recently, the elementary schools.

The professional schools of journalism do not spend all their time teaching merely the technical trick of writing headlines and of preparing copy for the printer. They have always insisted that a journalism student should receive cultural background as well as technical training in methods and practices of journalism. In addition to training the student in journalistic technique, they have required that three-fourths of his time be spent on such studies as history, economics, political science, sociology, literature, psychology, philosophy, and physical sciences. Instruction in these subjects is considered an integral part of training for journalism, and the journalistic professional courses point to the practical application of the academic knowledge to the demands of the profession. Indeed, a broad academic training is quite necessary for modern journalism.

The National Council of Professional Education for Journalism has suggested that the word "journalist" should carry with it the same connotation of dignity, integrity of purpose, capacity and preparation as the word lawyer, physician or engineer. The best way to accomplish this end is to make of journalism a career based on comprehensive education and rounded training at its outset.

The heads of leading institutions for journalistic education are agreed as to the main objectives of their work. Dr. Frank L. Mott, Director of the School of Journalism at the State University of Iowa, states that the aims of education for journalism are three.

The first aim is to afford such training in the liberalizing arts and sciences as will cultivate the mind and spirit of each student to the end that he may be fitted to take a responsible part in the world's activities, to contribute intelligence to the solution of his contemporary problems. If there is any class

of students who, more than others, are in need of wide and illuminating backgrounds, it is those who are preparing for newspaper work. Journalism teachers are therefore wisely placing the need of a broader liberal education in the forefront of their program.

The second aim of education for journalism is the imparting of an understanding of the newspaper and of periodicals in general. This includes a knowledge of the history of journalism, of struggles for a free press, and of the various currents of newspaper development. It includes a study of contemporary newspaper problems, some study of the foreign press, and an investigation of the social connections and implications of the news-power in modern life.

The third aim of journalistic education concerns itself with the teaching of a certain amount of newspaper technique. This is to be found especially in the courses in reporting, copyreading, feature writing, editorial writing, printing and engraving, news photography, and newspaper library. It is here that a certain divergence is found in the practice of the various schools and departments of journalism in the United States.

In some schools, as at the State University of Iowa, a daily newspaper edited and conducted by the students furnishes a laboratory for these courses. At some other schools the work is done in a slightly more theoretical way by assignments, which are not actually connected with the production of a newspaper. Both plans have their advantage. At Iowa Dr. Mott believes that the editing and publication of a daily paper, with Associated Press telegraphic reports, made to sell on the street, and required to show a profit in the business office, affords the best means of imparting the technique which it is necessary

for journalism graduates to possess when they apply for jobs.

These, then, are the three chief aims of education for journalism: to furnish a background of liberal discipline; to show the position, significance and problems of the newspaper; and to impart a body of technique.

The methods and procedure of education for journalism have already done much to advance the cause of good journalism in America. They have travelled in the past thirty years a path required over a hundred years in law and in medicine. The first permanent law school was established at Harvard University in 1817. The first permanent Chair of Medicine was established at the University of Pennsylvania in 1785. And the first permanent Chair in Journalism was established at the University of Missouri in 1908.

During the past thirty-odd years, the schools of journalism have fought the opposition of an older generation of educationalists; they have fought the conservatism of college and university executives; they have fought the aloofness and skepticism of the old-time newspaper men. They have fought all these good fights without the aid of laws such as were passed in this country to keep students in schools of law and schools of medicine.

The schools of journalism are now well attended. These professional institutions, according to *Journalism Quarterly*, "have influenced and taught more than one-fourth of the newspaper men and women in positions of influence" in American journalism. Moreover, an editor of my acquaintance estimated the other day that about 90 per cent. of the newspaper workers are today graduates of schools of journalism. It would be strange indeed if the next thirty years should fail to raise the percentage to 100.

Journalism plays a very important part in American life. American journalism has inherited a tradition of dynamic political and cultural action; it is today the advance guard of political and cultural battle, offering great opportunities to qualified recruits.

Are the schools of journalism sending out too many hundreds of graduates? I think not. There are in the United States 2,000-odd dailies, 1,200 weekly magazines and 2,000 monthlies. Most of the journalism students can find a place in one of these publications. Then, too, many men and women who begin as journalists make successes in writing novels, short stories or plays, or in politics or the business world.

Undoubtedly all journalism school graduates do not become successful newspaper workers. Naturally, the same

thing is true of embryo mining and mechanical and civil engineers, while it is notorious that there is no end of the making of doctors and lawyers in fields which are already glutted. Moreover, the thousands of young men and women who are studying in American schools of journalism have no thought of practising the newspaper profession. They have chosen journalism as a study for its cultural values. They will most of them have had experience that will be of value to them, whatever their occupation of life. Journalism as an intellectual discipline contributes much to the training of youth in habits of observation and power of expression; it gives its lessons in preparation for the duties and responsibilities of active citizenship. Journalistic education is therefore of value even to those who do not enter newspaper work.

THE DIVINE AMBASSADOR

[The "Uchanging East" is one of the compliments which one half of the world pays to the other half. The compliment may quite as well be extended to both halves. The following scene from the Mahabharata, barring the supernatural element contained in it, may have taken place in Munich or in some other modern city, quite in the same manner as it occurred in ancient Indraprastha. Throughout the ages, mankind does not appear to have changed either for the better or for the worse. Human nature exhibits this no-change tendency not only in human relationships but also in man's attitude towards God.—Ed.]

Before the commencement of the great Mahabharata War, the Pandava brothers sent Sri Krishna as their ambassador to the court of king Duryodhana to explore the possibilities of avoiding a conflict. The princes and nobles were assembled in the great audience hall, the king was on his throne, a special seat glittering with silks and gems was set apart in a special place for the distinguished visitor. There was great expectation all round. At last the ambassador arrived and the whole assembly rose up as one man. Some cheered and applauded, others stood

silent with heads bent in awe and reverence, the king alone sat still on his throne affecting indifference, yet avoiding the piercing gaze of the visitor. A sharp pang of jealousy shot through his heart on seeing the universal ovation accorded to the chief of the Vrishnis.

Bhishma and other sages rose from their seats, for they knew that He who came as Krishna was no other than the protector of all the worlds; the courtiers stood up for it was the proper thing to do in accordance with the established rules of etiquette; as for the students—we presume that the students of Indra-

prastha were as much interested in public affairs as their worthy successors of the present day—they stood up and strained their necks to have a good look at the hero who was very much in the public eye. They knew that in more than one direction he discarded social conventions and had his own way. Did he not on the previous day spurn the standing invitation of the king and go to sup at the house of Vidura, who although a mighty warrior was known to be the son of a serving-maid? Yes, Krishna was their hero, an elder brother, a comrade. In the midst of the immense ovation Krishna with the air of a practised courtier, bowed to the elders and sages, they on their part bent down to take the dust of his feet; he then exchanged commonplace words of greetings with friends and acquaintances, went ahead, bowed to His Majesty, and receiving the nod of acknowledgment went up the *dais* to occupy the seat meant for him, when lo! there was a great crash, the seat, the *dais* and the divine visitor all went

down into a deep pit, secretly contrived by the king himself with the help of his infernal uncle.

For the fraction of a second there was confusion, then there arose out of the pit the glorious universal form of the Lord resplendent with sparkling gems and bearing in myriads of hands weapons of diverse kinds. All stood spell-bound, it was not fear that paralysed them but the spirit of reverence, the deepest feeling that could arise in the human heart. In the midst of this divine drama when all eyes were turned in one direction and all hearts were beating in unison, the king alone steeling himself up a bit, as if to show that he was as unconcerned as ever, broke the silence with the remarks: "I have seen better conjuring tricks than these." The vision vanished and the divine ambassador was seen seated in a chair close to the throne. He made no fuss of the little incident and began discussing state problems as if nothing untoward had happened to disturb his serene equanimity.

INDIA'S MESSAGE OF PEACE AND HARMONY

BY SWAMI GHANANANDA

[The Swami, who has been deputed for the Ramakrishna Mission work in Mauritius, delivered an address on "The Contribution of Sri Ramakrishna and Swami Vivekananda to world peace and harmony," under the auspices of the Indian Cultural Association of Mauritius. In this report of the address, we have taken the liberty of changing the title and omitting some details regarding the Master's life etc., with which our readers are familiar. His Excellency Sir Bede Clifford, Governor of Mauritius, presided over the lecture and in his concluding remarks congratulated the Indian Cultural Association for persuading the Swami to give the great lesson they were prepared to learn from him that day and added that in the friendly and tolerant association that bound together in a common freedom all parts of the Great Empire lay the best hope of achieving that peace which Sri Ramakrishna and his distinguished disciple sought for and cherished.—Ed.]

I

When the war broke out, a Mauritian friend of mine asked me if I could not speak on the war. I was in too deep a mood at the time for an answer, and when he asked me again, I told him that I should be glad to speak on peace, but not on war. It was then suggested to me that if I took a philosophical view of men and things, of life and its problems, I might very well speak on the philosophy of war. I knew that an exposition on the philosophy of war might give rise to a diversity of opinions eventually resulting in a war of philosophies, reminding one of the famous "Battle of the Books" by that supreme master of English prose and variety of styles of the eighteenth century! So I am here before you, friends, to speak to you this morning not on war, but on peace and harmony, and on the contribution of Sri Ramakrishna and Swami Vivekananda to World Peace and Harmony.

Early times wars were waged to tickle the vanity of some king or the ambition of some emperor who wanted to see his kingdom or empire extended before his death, but in later times for political reasons or for economic interests or for the expansion of commerce or

spread of industry. So terrible have these wars become that the description of the Victorian poet of "Nature red in tooth and claw" might well be applied not only to the world of animals but also to the world of men. Nay the cruelty of man to his brother man is worse than the cruelty among animals, for the very scientific ingenuity which enabled man to control nature has unleashed the elemental powers for destruction. Machines have progressed, but the mind of man has remained the same. In the words of Hendrik Willem Van Loon, the American historian, "A human being with the mind of a sixteenth century tradesman driving a 1921 Rolls Royce is still a human being with the mind of a sixteenth century tradesman". It is no wonder that Emerson characterised all history as "old chronology of selfishness and pride", and not without righteous indignation observed, "We think our civilisation near its meridian, but we are as yet only at the cock-crowing and the morning star." In the words of George Peele, "European history and homicide are indistinguishable."

The conflict is sometimes between labour and capital, or between class and class as between the Plebeians and the Patricians of old. But usually such

conflicts do not result in a war, but in a feeling of animosity which may burst out at any moment into strikes that may paralyse for a time even the most powerful of governments.

The clash in secular thought and life has its counterpart in the religious. The wars of creeds and the factions of faiths complete the picture of world warfare. If religion has brought peace and blessings on mankind, it has also caused cruelty and persecution. If it has created and sustained vast congregations and brotherhoods, it has also engendered antagonism and animosity. Nothing else has been the instrument of so much good and charity as religion; nothing else has deluged the world so much in bloodshed as religion. Nothing has given so much sweetness and light as religion; nothing else has been such a tyranny and curse as religion. The conflict is not simply between one religion and another, for it permeates all the sects under one and the same religion, that follow the teachings of one and the same Teacher or Prophet.

The clash and conflict is, therefore, not merely political and secular, but also spiritual and cultural. Nor is it confined merely to the Continent or the Western nations, for it is universal. If we feel ashamed of Italy's conquest of Abyssinia or Germany's seizure of Czechoslovakia and Poland, we cannot feel proud of Japan's bombing the innocent men, women and children of China, which has been living from time immemorial and possesses a most ancient culture and civilisation.

II

The main problems of the world today are not so much national or political are ethical and spiritual. Politics and possession have enriched and overfed our national and international life, but the ethical and spiritual ideal has

not sufficiently influenced our life and deepened our vision. Just as inventions have advanced and machines improved but have not ended the terrific thunderstorms and consuming volcanoes, so also the art of politics and the science of statecraft have grown but have not changed the inner nature of man. What we want today is a healthy change in our perspective or angle of vision, which will enable us to think not in terms of export and import but of contact of cultures and civilisations, not in terms of manufacture and sale of ammunitions but of the health and happiness of humanity.

How indeed can we have peace and harmony in the world today? According to the "Daily Express" (of Madras) eighteen wars have been waged since 1918, and nearly all of them belong to the class that staggers humanity, as they are of the sort that come without the conventional prelude of an ultimatum. True it is that it may not be possible to avoid wars altogether for all time, but yet the life of nations can be rendered healthier and sounder just as a man may not be able to avoid disease all his life, and yet be hale and healthy. And so long as one individual tries to exercise privilege over another, there will be the need for laws in human society, and so long as one nation wants to conquer or keep under control another nation, there will remain in the world what is known as politics. Politics is, therefore, a necessity in national and international life, but it furnishes us with the straight method of a frontal attack on the problems of national and international life. A frontal ~~attack~~, however, is insufficient to save the world from the ruin of its fine systems of culture and civilisation. Mr. Chamberlain gave two hours' ultimatum in vain. Even had he given Germany a two days' or even a twenty days'

ultimatum, it would have been equally fruitless. Frontal attacks should always be supplemented by rear attacks, and it is with these latter that I am chiefly concerned today.

What is a rear attack? In what does it consist? By a rear attack I mean the adoption of those measures by which we may minimise the number of frontal attacks on our individual and collective problems, if not succeed in obviating the necessity for frontal attacks altogether. This will be clear from a few examples. When a baby seizes a shining knife, not realising the harm it may do him, you induce him to leave it by showing him an attractive toy or giving him palatable sweetmeat. Even in times of war, when you find it difficult to win the battle, you try to paralyse the enemy by cutting him off from all food supply, or by adopting a policy of encirclement. These are instances of what may be said to constitute a rear attack on your difficulties. Take again another instance. When, in spite of wealth and possession and strength of number, the non-Brahmins of South India found themselves behind the Brahmins in social position and influence, they had to capture power not merely by opposing the Brahmins, but by receiving more education and acquiring more culture. Hindu society has been built on a spiritual and cultural basis, and the surest way of raising a community is to raise its general level of cultural and religious education. All the castes of India can meet on a cultural and spiritual level, and that is why we find

when a saint or teacher is produced by a community, be it Brahmin or non-Brahmin, he receives the homage of the members of all the castes, and contributes to the uplift of the community to which he belongs by enlivening—unconsciously though it may be

sometimes—its self-consciousness and rousing its powers of self-expression.

III

It was a rear attack that the ancient Rishis of India launched when they proclaimed the two great teachings of Hinduism,—of the religion and philosophy of the Vedanta—and exhorted humanity to apply them in life. These two teachings are: firstly, that every man is potentially divine, and that therefore every society, every system of culture and civilisation, every state and every religion ought to be based on the recognition of this truth—of the divine presence in man; and, secondly, that the general trend of life's conscious and unconscious endeavours is towards the spiritual goal which consists in the unfoldment of the divine in man, and that therefore all human interests, in order to be fruitful, ought to be guided and controlled in the light of the ultimate idea of the spirituality of life. And it is my proud privilege to bring to your ears an echo of a divine voice from my motherland,—of the voice of Sri Ramakrishna, the God-intoxicated teacher of modern India, who was "the fulfilment of Hinduism". He was the consummation of six thousand years of the spiritual life of one-sixth of the human race, "a symphony composed of the thousand voices and the thousand faiths of mankind", a divine harmony wherein was no dissonance. It is also my privilege to bring to you an echo of the voice of Swami Vivekananda, the foremost disciple of Sri Ramakrishna.

The irrepressible spiritual urge in Sri Ramakrishna, his insatiable spiritual thirst and inexhaustible spiritual capacity led him onward from one spiritual discipline to another, one aspect of God to another, until at last he ran through the whole gamut of the divine symphony of Hinduism, drawing the music of his

soul in response to the melody of every path, every sect, every school and denomination; nay, more, he experienced the truths of other religions such as Islam and Christianity by testing them in the laboratory of spiritual culture. Such was Sri Ramakrishna. His various experiences enabled him to arrive at certain important conclusions. These are:

Firstly, all religions are true, they being different paths to the same goal of super-consciousness.

Secondly, the positive part of every religion in which are given the way and the method of practice through that way, as well as the goal which a sincere follower of that way would reach in the end, is true. But the negative part which speaks of punishment and damnation, eternal or otherwise, for the straggler, is not true, as it has been added to the positive part for keeping the members of the community from deserting or straying into other folds. To everyone his own religion is the best, and that is why every religion has a negative part added to it.

Thirdly, man begins his spiritual life with Dualism, the idea that there is a qualitative as well as a quantitative difference between his own self and God. When he progresses in his path, he experiences the truth of Qualified Monism, that God is the whole and he is a part of Him. And in the end he realises the truth of Monism that the part is the same as the whole, for Infinity cannot be divided. In the first two positions of Dualism and Qualified Monism he realises the Personal God with or without form, but with attributes, and in the last position of Monism he realises the Impersonal Absolute with neither form nor attributes.

Fourthly, there are many ways to lead men to God-consciousness or super-consciousness, and all these ways will

always fall under the general category of Jnana or Discrimination, Karma or selfless Work which is usually dedicated to God, Bhakti or Devotion, and Yoga or Concentration. These paths provide scope and methods of spiritual discipline for men in whom the intellectual, volitional, emotional and psychic elements predominate.

Fifthly, each man must have his own chosen path and must worship his own Ishta or Chosen Ideal, be it Shiva, Shakti, Vishnu or any other in Hinduism for the Hindu, or Allah or Christ or any other in other religions. He must stick to his own religion and believe that the sincere followers of other religions are coming to the same goal through different paths. When man realises the Spirit, he sees It in all beings and rises above the distinctions of caste, creed and colour.

Such was the grand symphony of the universal soul that Sri Ramakrishna realised and taught to humanity. Every religion possesses an unmistakable sentiment of catholicity or broad-mindedness—a generous hospitable attitude towards other religions. Every prophet has said that he did not come to destroy but to fulfill. But he was mainly concerned with preaching his own path for the acceptance of his followers without reviling the paths of the founders of other religions who had preceded him. It was given to Sri Ramakrishna not only to continue their work but also to proclaim that we should not make the mistake of thrusting one and the same path or religion on one and all.

How can we give the same form of religion to a man in the street and to a Sir James Jeans or Sir Arthur Eddington? The former may be satisfied with a simple form of faith, but the latter would require religion to be interpreted in a highly scientific and rational manner.

But what we do is to thrust the same coat of the same dimensions from London or Paris on every Tom, Dick and Harry, and repeat the wonderful hospitality of Procrustes of Greek mythology who always took care to give a hearty meal to his guests, but when putting them to bed, either chopped off their head or legs if they were too long for the bed, or stretched them out if they were too short! And all this cruelty in the name of sharing one's spiritual experience with the whole world out of a spirit of what Mon. Romain Rolland calls ego-centric philanthropy! Religion was intended by the Teachers and Prophets to spiritualise man; but man has nationalised and communalised religion.

IV

When the influence of the grand teaching of the Harmony or Symphony of the universal soul permeates all faiths and communities, all dissensions and conflicts in the name of religion will cease. All members of the human family will feel drawn together in bonds of love and sympathy, strengthened by a mutual understanding and appreciation of the worth of one another's religion, and breaking through the limits of the fold of one another's sect or community. We shall cease to think of tolerance as the loveliest flower in the rose-bush of liberalism, for it has an air of patronising condescension about it. When the clash and clamour caused by religious intolerance ceases, that part of the collective energy which is being wasted in carrying on religious warfare, overtly or covertly, will be diverted in more useful channels of constructive thought and activity, and if proper guidance is given to it, it can be utilised for the intensification of spirituality and the development of spiritual culture. The teaching of symphony will shift the

emphasis from the differences in forms and rituals to the cultivation of moral virtues and exercise of spiritual disciplines for the defecation and illumination of man—from the non-essentials to the essentials and from theory to practice. Practical spirituality is a great need of the world today. We want peace and light more than ever before. The problems of the world arise more from a lack of the deeper vision of unity of life and its purpose and destiny. The conception of the essential unity of all religions will tend to liberate the mind from the shackles of prejudice as well as the fetters of submission to mere beliefs. Men will have ample freedom of thought and views which will conduce to their mental growth and spiritual development. In the great spiritual and intellectual renaissance that is always born of such liberty, science will shake hands with religion, and philosophy will not be speculative and theoretical, but become intuitive and practical. The acceptance of the teaching of the truth of all religions will pave the way for a slow and silent interchange of healthy principles and precepts of the world's systems of faiths, without any one of them altering or losing its central basis or characteristic note. When interchange of ideas takes place between religions under the inspiration of the teaching of symphony or harmony, the aloofness of indifference in which the followers of religions live today will be replaced by cordiality of goodwill, and the isolation of antagonism by the co-operation of conciliation. There will be greater fellowship between the sects of every religion, and the communities of every creed, their followers sharing in one another's weal or woe. Friendly contact between religions paves the way for contact between the systems of cultures and civilisations that have

grown round the religions themselves like their halo.

The ideal of humanity is indeed that grand Confraternity of men, which is beyond all narrowness and aggressiveness of vulgar nationalism, hatred and jealousies of race—that Parliament of Man and Federation of the World which will rise above all the clash of races and nations, of cultures and civilisations, of creeds and sects. Such an ideal, however, cannot be realised by a destructive process which will end the elements that clash, but only by a constructive synthesis of a broad and manifold character, which in its comprehensiveness will form the bedrock of peace and harmony.

An attempt to realise the political phase of this ideal has been made in recent times by the enunciation of the principle of self-determination and the formation of the League of Nations as an International Court of Justice. A true internationalism has to be attained through the training ground of a true nationalism which looks upon the world as one living whole and vast organism of which all the peoples are parts. "Every people has its special mission", said Mazzini, "which will co-operate towards the fulfilment of the general mission of Humanity; that mission constitutes its nationality".

So also with cultures and civilisations. If their clash and conflict are to be avoided, love and sympathy for the systems of cultures and civilisations other than one's own should grow, and the foundations of a happy synthesis should be laid. Each culture and civilisation should assimilate the best that it can take from the other types of cultures and civilisations and absorb it into its own body. It may grow according to its own law of development, but should avoid all aloofness and separateness, and above all aggressiveness and militancy.

In a programme of synthesis both the East and the West will have to play the role of teacher and taught in turn. The West can teach the East her sciences, her technical and industrial efficiency, her secrets of organisation and other virtues, which will enable the East to stand on her own legs in national matters and put an end to the cruel exploitation by the West. The East, on the other hand, must democratise her religion and philosophy, disseminate the treasures of spiritual thought which are for all mankind and teach the West her meditateness and introspection, her love of serenity and devotion, her sweetness of peace and tolerance; for this will enable some of the Western nations to turn part of their rich energy for nobler purposes than exploitation and oppression of the weak nations in their neighbourhood or abroad.

Sri Ramakrishna's main work was in the spiritual plane, and his message to humanity is fundamentally a spiritual one. But the great symphony which he realised and proclaimed is bound to produce its effect on culture, civilisation and general thought and beliefs of the world around him. And it is gratifying to see that just as water from a reservoir on a higher level flows automatically by the natural force of gravity to lower levels, this teaching of Sri Ramakrishna is exercising its influence on individual and collective life, on men's outlook or angle of vision. But the credit for disseminating his message and pointing out its implications in all their ramifications belongs to Swami Vivekananda, the great spiritual generalissimo of Sri Ramakrishna, who spread the teachings of the Vedanta as lived and taught by his Master, in America, England and the Continent, and India. Sri Ramakrishna was living almost always in the

serene heights of contemplation and ecstasy, and the world found in Swami Vivekananda the most fitting man with the power of the spirit and the power of the mind necessary not only to receive the message as the vast plains of India receive the waters from the mighty Himalayas, but also to scatter it broadcast for the benefit of humanity.

It was Swami Vivekananda who pointed out that what the world needs to-day is a synthesis between Eastern and Western ideals, cultures and civilisations. Though the Swami was all praise for the spiritual basis of India's culture and civilisation, and for her religious and cultural treasures, he urged his countrymen to learn the best that the West can teach them. First, India should sit at the feet of the Occident to learn the sciences and their practical applications in industry, commerce and other departments of national life. Secondly, our motherland should learn the secret of well-knit organisation from the West—how to bring together the scattered forces in the country and make them radiate in all directions throughout the land, like water flowing from a central reservoir through a network of canals and conduits. Thirdly, the Swami wanted us to acquire that tremendous energy and marvellous capacity for intense activity "which flows from the dynamo of Europe like an electric current". Fourthly, we must acquire the civic virtues and national ideals which require the expansion of consciousness from the individual to the family, and from the family to wider and more complex groups, and which must ultimately transcend all pernicious provincialism or narrow nationalism. And fifthly, the Swami taught us to practise that sense of equality between man and man, which is a spiritual verity, being based on the eternal reality of the unity of the spirit

and the unity of life. He wanted India to assimilate the best in the culture and civilisation of the West, but stand on her own feet and grow according to her own law of individual evolution, keeping to her central theme of national life and following the path which will enable her to conserve her spiritual as well as her social and national values.

On the other hand, the Swami who believed that both Oriental and Occidental ideals are necessary for the progress of the human race, sounded a note of the gravest warning to the Western nations when he said, "The whole of the Western world is on a volcano which may burst tomorrow, go to pieces tomorrow. They have searched every corner of the world and have found no respite. They have drunk deep of the cup of pleasure and found its vanity". How true these words! How prophetic! Today the sky of Europe is rendered dark by obnoxious if not poisonous fumes, and her soil made crimson by the blood of her sons. Over four decades ago he pointed out, "Once after another the institutions, system and everything connected with political governments have been condemned as useless, and Europe is restless, does not know where to run. . . . It is hopeless and perfectly useless to govern mankind with the sword. You will find that the very centres from which such ideas as government by force sprang up are the very first centres to degrade and degenerate and crumble to pieces. Europe, the centre of manifestation of material energy, will crumble into dust within fifty years, if she is not mindful to change her position, to shift her ground and make spirituality the basis of her life". Again: "What guarantee have we that this or any other civilisation will last unless it is based on religion, on the goodness of man? Depend on it, religion goes to the root of the matter."

If it is all right, all is right". Indeed, if the East needs a bugle call to action, the West needs a temple bell to rest.

During this year of the crisis which the world in general and Europe in particular are passing through, the message of Sri Ramakrishna and Swami Vivekananda comes to us with a peculiar power, and is invested with a profound significance. It is the message of the most magnificent and marvellous, profound and perfect, complete and comprehensive symphony ever known to humanity. It is our duty to pay homage to the great teaching; for truth cannot pay homage to society or nation, but society and nation must pay homage to truth or die. If the League of Nations has failed, it is for lack of the

necessary ethical and spiritual preparation. The idea of the Parliament of Man and Federation of the World will remain a mere dream without a Parliament of Religions and Federation of Races, Cultures and Civilisations coming into existence to make a successful rear attack on international problems, and thereby minimise the number of frontal attacks in the form of wars and reduce their fury. The ideal is lofty, otherwise it would cease to be an ideal, and in the realisation of the ideal, the contribution of the two great Teachers of Modern India has not been mean. Our progress consists in the striving, and there is no other way to progress. Let us then march onward with the goal of perfect peace and harmony in view, with malice to none and goodwill to all!

BEHIND THE VEIL

Thou art, O Lord, the master and gardener of the Eden of this world.

Thou hast planted the garden, putting in their places these blossoms and those tender leaves; this green field and that wide expanse of water.

The air that passes over the beds of flowers laden with their fragrance and sets up crested ripples upon the water whispers Thy message of love, O Lord, unto us.

When the East is tinged with roscate hues of the rising sun, the birds that carol sweetly and joyously dance among the leafy sprays proclaim Thy message of love, O Lord, unto us.

The stream that runs a sinuous course through emerald fields and mirrors in its bosom the Sun, the Moon, the Stars and a thousand scenes of colour and

light spreads Thy message of love.
O Lord, from country to country.

Yet, when Thou comest in silent steps,
O master, and pluckest the blown flower and the sleeping bud at Thy will from behind a veil of darkness,
Thou showest neither love nor pity.

O Gardener, why dost Thou move about like a guilty thing amidst Thy plantations, as afraid of showing Thyself? Rend the veil, O Lord, and make Thy appearance in all Thy glory; and pluck or plant in the light of Thy presence.

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REASON AND INTUITION

BY PROF. P. S. NAIDU, M.A.

[In refuting the claims of mere rationalism and in vindicating the standpoint of Indian philosophy, Prof. Naidu carefully inquires into the philosophic foundations of scientific methodology.—Ed.]

There seems to be a deplorable tendency at present to revive the discarded notion that Indian philosophy is not true philosophy, but merely a series of brilliant intuitive guesses at truth set in a frame-work of dogmatic theology. When Western writers like Prof. Stace decry our philosophy we are tempted to treat them with indulgence, and sometimes to ignore their remarks, because their ignorance of the originals of Indian thought deprives their statements of all value; but we are flabbergasted when our own countrymen, supposed to be deeply learned in Sanskrit, make the assertion that Indian thought does not deserve to rank as philosophy. These read us a sermon on Pure Philosophies, Rational Philosophies and Scientific Philosophies, and end with the exhortation that 'Indian philosophy' should go into hiding, while European philosophy alone is fit to occupy the throne reserved for the 'Queen of the Sciences.' I do not propose to enter into a defence of the claims of Indian systems of thought to the title of Philosophy, for such a defence is utterly superfluous after the inimitable work of the dazzling galaxy of Indologists such as Deussen, Max Müller, Jacobi, Lanman and Hall of the past, and Profs. Radhakrishnan, Joad, Thomas and Keith of the present generations. I propose to pull down the foundations for these dogmatic assertions so that the superstructure will tumble down to dust of its own accord.

The robust commonsense philosopher Hume, whom no one will accuse of

having been mystical, wrote that 'reason is and ought to be the slave of the passions.' This statement of the great spokesman of English Empiricism may be interpreted in several ways. Its chief significance is that man does not live by reason alone but by the many flashes of intuition that come to him. The West is giving up its blind faith in the alleged supremacy of *reason*, and those who pick up and treasure what is thrown away by them are members of that strange band of leaders who, in politics, religion and philosophy, crave for a blind imitation of the West, not the West of the present day, but the West of half a century ago. What charm is there, say they, in taking a lesson from the failures of the West? We must start where they started, stumble and fail as they have done, suffer as they suffered, and learn the lesson after bitter experience.

The bogey of the superiority of reason and of its infallibility was trotted out first by Plato and then by his disciple Aristotle. We are familiar with the simile of the chariot, and the restive horses kept in check by the divine charioteer reason. When this misleading conception is divested of all its glamorous poetry we find that it is riddled with many fallacies. Plato spoke of the soul as immaterial and indivisible, yet he cut it up into three parts and lodged the lowest in the bowels, the middle in the heart and the highest in the brain, while Aristotle who looked upon the soul as the *Form* of the body, asserted, merely

as a concession to popular faith, that reason alone survived bodily death. Hence the origins of this God-given *reason*, in Western thought, so much admired by some of our philosophers, are shrouded in mystery and confusion.

During the middle ages faith ruled over reason, but it is claimed that *reason* came to its own with the dawn of the Renaissance. The rationalists with their ratiocination emancipated divine *reason* from her bondage to faith, and Lo! science and mathematics breathed once again in an atmosphere of freedom. The whole story of pure philosophy and scientific philosophy is bound up with that of mathematics and mathematical physics, and I am going to show presently how these two disciplines have dethroned ratiocination alias *reason*. At this point I am concerned to show how even in the early stages of European thought intuitive insight played an important part in philosophy.

The development of European thought cannot be conceived as having taken place in a straight line, long and uninterrupted. A wave-like course has been followed by Western speculation from the time of Thales down to the present day. Usually, the great constructive and speculative systems are placed at the crests of the waves and the troughs are filled with the critical systems of the humanistic periods when learning filtered down to the masses. For instance, the pioneers of Greek thought, Thales, Parmenides, Democritus and Anaxagoras are placed on the higher slopes of the first wave and on the first crest itself, while the Sophists are cast into the trough adjoining. Plato and Aristotle occupy the second crest followed by the post-Aristotelians and Plotinus in the next trough. Then there is very wide and deep slough of Mediaeval Scholasticism. In the modern period too we notice the same alternation

between speculative construction and critical analysis. The continental rationalists are followed by the British Empiricists, and then Kant and Hegel appear on the scene towering over the others. These are again followed by a period of depression, and on it goes rising in crests and falling in troughs, till we reach the present period of the 'Great Depression.' And even within the crests smaller crests and troughs have been detected similar to those found in composite wave forms. Pythagoras in ancient Greece and Malebranche in modern Europe have no right, we are told, to rank with the others. They must be thrown into the depressions. What, then, is the standard, in comparison with which, places are assigned on the crests and in the troughs? Any one whose thought has the slightest tinge of mysticism about it should go into the troughs, while the crests should be reserved for the rationalists. This standard is very arbitrary and unfair, for it is easy to show that those who have been thrown into the troughs have made very valuable contributions to human progress. That is not, however, the aim of this paper. I wish to stress the fact that even those who occupy the crests have reached that position of eminence with the help of their supra-rational faculties. Those who want to hold up the Western intellectual landscape as the fittest model for us to copy would do well to remember that large portions of the picture are laid thickly over with the spirit of mystic intuition.

Votaries of rationalism bank a great deal on human intelligence and intellect. What is this intelligence? Contemporary psychology, the science best fitted to answer this question, dispels first a fond illusion that we have been hugging to our bosoms. The titles of the topics usually discussed in psycho-

logy, such as perception, attention, memory, intelligence etc. are not really nouns but verbs and adverbs. In other words there is no "stuff" or "substance" corresponding to these words, but only activity and characteristics of such activity. Memory for example should be correctly termed 'remembering.' And intelligence is not even a verb, but only an adverb. It is a characteristic of certain types of human and animal activity. We should, therefore, understand the pseudo-noun 'intelligence' as a shorthand symbol for 'an intelligent way of behaving under certain conditions.' So, intelligence depends upon action, and this in the last analysis has been demonstrated by the leading contemporary school of psychology, to depend on the fundamental structure of the human mind, which structure is essentially instinctual and non-rational. McDougall, the leader of the hormic school, says, ' . . . intelligence operates only and always in the service of the instinctive impulses to action.' Intelligence is thus shown to be subservient to instinct. *Reason* which depends upon intelligence and the intellect thus becomes a slave to intuition. Contemporary psychology has demonstrated beyond any shadow of doubt that reason and rationality are but feeble and fragile tools for probing into the depths of reality.

Reason has given a very poor and self-damaging account of herself in the very fields where she was expected to achieve striking results. The intensive experimental study of the nucleus of matter has given rise to the well-known principle of 'Uncertainty or Indeterminacy.' Heisenberg has proved that this uncertainty is due, not to imperfections in experimental technique, but to something much deeper, namely, to the fundamental assumptions underlying the very methodology of science. Science

is the very flower of *reason*, and its failures must certainly be laid at the door of *reason*. Just at the very point, and at the very moment when *reason* was to have helped the scientist she deserted him, leaving him to his own devices. The real implication of this situation, signifying as it does a shattered faith in causality, the greatest of all Kantian categories, is that something which is beyond and above *reason*, some supra-rational faculty in man should be invoked to comprehend the mysteries of nature. So it is that we find that the votaries of that great science which was the first to cut herself away from philosophy are now turning to philosophy for help in their dire need, nay more, are turning into philosophers themselves.

If the champions of *reason* will give up mere repetition of the word, and dogmatic assertion about its omnipotence, and settle down to the task of analysing it, they will discover that its essential components are those defined by Aristotelians, ancient and modern, and the Baconians of recent origin. But these elements have lost much of their original glamour. The very limited range of their usefulness and validity is revealed to us in two recent publications, (E. T. Bell: *Search for Truth* and A. Korzybski: *Science and Sanity*) which ought to be studied by all seekers after truth. The growth of non-Aristotelian systems of thought, of non-Euclidean geometries, non-Newtonian mechanics and of multi-valued logics has completely discredited our belief in the universality of the type of *reason* that has been boosted up during all these centuries. Recent revolutions in mathematics, logic and logistics have, by what they explicitly prove and by what they implicitly suggest, a two-fold significance for us. Explicitly they have destroyed the omnipotence of Aristotelianism, and implicitly they point out

the existence of capacities other than the rational hidden in the human mind for approaching reality.

It is not suggested here that our good old friend 'reason' is absolutely impotent. We are familiar with the coloured band of the visible spectrum. This band does not exhaust the whole range of radiation, since we know that there are ultra-violet and infra-red rays. Yet, the eye reveals to us only the 'VIBGYOR' range. In the same way *reason* is operative within a very limited range of experience yielding knowledge of very restricted validity. We must transcend *reason* if we are to get at the higher reaches of existence. As Plotinus put it in beautiful language, *reason* can but lead you to the outermost gateway of real knowledge. Another guide of a temper far removed from that of *reason* will take charge of you at the gate and conduct you safe to the *sanctum sanctorum*.

Reason, the omnipotent, depends on the three laws of thought, held to have been sacrosanct till recent times; and with the downfall of these laws came the downfall of *reason* too. The first shadow of doubt on the all-sufficiency of *reason* was cast when non-Aristotelianism came into existence. But, even prior to this great event, the contradictions lurking in the deductive systems of rational thought were vaguely sensed by the mathematicians who dealt with the infinite series. Down fell the first thunder-bolt when it was shown that the part is equal to the whole, nay the part is greater than the whole. Consider the following propositions:

Part is less than the whole,

Part is equal to the whole,

Part is greater than the whole.

All the three mutually incompatible propositions are true, the first of finite collections, and the second and the third of infinite series. Long ago the Egyp-

tians, in their calculations of the volume of the pyramid, were faced by this contradiction, but they did not realise its full significance. It was left to Cantor and Dedekind to expose to our view the inherent inconsistencies of human *reason* even in the field where it ought to score its most successful hits. 'If a part of a collection can contain just as many things as the whole, what has become of our common sense and our everyday visual and tactual experience?' asks Prof. Bell. And a little farther on he says, 'Without this flagrant violation (by reasoning) of common, material experience, modern mathematics, as it now exists, simply would not exist.'

The laws of thought are much more fundamental than the principles underlying calculus, as they are the foundations for all human reasoning. Yet, these laws, both deductive and inductive, are being rudely shaken to their very roots. The first law of identity is not taken seriously by any one, for when applied consistently it becomes a meaningless tautology. As regards the law of excluded middle, we learn that it is not only not necessary but that it is 'definitely unreasonable in vast regions of modern mathematics where its use, if attempted, produces flagrant contradictions.' So, we can get along quite comfortably without the third law. The second law, the law of contradiction, which held its ground for a long time was finally blown up in 1930 by Tarski and Lucoscowiz. 'The famous three laws no longer enjoy the unique status which they maintained for all of 2,300 years as the necessary rules of all consistent fruitful thinking. Since 1930 scores of such alternative sets of rules have been constructed.'

We are so much immersed in the idea of the omnipotence of *reason* that it is not quite easy for us to realise the significance of the immense revolutions that

have very quietly taken place in the region of higher mathematics. Let us consider for a moment the existence, side by side, of rival geometries, the Euclidean and non-Euclidean. The parallel postulate is the foundation of classical geometry. This is denied, and on the denial a new geometry is built, and this new geometry, strange to behold, applies to the same set of facts as the old. Similarly, deductive systems based on two mutually contradictory sets of laws of thought are found to apply to the same region of logical discourse. The conclusion that we are forced to draw from these facts is 'that *reason* is self-contradictory, and that by supra-rational means alone may we reach reality.'

In the realm of induction too the situation is equally hopeless. The construction of hypotheses, and the prediction of future events with the help of these hypotheses are two of the legitimate and all-absorbing pursuits of the inductive scientist. The history of science shows how often from false hypotheses accurate predictions have been made. Lord Rayleigh, the famous Nobel laureate, says, 'In his heart he (the scientist) knows that underneath the theories that he constructs there lie

contradictions which he cannot reconcile.'

Prof. Bell says, "A blind belief in the absolute superhuman truth of results reached by so-called cold reason has bred and continues to breed, superstitions as pernicious as any that ever cursed our credulous race.'

' There is no such thing. Instead of 'truth' a word which either means nothing to most human beings, or performs no useful function, 'convenience' had better be used. We ourselves created whatever is usable and consistent in deductive reasoning, and this 'whatever' is not in any sense, given by any eternally existing and superhuman entity.'

These statements have to be read aright. They are the natural conclusions of an unqualified dependence on *reason* which Western science has been employing in its search for 'scientific truth.' Those who would emulate the West would do well to study carefully the recent publications on the philosophic foundations of scientific methodology. If they have the patience to carry on the study, they would discover the utter futility of speaking of Pure Philosophies and Scientific Philosophies, and of blindly condemning Indian Philosophy.

THE HIGHWAYMAN AND THE HEAVENLY WAYFARER

Neela (the blue one) was the son of a soldier-chief who commanded the armies of the Chola king and ruled over the principality of Thirumangai, which is situated in close proximity to the sacred city of Tiruvali. Young Neela was sent to school and under able tutors attained great proficiency in wrestling, archery, sword-play, the driving of the war-chariot, horse-riding, elephant-riding, Tamil literature and poetics. The Chola king sent for the young man and noticing his keen intellect and well-trained body gave him a commission in the army. In due time Neela succeeded his father as commander of the king's armies and also ruled over Tirumangai. He had four comrades along with whom he went about seeking high adventures.

One day he came to Tirunangur and there in the house of a saintly Vaishnava espied a fair damsel of exceptional beauty. He made enquiries and found out that Kumuda-Valli, the young lady who captured his fancy, was the adopted daughter of the Nangur Vaishnava and that many a suitor to her hand failed to find favour in the young lady's eyes. With costly presents, Neela approached the father and pressed his suit. The Vaishnava addressing Neela said, "O Youth! thou art handsome, brave, learned and possessed of great wealth; reports of thy valour and abilities have already reached my ears; thou far excellest all the excellent young men who approached me with the same request, yet I regret to tell thee that it is not in my power to grant thy suit. Kindly listen to me. I was not blessed with a daughter of my own. The young damsel who graces this poor cottage of mine came to me as a gift of the gods.

One day, before the rising sun's rays peeped above the horizon, I was in the precincts of the temple of the Lord of Tiruvali and there near the bathing-pond saw a handsome child, ten years of age, bitterly weeping and pointing to the sky. I approached her and asked her to tell me the cause of her grief. She told me that her home was up in the empyrean, where she lived in her father's mansion and that she came with a band of nymphs in a celestial chariot to worship the Lord of Tiruvali and was inadvertently left behind by her friends. She added that as she had tarried too long on earth she may not be received back into her father's household. Whereupon I offered to take her with me and bring her up as my own child. She consented on condition that I would not force marriage upon her. I readily assented and the heavenly child has grown up under this poor roof and has become the cynosure of all eyes. Many a young man asked for her hand and she refused them all. I do not know how far thou art going to succeed. I shall send for her and thou wilt kindly wait here for her decision."

The young lady who was listening to all this talk from behind the screen, as young ladies very often do, appeared on the scene and with the forwardness characteristic of celestial damsels addressed Neela and said, "Sir, I might possibly be the sweet stalk of sugar-cane that you take me to be; but as the saying goes, the sugar-cane tastes insipid to those that are afflicted with a burning fever. I notice that you are caught up in the fever of an erring faith, for you are a Shaiva and worship the mad god who haunts cremation grounds."

Neela replied : "Fair lady it was not through any fault of mine that I was born of Shaiva parents, but I may tell you that from my boyhood, I was prompted by the name that I bear to pay meet adoration to the blue-complexioned Krishna, the stealer of all hearts. I am prepared to go immediately to the presence of the Lord of Tiruvali and assume the marks of Sri Vaishnavism." Whereupon the young lady said : "Sir, that alone may not be sufficient to prove your good faith and devotion to Narayana, if I were to agree to your proposal you should give me another undertaking and that is to feed daily one thousand and eight Vaishnava Brahmins sumptuously with the choicest food, for a whole year commencing with the day on which our nuptials are celebrated." Neela willingly gave the undertaking, became a Vaishnava and married Kumuda-Valli.

The influence of his good wife and the devoted service he was rendering to Vaishnava devotees drew Neela more and more to the higher concerns of life and made him gradually forget the public duties connected with the administration of his principality. The tribute payable to the Chola king remained unpaid and the king was obliged to send an armed force to demand payment. Neela was taken to the king's presence and was ordered to be kept in custody until payment was made. In his lonely cell he constantly thought of Krishna. The Lord appearing in a dream told Neela that a pot full of gold coins was lying buried on the banks of the Vegavati river near the sacred city of Kanchi and that he could take it and pay the tribute due to the king; the exact spot where the pot was lying buried was pointed out to him in the dream. The next day Neela sent word to the king to the effect that if he were permitted to go to Kanchi, he

would find the money for settling the tribute. Accordingly he was taken to Kanchi. After worshipping in the temple he proceeded to the banks of the Vegavati, unearthed the pot of gold and handed it over to the king's minister, who found in it the exact amount due as tribute. This miraculous happening was reported to the king, who ordered Neela to be set free and left unmolested to follow his chosen vocation of serving the devotees of God.

After some months, funds ran short for carrying on the service of feeding. The undaunted Neela was bent upon finding the money by fair means or foul. He knew that his ancestors of the "soldier" caste had no scruples in relieving rich men of their possessions. He would, he said to himself, follow the path of his ancestors, but turn the fruits of his brigandage to the noble purpose of serving the devotees of God. He communicated his decision to his four companions and along with them entered into the life of a highwayman. While sitting in lonely spots, waiting for possible victims, Neela would think of Krishna and His glories. This unbroken devotion brought about the desired consummation.

Krishna and His consort Gôdâ (Sri Andal of Srivilliputtur) disguising themselves as a wealthy brahman and his newly-married bride came that way accompanied by gods and goddesses disguised as relatives and friends. Neela waylaid the party and in a short time relieved the members of their costly jewels, which he bundled up and laid on the ground. Then he approached the bridegroom and saw a costly ring glittering in his left hand. Neela attempted to remove the ring; finding it hard to remove, he began to bite it with his strong teeth. In that situation the heavenly wayfarer laid His right hand on the highwayman's head and softly

said: "Kaliyan, thou art My own." Leaving the ring alone, Neela turned round and tried to lift the bundle of jewels from the ground and found it impossible to move the bundle. Wondering at the unusual turn of events, Neela said "You, my friend, seem to be a master magician, what charm have you worked to reduce me to this state of helplessness; teach me your *mantra*, if you do not, I shall not permit you to proceed further." Krishna replied "Yes Neela, I am a magician and I shall willingly teach you the *mantra*." So saying, Krishna whispered into His devotee's ears the eight-syllabled *mantra* which is the essence of the four

Vedas. For a moment Neela lost all outward consciousness, the heavenly wayfarer and the bridal party disappeared, the resplendent divine form of the Lord stood before the devotee's eyes. Thenceforward Neela became St. Tirumangai—Āzhvar, one of the twelve great saints of southern Vaishnavism. He is also known as Tirumangai-Mannan, the ruler of Tirumangai. His poetical compositions included in the Tamil Vaishnava scriptures are: *Periya-Tirumozhi* (4336 lines), *Tiru-Kurum-Thandakam* (80 lines), *Tiru-Nedum-Thandakam* (120 lines), *Siriyu-Tiru-Madal* (155 lines) and *Periya-Tiru-Madal* (297 lines).

NOTES AND COMMENTS

ALL-INDIA WOMEN'S CONFERENCE

The fourteenth session that met in Allahabad passed a number of important resolutions, (1) sympathizing with China, (2) appealing to the women of warring countries to work for peace, (3) calling upon members to contribute towards alleviating the distress caused by the earthquake disaster in Turkey and (4) appealing to all citizens to strive for the removal of social barriers by (a) making social, intellectual and cultural contacts, (b) removal of untouchability, (c) cessation of communal institutions, (d) comparative study of religions, (e) common observance of all great festivals and (f) promotion of Hindustani as a common language and by all such other means. The Conference also suggested that the branches should formulate a two or three years' plan for a 'literacy drive'. Emphasis was also laid on physical education in schools, folk dancing and Yoga exercises. The steps which the Conference pro-

poses to take for the removal of social barriers are praiseworthy. The comparative study of religions and the common observance of all great festivals would certainly draw closer together the various sections of the people of this great country.

THE UNIVERSITY OF DELHI

Sir Maurice Gwyer, Vice-Chancellor of the Delhi University, in his memorandum containing the scheme for the development of the Delhi University says: "Such a university might and should prove one of the great unifying influences in the new India. It would promote the wider outlook which contact with the life of a capital city can alone provide, it would become a clearing house of ideas and of intellectual progress; and it might profoundly influence those who may in future become responsible for the Government of India. . . . India stands on the threshold of a new era which will make Delhi again one of the great cities of the world; and

it would be a lamentable thing if the new India and the new Delhi were content with a university which did not reflect in the sphere of intellect and culture the illimitable destiny of the Indian peoples." We heartily welcome all moves for promoting the unity of India and the expression of its cultural life.

VEDANTA IN THE UNITED STATES

Mr. Percy H. Houston writing in the "Voice of India", conducted by the Vedanta Societies of San Francisco and Los Angeles, emphasises the need of India's spiritual message to the world. We extract the following from his well-written article:—

"Since the day when Vivekananda achieved his signal triumph before the World's Parliament of Religions in Chicago forty-five years ago, a stream of influences has continued to play upon the Western consciousness that bids fair to exert a transforming effect upon current philosophical and religious speculation. India deeply attentive to the life of the soul, and steeped in a religious tradition extending back almost to earliest recorded history, seems at last to have awakened to her destiny as the great teacher of the West in the ways of understanding love and peace. The land of Krishna and Buddha now offers to the world the ancient wisdom of the brooding East at the moment when Western failure is most apparent and the peril to our crumbling civilization is most acute.

"Since modern science has apparently removed a Heavenly Father and a Divine Providence as guides to our steps upon the paths of this life, we look abroad upon a chaotic world as upon an uncharted sea upon which we have launched frail barks, rudderless and alone. At least a good many thoughtful

men and women have arrived at this spiritual impasse. This pathetic search for peace which lies at the centre of our unresting materialism has brought into being numerous eccentric cults exploited by the charlatan and the scoundrel for their own enrichment and the confusion of their victims. Unfortunately, many unprincipled Hindus have availed themselves of this opportunity to gain profit or notoriety as genuine representatives of ancient Indian wisdom.

"But true Hinduism is something very different from the sensationalism too many in this country have accepted as the spirit of Indian religious philosophy. It is not necessary to trace the long history of Hindu thought and the great changes that have occurred in its development if we could comprehend the essential nature of India's message to the world. When it is stripped of metaphysical verbiage, it remains a body of doctrine of remarkable beauty and simplicity.

"Now the purpose of the Vedanta movement in India, has been to gather again into a new synthesis all this long tradition of religious speculation and meditation, to give it clearness and point and purpose, and to offer it to the world as the most valid, the most authoritative, and the freest religious tradition the world has known. India's three chief contributions to modern civilization—the conviction that every normal individual alive possesses the capacity to find spiritual freedom *in this life*, the cordial acceptance of all truly inspired religions as the warp and woof of a spiritual tapestry woven by the Divine hand, and *ahimsa*, non-violence—comprise the message of Vedanta to a weary world.

"The Vedanta Society offers no antagonism to other forms of religion in the world. It is rather a reconciler receptive of any approximation to

spiritual truth, and content to grow slowly but steadily according as the great world turns from its restless strivings and its conventional religiosity to something simpler and surer of ultimate peace to the soul. East is

East, and West is West, and there is no reason in all God's universe why the two should not meet on a common ground of spiritual fellowship. That is the meaning of Vedanta to the Western world."

REVIEWS AND NOTICES

CONQUEST OF SORROW. BY SWAMI SACHCHIDANAND. *Published by K. L. Basu, 43, Badan Roy Lane, Beliaghata, Calcutta. Pp. 58. Price Annas Ten.*

In his preface the author says: "A lost a son B (aged 14), was overwhelmed with grief and needed some consolation. This little book is meant as a live companion to A and those who might be in like situation." The book gives a few practical hints and briefly deals with the theory on which they are based.

YOGIC HOME EXERCISES. BY SWAMI SIVANANDA. *Published by D. B. Taraporevala Sons & Co., 210, Hornby Road, Fort, Bombay. Pp. 78+xxviii. Price Rs. 3-12.*

In this book the author gives a description of important exercises suitable for both men and women. The technique for carrying out each pose is explained in detail and the benefits of each Asana are also pointed out. There are valuable lessons on the theoretical knowledge necessary for the maintenance of health and strength and there is a whole chapter devoted to the important question of Brahmacharya. The book is well-printed and contains 22 half-tone illustrations.

INITIATION INTO YOGA. BY SRI KRISHNA PREM. *Published by the Ananda Publishing House, Allahabad. Pp. 51. Price Annas Six.*

The substance of this small book appeared in the form of two articles in the Review of Philosophy and Religion. The articles have been reproduced in the present form with the addition of a few new paragraphs.

A HISTORY OF SANSKRIT LITERATURE. BY SRIMATI AKSHAYA KUMARI DEVI. *Published by Vijaya Krishna Bros., 31, Vivekananda Road, Calcutta. Pp. 172. Price Re. 1-8.*

The authoress is a well-known writer and has many books on Hindu religion and philosophy, both in English and Bengali, to

her credit. The book before us touches upon every phase of the social and religious life in the Vedic times, well substantiated by historical and chronological data. Her scholarly interpretations of the Vedic and post-Vedic schools of thought, and her exposition of the ancient Aryan civilisation, culture and literature will be appreciated by all interested in the subject.

SONGS FROM THE SOUL. BY ANILBARAN ROY. *Published by John M. Watkins, 21, Cecil Court, Charring Cross Road, London, W.C. 2. Pp. 196. Price not mentioned.*

This small book of meditations, prayers and poems from the facile pen of Sjt. Anilbaran Roy far outweighs its size in utility and importance. It abounds in glimpses of deep insight into the causes and cure of the ills of human life and as such will be a great source of light and help to spiritual aspirants.

In one of the meditations the author depicts the nature of human life as follows: "Our life is a series of actions and reactions going on blindly for the satisfaction of the lower needs of nature. Objects and forces constantly act on us from the outside and move our mind and the senses, which rush out to seize them, to possess them and mould them egoistically." It is thus that the human soul is caught in the meshes of bondage and is ceaselessly driven along the current of life moved and tossed by the violent waves of troubles and tribulations.

He lays down the remedy again: "If we can withhold ourselves and stop these reactions, if we can receive all touches from the outside absolutely unmoved, then we shall be really free; and it is only in a heart and mind so calm and free from reactions that the joys and the glories of a higher divine life can manifest."

The author gives in his other meditations and prayers the way how to extricate oneself

from this tangle of actions and reactions and be established in the eternal glory of

Atman. A perusal of the book will amply repay the labour.

SANSKRIT AND TIBETAN

KĀVYĀDARSA. SANSKRIT AND TIBETAN TEXTS. EDITED BY ANUKUL CHANDRA BANERJEE, M.A. Published by the Calcutta University. Pp. xxiv+286.

We extract the following from the author's preface, 'The *Kāvya-darsa* was translated into Tibetan by Śrīlakṣmīkara and Son. Ston. Lo. tsā. ba. and others in the great Sa-skyā monastery of Western Tibet.' 'There is also an independent Tibetan commentary on the text by Mi. pham. dge. legs. rnam. rgyal'. 'Sanskrit readings found in the Tibetan xylograph differ in many places from those known to us'. 'The differences between our readings of the text

and those of Dr. F. W. Thomas are noted below for comparison'. 'With reference to the Xylograph used by Dr. F. W. Thomas, he himself observes that in some cases, it is scarcely decipherable'. 'Incidentally it may be observed here that the *Kāvya-darsa* is not the only Sanskrit text transliterated in Tibetan script; it is just one of the many. The study of the remaining works may prove useful and interesting'.

This new edition of the great work on rhetoric and poetics of Dandin will be of interest to all students of Sanskrit and Tibetan culture. The get-up of the book is excellent.

BENGALI

SANGIT SAMGRAHA: COMPILED BY SWAMI GAURISWARANANDA AND SWAMI VEDANANDA. Ramakrishna Mission Vidyapith, Vaidyanath-Deoghar. Pp. 464. Price Re. 1-12.

The book is a collection of about nine hundred exquisite songs selected from the compositions of more than one hundred renowned songsters modern and old. Music is truly a divine gift to humanity and is ever related to spiritual life in India. The rhythmic waves of ethereal vibrations that music sets up penetrate the finer and deeper layers of our consciousness and transport the mind with their mellow touch to a joyous mood of inward peace and solitude unruffled by the turmoil of a discordant life. Music in its vocal form has got a greater and more universal appeal to the human soul. High spiritual sentiments and exalting thoughts couched in the delicate expressions of poetry and set to the cadence of heavenly melody culminate in throwing the pure soul into raptures of divine ecstasy. Instances of such a consummation though not common

are not very rare. Ramprasad and Mirabai were always in an ecstatic mood while singing their songs. The Vaishnava saints of Bengal had similar experiences and historically speaking, only the other day Śrī Ramakrishna used to enter Samadhi whenever he heard an inspiring song. Music is pregnant with such profound possibilities and has rightly been given a high place in the path of Hindu spiritual practice.

The value of publications like the one under review can hardly be overestimated. They open the gates of peace and blessedness to those who can fully avail of them. The present volume with its rich collection of inspiring songs from almost all the sects of Hinduism provides a wide field for choice and selection according to one's taste and temperament. The inclusion of songs in invocation of Lord Buddha and Jesus Christ together with a fine selection of national songs reveals the catholic character of the compilation. A preface from the learned pen of Srijiit Dilip Kumar Roy adds to the value of the book. It is sure to make an appeal to all lovers of music.

NEWS AND REPORTS

SWAMI NIRBHARANANDA

We record with a heavy heart the passing away of Swami Nirbharananda, popularly known among the Ramakrishna brotherhood as Chandra Babu at the Ramakrishna Advaita Ashrama, Benares, on the 16th

March at about 11-15 p.m. He had been suffering for over a year from a number of complaints including duodenal ulcer, from which death has released him.

Born in 1872, the Swami, before he took

orders, had been known as Chandra Nath Mitra. He hailed from Dakshin Baraset in Twenty-four Parganas. He received his early education in a Secondary English School and a school of Homœopathy, and later he settled down as a contractor. But life of the world was not for him. He was fired by the clarion-call of Swami Vivekananda urging the youths of the country to a life of renunciation and service. He met Swamiji at the Alambazar Math and kept himself in constant touch with the senior Swamis of the Order. He was most intimate, however, with Swami Trigunatita, from whom he received spiritual initiation. He joined the Order a few months after the passing away of Swami Vivekananda.

In 1905 he went to Benares from Belur Math and stayed at the Ramakrishna Advaita Ashrama. In 1907, when Swami Shivananda retired from the active leadership of the Ashrama and returned to Belur, the charge of the struggling institution devolved on Swami Nirbharananda. Since then he devoted his whole energy to the amelioration of its condition. In 1908 he was attacked with a malignant type of rheumatism, which though temporarily cured, under the homœopathic treatment of S. J. Girish Chandra Ghosh, the actor-dramatist, recurred again in 1909, and made him a cripple for life! But from his invalid's chair he managed effectively to direct the affairs of the Ashrama. Through his untiring effort and unflagging zeal the

Ashrama has developed into the respectable institution that it is now.

He was initiated into Sannyasa by Swami Brahmananda in 1921 and was given the name of Swami Nirbharananda, meaning "revelling in self-surrender." Indeed in his case the name was literally significant, for a spirit of self-surrender did permeate his entire later life. His crowning achievement was the construction in 1936 of the Ramakrishna Temple at the Advaita Ashrama, Benares. From the collection of funds to the supervision of construction, everything in connection with this neatly built stone edifice was done by him almost single-handed. By virtue of an indomitable will he had triumphed over his physical disabilities and performed the Master's work.

After the construction of the temple he gradually lost touch with the external activities of life. The heavy strain on his nerves affected his memory. But he passed most of his time in a state of devotional contemplation. He was much loved by the Holy Mother and the senior Swamis of the Ramakrishna Order. His power of forbearance was exemplary. Even in the most trying and exacting circumstances, confronted with extreme rudeness, his mental poise remained always unruffled. In him the Ramakrishna Order has indeed lost one of its most devoted and earnest workers. May He, upon whom he ever depended, take unto Himself his disembodied spirit.

MR. J. M. BILIMORIA

We deeply mourn the loss of Mr. J. M. Bilimoria, a great friend of the Ramakrishna Mission, who passed away on March 12, at his Bombay residence at the age of seventy-six.

Mr. Bilimoria, who came of the Parsi Community in Bombay, started life as a business man at Lahore in the last century. Here, in 1897, an unusual incident brought him into contact with Swami Vivekananda for a few seconds. It, however, appeared to leave no abiding mark upon him, and the young ambitious Parsi plunged into business without a thought for the matters which were to become the sole concern of his later life. Then came successes and reverses in business and great bereavements; Mr. Bilimoria wound up the business at Lahore and retired to Bombay, opening his heart to charity. He sought peace and

hardly found anything around him which could fill the emptiness he felt within.

It was about this time, in 1922, that a chance happening lifted the veil of years and brought back the lost memories of his strange meeting with the Swami. He studied the works of the Swami and became connected with the Ramakrishna Mission at Bombay. A new chapter in his life opened; aimless living gave place to a life of quiet retirement, calm contemplation, and fruitful activity.

His magnanimous and charitable disposition made him keenly aware of afflictions and sufferings around him, and he spent several lacs in benefactions of various kinds. Unostentatious is a poor word to describe his charities; they were of the *sāttvika* kind mentioned in the *Gītā*. He gave out of the goodness of his heart without considera-

tions of any kind, and the left hand hardly knew what the right gave.

He also came into contact with some of the direct disciples of Sri Ramakrishna, namely, Swami Shivananda, Swami Akhandananda and Swami Vijnanananda. He was a particular friend of the Bombay Ashrama,

though his help extended to several other causes of the Mission. To the end of his life he was a regular visitor to the Bombay Ashrama, where he would spend a long time in quiet contemplation.

May his soul rest in Eternal Peace and may God grant consolation to his widow in her great bereavement.

ALLAHABAD

The birthday anniversary of Swami Vivekananda was celebrated at Allahabad on Sunday, the 4th February. A public meeting was organised in the Balgrampur Hall of the Hindu Hostel at six in the evening. Mr. Nehpal Singh, I.E.S., Asst. Director of Public Instruction, presided.

The proceedings began with a prayer and an opening song. Mr. Shiva Prasad Sinha, Prof. K. R. R. Sastri, Dr. Umesh Misra, Pandit Mithu Lal Sastri and Swami Ragha-

vananda addressed the meeting. Prof. K. K. Bhattacharya, M.A., B.L., LL.M., Bar-at-Law in the course of his forceful speech exhorted the students to follow the great lesson of service to the poor and illiterate exemplified in the life of the great Swami. Swami Vivekananda lived and died for India and every student should imbibe that spirit from his life. Mahatma Gandhi in his efforts for the regeneration of the masses is, no doubt, inspired by the example laid by Swamiji.

BELUR

The seventy-eighth birthday anniversary of Swami Vivekananda was celebrated on Wednesday, the 31st January, at the Belur Math in a befitting manner.

An all-day programme consisting of 'Mangalārati', readings from the Upanishads, worship, 'Homa', 'Kali-kirtan', laying of the foundation stone of the Ramakrishna Mission Vidyamandir (College), distribution of 'Prasad', etc. was gone through, starting from an early hour in the morning.

In the evening a largely attended public meeting was held in the Math grounds. Speeches were delivered on the life and teachings of Swamiji in which the public were urged to follow in his footsteps and serve the country. S. Hemendra Prasad Ghose was in the chair, and Swami Pavitrana, Dr. Panchanan Neogi, S. Satyendra Nath Majumdar and Dr. Kalidas Nag addressed the meeting. Swami Pavitrana said that to the youths of the

country Swami Vivekananda was the truest emblem of courage and vigour; to the social reformers, an ideal social reformer; to the workers, a living embodiment of all that love of the country stood for; to the learned and religiously minded people, a scholar with wonderful oratorical gift and an eminent religious leader.

S. Satyendra Nath Majumdar opined that they had not been yet able to complete the unfinished task left by Swamiji so far as removal of poverty, illiteracy, superstitions, religious bigotry and other social and religious evils were concerned.

Dr. Kalidas Nag pointed out that it was Swami Vivekananda who first drew attention of the outside world to India's ideas, ideals and culture.

S. Hemendra Prasad Ghose presented Swamiji as the preacher of the vow of nationalism and said that the religion preached by him was pregnant with immense possibilities.

BOMBAY

The birthday anniversary of Swami Vivekananda was celebrated in Bombay on Friday, the 2nd February. A largely attended public meeting was held in the Blavatsky Lodge over which Sir Chimanlal Setalvad presided. Mr. M. C. Chagla, who spoke on the occasion, paid an eloquent tribute to the memory of the great Swami in the

following terms: "I think the great importance of Swami Vivekananda's life lies in the fact that he played an essential part in the Modern Indian Nationalism by making us conscious of our past spiritual and cultural heritage; he gave a tremendous impetus to national unity."

Mr. S. A. Brelvi, editor of the Bombay

Chronicle, referred to the message of peace and harmony delivered by the Swami in the West by which he raised the prestige of India in the eyes of the Westerners. He preached that all religions were but different paths leading to the same goal and there was no ground for religious conflicts or dissensions. The speaker regretted that Indians to-day seemed quite oblivious of this great fact.

Dr. Peter Boike of U.S.A., who was the third speaker, said that the teachings and preaching of Swami Vivekananda paved the path to bring the two continents of India

and America closer together in a bond of spiritual fellowship.

Sir Chimanlal Setalvad dwelt on the legacy of spiritual message that Sri Ramakrishna left to Swami Vivekananda who carried it to the farthest limit of the earth with a missionary zeal. The principles he practised and preached were universal brotherhood, renunciation and service of humanity. The president concluded with the remarks, "If we take to heart his precepts and treat all our countrymen as the children of God, we will soon be able to demolish that monster of communalism."

CALCUTTA

A large public meeting was held in connection with the birthday anniversary of Swami Vivekananda on Sunday, the 11th February, at the Albert Hall under the auspices of the Ramakrishna Mission Institute of Culture. Mr. S. N. Banerjee presided and many eminent speakers spoke in eloquent terms of the great life and work of the Swami.

Mr. Santosh Kumar Basu said that Swami Vivekananda worked for the dawn of a new era on earth. The service of humanity to which he devoted his life was taken up by him as a veritable act of worship. The culture and civilisation of India found an able and true exponent in him.

Dr. P. D. Shastri, I.E.S., in the course of his highly illuminating speech said: "Vivekananda's life was a life of discipline, devotion to the Vedantic ideal and service to humanity. He indicated his greatness in his will to outdo what had been done before him, and in the task of disseminating Truth to the remotest corners of the globe he showed inexhaustible patience, unbounded enthusiasm and a staunch optimistic spirit. He conquered the hearts of those unsophisticated people of America because of the inherent truth and sublimity of the great message he delivered, and thereby won the highest respect for his country and his people".

Dr. Radha Kumud Mukherjee spoke next. Elsewhere we are giving a summary of his speech.

Mr. N. C. Chatterjee speaking next, said: "I am one of those who believe that there

is no future for India unless there is practical realisation of the great truths of Hinduism. The cardinal principles which Swami Vivekananda preached were religious toleration and the doctrine of the divinity of man. He was not an apologetic. He carried the war into the enemy's camp and boldly defended the tenets of Hinduism. He pleaded for a proper assimilation of the spirit of other civilisations. Yet he maintained that the individuality of Hinduism must be maintained and preserved. He presented Hinduism as the Mother of religions which had taught men the great precept, 'Accept and understand one another'. He did his best to harmonise the different systems of thought into one magnificent synthesis".

Mr. S. N. Banerjee in his presidential address referred to the magnetic personality of the great Swami and said that whoever came in touch with him was infused with courage and energy that radiated from him. He spurned the blind imitation of the West and dealt a death-blow to the slave-mentality that was eating into the vitals of the nation. None was too low in the eyes of Vivekananda to be served and none too high to whom he would bend down. He taught India the virtue of self-respect and how to preserve it. He presented India to the West as a mighty store-house of spiritual gems. Swamiji and his followers had shown that India also could take the exalted position of a giver, a teacher at whose feet the West might sit and take lessons in the practice of spirituality.

DACCA

On an invitation from the Dacca University and under the auspices of the Committee of Religious Instruction for Hindu Students, Swami Pavitrananda, President, Advaita Ashrama, Mayavati, delivered a course of four illuminating lectures to the students there. The lectures were also open to the public and were very well appreciated by all.

In the course of his first lecture, dealing with the "Fundamental Problems of Life," the Swami observed that of all problems of life the immediate problem which the youth had to face was the problem of securing employment and earning bread. Then the Swami went on to discuss the conditions of success in life and after logically developing the discussion, convincingly showed how by the knowledge of the Self all problems of life could be solved.

In his second lecture, "Religion of the Modern Man", the Swami took an opportunity to refute the charges that are glibly made against religion by a certain class of scientists and politicians. He was of the firm conviction that consciously or unconsciously man always progressed towards God, for man came from God.

The subject of the next lecture was "The Problems of Modern Hinduism." After dealing with the origin and development of

Hinduism, the Swami made his hearers understand to what a deplorable condition Hindu Society had degenerated to-day. The problem of temple-entry, interdining etc., are merely the symptoms and not the disease. In order to effect a permanent cure of the main disease what is necessary is the resuscitation of real religion as distinguished from false religion. The Swami clearly pointed out that the regeneration of Hindu Society and the solution of all troubles lay in the worship of God in man, as embodied in the teachings of Swami Vivekananda.

That the real trouble came not from outside but from within and that the mind was the cause of all happiness and sorrow was the theme of the Swami's last lecture. He said that the cultivation of moral and ethical virtues as also the development of religious life was absolutely necessary for controlling the mind, and that the true knowledge of the Self was the panacea against all ills of life.

During his visit to Dacca, the Swami delivered a lecture at the Sri Ramakrishna Mission, Narayungunge on "Swami Vivekananda and the New Awakening in India." Maharajkumar Sri Brajendra Kishore Dev Burman Bahadur of Tripura presided on the occasion.

MADRAS

The Sri Ramakrishna Math, Madras, celebrated the birthday anniversary of Swami Vivekananda on Sunday, the 4th February. Bhajana and feeding of Daridra Narayanas formed the special features of the occasion. A public meeting was held in the evening in the spacious hall of the Math with Sir C. P. Ramaswami Aiyar in the chair.

Swami Tapasyananda who addressed the meeting on the many-sided character of Swamiji brought out clearly in a compact speech the salient features of his life and activities. Mr. K. Balasubramania Aiyar said in the course of his learned lecture that Swami Vivekananda had put before the nation the true principles of Hinduism and had enunciated in clear terms the role religion was to play in life. Religion must form the central theme of life to which all other activities should occupy only a subordinate place.

Sir C. P. Ramaswami Aiyar in his presidential address said that the life of Swami Vivekananda was an embodiment of the Hindu faith, and that he symbolised in his life the universality, the conscience, the unity and the courage of Hindu religion and upheld in unmistakable terms that religion ever carried with it indomitable strength.

One of the great glories of Ramakrishna and Vivekananda lay in inspiring the people to devote themselves in selfless service to the downtrodden masses in a systematic and yet silent and undemonstrative way. Swami Vivekananda preached the divinity of man and asked his countrymen to have faith in themselves. The president concluded by saying that we should have courage, determination and a dynamic faith which our religion inculcated and should follow the teachings of the great Swami to prove worthy of his great heritage.

PRABUDDHA BHARATA

VOL. XLV

MAY, 1940

No. 5



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

GOSPEL OF SRI RAMAKRISHNA

THE HOUSEHOLDER DEVOTEE AND THE DEVOTEE WHO HAS RENOUNCED

Sri Ramakrishna: The love of the worldly people for God is as short-lived as a drop of water that falls on a red-hot frying pan; it makes a sudden sound and dries away the next moment.

Worldly people are attached to earthly enjoyments and cannot, therefore, have that abiding love and consuming yearning for God.

The fast of *Ekâdashi* is of three kinds : The first one is a complete fast; not even a drop of water will be taken. Likewise a *Sannyasin* takes to perfect renunciation by completely giving up all clinging to worldly enjoyment. The second one is observed by taking milk and sweets. It is like the householder devotee who enjoys to some extent the fruits of his family life. The third variety is marked by a hearty meal consisting of dainty dishes; and not only

that, a few loaves may even be kept soaked in milk for the next time.

People take to the practice of meditation and performance of worship, but at the same time allow their mind to dwell on lust and gold and are ever inclined towards enjoyment. As a result the spiritual practices they undertake are robbed of their true spirit.

Hazra used to live here and devote much time to the practice of religion; but he had his wife, children and some landed property at home. So, as is natural, he was, on the one hand, taking the name of the Lord and undergoing austerities, but on the other, was very cleverly exploiting the same for worldly gain and profit. Such people cannot keep their word. Now they say they would never take fish, but again they take.

Is there anything which a man is incapable of doing for money? He can go even to the extent of making

brahmins and holy men work as coolies !

Sweets would rot, but I could not give them to these people. I could use water from unclean vessels belonging to others, but would not touch the water-pots of these people.

Whenever Hazra saw any well-to-do men he used to call them near and indulge in all sorts of tall talks with them. He would sometimes tell them : "These—Rakhal and others whom you see—are all good-for-nothing in the practice of religion ; they are good only in rambling about aimlessly."

When I see a man living in caves, smearing his body with ashes, observing fasts and undergoing many other austerities, but at heart contemplating on worldly objects, on lust and gold, I cry shame upon him ! I consider him blessed who having withdrawn his mind from lust and gold lives and moves about happily, and does not even go through any religious austerities.

(Pointing to Mani Mallick) He has no picture of saints in his house. The picture of a saint reminds one of God.

Manilal : Yes, we have. In the room of Nandini there is a picture of a Christian lady-devotee. She is in prayer. There is another picture—one is clinging to the Rock of Faith which overhangs an unfathomable ocean. The moment he abandons faith he will at once drop down into fathomless water.

There is one more picture—a few young girls, with their lamp filled with oil, are keeping vigil in expectation of the bridegroom. Whoever will fall asleep will not see him. God has been described as the bridegroom. (Parable of the ten Virgins).

Sri Ramakrishna (with a smile) : This is very fine.

Manilal : There are other pictures also—the picture of the Tree of Faith and that of Sin and Virtue.

Sri Ramakrishna (to Bhavanath) : Nice pictures indeed ! Go and see them once.

With a short pause *Sri Ramakrishna* continues, "Sometimes when I think deeply I do not like these things. In the beginning only one has to pay some attention to sin and how to get rid of it ; but if through the grace of the Lord once love and yearning for Him make their appearance, all thoughts of virtue and vice are forgotten. The devotee, then, transcends the limits of all rules and scriptural injunctions. He is no longer troubled by thoughts of penance and repentance.

"As for instance—you are sailing to your destination by following the winding course of a river with much hardship and delay. But if there is a flood you can reach there straight across the fields in a short time. Water, then, stands high on previously dry grounds.

"In the initial stage one has to follow a long course of discipline and undergo much hardship. Everything takes an easy course at the dawn of yearning devotion. As for example—you can walk through the paddy-field in any direction when the crops have been gathered. But before that you could walk only along the zigzag course of the ridges. Now you can go any way you like. If there is any hay left you can walk over it without any difficulty with your shoes on. If there are discrimination, renunciation and faith in the words of the Guru no trouble will arise."

SRI RAMAKRISHNA AND THE PATH OF MEDITATION: MEDITATION WITH AND WITHOUT FORM

Manilal (to *Sri Ramakrishna*) : Well, what is the method of meditation ? where should the mind be concentrated ?

Sri Ramakrishna : The heart is a well known place. The mind may be con-

concentrated there or in the Sahasrara (the thousand-petalled lotus in the brain). These are the places to meditate upon as enjoined by the scriptures. Apart from that you may concentrate your mind anywhere you like. In fact, God exists everywhere. Where is He not present?

When Lord Narayana in accepting the gift of King Bali covered the three worlds—heaven, hell and the earth—with his three footsteps, was there any place left? A place with dirty soil is as sacred as the banks of the Ganges. In another view all this is but His cosmic form.

Meditation can be both with and without form; but meditation without form is very difficult. In it all that you see and hear is to be merged into

nothing, and you are to be absorbed in the thought of your own real Self. Shiva dances meditating on his real Self. He utters the words “What am I! What am I!” and dances in an ecstasy.

This is called Shiva-Yoga. According to it the gaze is to be fixed on the forehead in meditation. The Mind should be concentrated on one’s real Self by setting the world at naught through discrimination which negates everything.

There is another kind of Yoga called Vishnu-Yoga. It requires the eyes to be fixed on the tip of the nose. The attention is bifurcated—half to the world and half inside. Such is the state in meditation with form.

Meditating on the divine form Shiva sometimes dances uttering “Rama, Rama.”

PRAYER TO THE LORD*

BY JOHN MOFFITT

We are born, O Lord, in the dust of the earth,
And our eyes are blind with the cloud thereof;
In dust do we dwell, like children at play—
O bring us assurance, Thou haven of love!

Wilt Thou not raise us up, if we slip once again?
Wilt Thou leave us here sorely to suffer and moan?
Of ourselves, we could never find strength to arise;
We should all lie forever downcast and alone!

O Lord, we are children of timorous mind;
In our slightest endeavor we stumble or fall!
Why then dost Thou show us Thy terrible face?
O why must we look on Thy frowning at all?

Turn Thy anger away from us, weak though we be,
And tenderly tell us what causes Thy frown;
For if Thy arms raise us a hundred times more,
What else can we do then, but straightway fall down?

* Translated from a Bengali song.

LETTERS OF SWAMI TURIYANANDA

Brindaban, 12th August, 1908

My dear U—,

Your letter of the 10th June came duly to hand. I was very glad to know you all had been doing so nicely. I received a letter from D. by the same mail. I have written to her already in reply to that letter. I have received another letter from her which I could not reply yet. I have been waiting for your letter which you promised to write to me in your last letter giving me information about C. However, I hope everything is well with her. I got a letter from C . . . of late. It was nice and of cheerful tone too, but in it also she didn't write anything as regards her own health and so forth. It was full of sentiment only. I have not written to her in reply yet. Will you please convey my loving regards to her when you write to her. Yes, it is more than one year, my dear U . . . that I left your shores, but it seems much longer than that to me. Mother alone knows where She is going to keep me, but of one thing I can assure you that wherever I might be, I will have the interest of you all at heart and that I will never be slow to pray for the spiritual development of you all to Mother. May you all cling close to Mother and be helpful and loving to one another. I hear of . . . often. May Mother protect him always. How faithful and like a hero he is at his place in the Ashrama, and be sure a right man in the right place. I need hardly tell you much about him, I know. He speaks so beautifully about you, how helpful you are to him and so forth. I am really

glad of it. My loving regards to S . . . It doesn't matter if she has 15,000,000 desires, still she is my mother. I hope the Swami T. is again amongst you with fresh ardour and vigor this time and you are enjoying his lectures and his company with more zest than before. I am glad to know that you try to help him as best as you can. I am delighted to know that S. is learning stenography. She will be another hand to help the Swami there. It pleased me very much to learn that S . . . is well again and is to live with . . . and . . . in Camp Taylor after her recovery from such a dangerous operation. My love to them, please. What is the matter with F . . . You never follow my requests closely, I see. Write me openly please. I guess there is a feeling now towards the . . . people which is not very friendly amongst the members of the Vedanta Society. Is that true? Well, I would ask you never to identify yourself with any party spirit, U . . . Keep always aloof of it if you want to be happy. Try to see Mother in all. That is the secret. I am doing much better now. Hope you are all doing well. My love to M. . . and S. . . and all the friends who care for it. With wishes and love to you as ever,

Yours in the Mother,

Turiyananda

P.S. Will you please give me some account of the work Swami Ram is doing there and if possible of the doings of Dharma Pala, when you write to me again. Try to give me important news that would interest me.

THE RIGHTS OF MAN

Mr. H. G. Wells has initiated a world-debate on the above subject. (1) The sanctity of the human body, (2) the right of personal freedom, (3) the right to legislate, (4) the right to challenge misrepresentation, (5) the right to subsistence consequent upon the political and economic collectivization of the world's resources, (6) rights regarding education and freedom of worship, (7) the right to employment, (8) the right to acquire property, (9) the right of protection of property and, (10) the right of free movement,—are roughly the topics around which the debate is to be conducted. The draft submitted by Mr. Wells for discussion, his own contribution to the debate and the views of other thinkers appeared in the *Hindu*. After the discussion is over, Mr. Wells proposes to redraft the clauses, which would then form a sort of *Magna Carta* for all mankind irrespective of race, creed and nationality. We do not propose to enter into the debate or offer any comments on any of the ten clauses drafted by Mr. Wells; as Vedantists we are concerned with the philosophical and spiritual issues involved in the present world-situation, which make it necessary for thinking men in certain parts of the world to initiate a symposium and formally discuss the Rights of Man.

* * *

Is the proposed debate a mere academic discussion which might probably form a chapter of a new Utopia that is going to be written; or is it something that can be and will be translated into practical politics, so as to enable humanity to open a new chapter in its progress towards the goal of universal freedom? This is the first question that confronts us. We shall

attempt to answer it by seeking out the parties who are concerned in the matter and trying to get at their points of view. In the English *Magna Carta* of personal and political liberties, the people of England formed the party that demanded the rights and the king of England, a single man constituted the party that attempted to withhold the rights. The single man had perforce to yield to the united demand of a whole people, for the demand was irresistible. Who are the parties concerned in the proposed *Magna Carta* of the world, the charter of personal and political liberties for humanity as a whole? Who demand these rights; who withhold them and who again are merely indifferent to the whole question? This planet of ours is peopled by about two hundred crores of human beings, of various pigments of skin—black, yellow, red, brown and white and other intermediate shades. They speak different languages, have different religious beliefs, different customs and traditions, and different standards of wealth and knowledge. They enjoy different degrees of civil liberties. Some have submitted themselves to the unlimited suzerainty of individuals or groups who have inherited or acquired the power to curtail or withhold their personal liberties. Others have what are known as responsible governments which possess widely differing ideologies. The governments themselves are often not wholly emancipated, for the men who form them oftentimes happen to be puppets in the hands of organized groups that possess the power of money and others that wield a mighty influence over the great propaganda machine known as the world's press. Then there are conflicts between sections of human-

ity. From the dawn of history wars, great and small, have been a perpetual phenomenon occurring in some parts or other of this world. Quarter of a century ago, the world witnessed a great war, by far greater than any that ever occurred before. We were then told that that was the war to end war. Disillusionment of our fond hopes for peace arrived in the shape of another great war in which the entire planet appears to be involved. The complexity of the world-situation makes it impossible to single out national, racial, political, economic or other well-defined groups that put forth a united demand for the fundamental rights of the whole of humanity. Each of the groups above referred to and other such groups have their own particular interests that militate against the interests of other groups and of humanity as a whole.

* * *

In the midst of this strife and confusion, isolated voices are heard speaking on behalf of the human race. These cries in the wilderness often go unheeded. The men who utter these cries belong to all countries, all nations and all religious beliefs. Transcending the limitations of country, nation and religion, they speak for humanity; they are not bound down by political and economic group-loyalties. They are rebels and are often persecuted by normal people who stick to their limited interests and look askance at these other men who attempt to disturb the existing order of things. These rebels who speak on behalf of humanity as if they were the accredited representatives of the human race are variously known as prophets, poets and philosophers. They are all fashioned out of the same metal, the shining gold of idealism. To them ideals are more real than the so-called real interests of work-a-day life. They live for their ideal and are prepared to die for it. They are the

finest flowers of the human race. Every age produces them; the Invisible King who presides over the destinies of the human race with infinite mercy and eternal alertness sends them as His messengers. They bear His mark on their foreheads. Theirs is the voice that pleads on behalf of humanity as a whole. Turning to the men in bondage they say: "Brothers! shake off the shackles that bind you and be free." To the tyrants who make bondsmen of their brethren they say: "Beware of the retribution that awaits you." The oppressed and the exploited of all nationalities are their chief concern.

Prophets, poets and philosophers are then the party that demand the rights of man. Men in power whose loyalty is not directed to humanity as a whole but stands restricted to the group to which they belong form the party that withholds the inherent rights of man. As for the common people, they are incapable of taking either of these positions and consequently stand apart from the discussion. The solidarity of mankind is a commonplace idea with prophets, poets and philosophers who are the unrecognised, nevertheless potent legislators of the world. The idea is new to statesmen and politicians whose interests are mainly confined to national frontiers. Philosopher-statesmen now and again appear and attempt to direct the course of events, viewing the world as a whole. One doubts their survival-value, for under present conditions their colleagues, most of whom are "practical" men, will throw them out as "idealistic dreamers", unfit to have any voice in the practical concerns of national life. The world may have outgrown the stage in which it suppressed the voice of its prophets by stoning them or burning them or sending them to the stake. But it has not come any-

where near to entrusting them with national responsibility. The philosopher-statesmen of Plato are yet to come.

* * *

The human race as a whole, in the present stage of its evolution, is governed by the law of struggle for existence and survival of the fittest formulated by Darwin. "Mutual devouring, hunger and conscious desire, the sense of a limited room and capacity and the struggle to increase, to expand, to conquer and to possess" are the springs of action of national, racial, political, economic and such other groups. There are of course men and women whose lives are governed by the law of love, the working of which necessitates self-giving, self-denial and self-immolation. They find the fulfilment of their lives by denying their own inherent rights for the service of others. A society based upon the law of love will be guided more by Duty and Faith than by Right and Reason. Individuals in such a society will consider it their duty to surrender their own rights for safe-guarding the rights of others. There is a middle position of consciously co-operating for mutual welfare. The attainment of this stage by humanity as a whole is almost an impossible proposition. The intellectual and moral level of the whole race should be raised to such a high extent as to enable the rank and file to perceive the beauty of an ordered world in which each man will conserve his inherent rights by safe-guarding the rights of others. The three stages outlined above are applicable to individuals, nations and humanity as a whole. The struggle for survival blossoms into conscious co-operation for mutual welfare which ripens into the law of love. "Precisely because the struggle for survival, the impulse towards permanence is contradicted by the law of death, the individual life is compelled and used to

secure permanence rather for its species than for itself, and this it cannot do without the co-operation of others and the principle of co-operation and mutual help, the desire of others, the desire of the wife, the child, the friend and helper, the associated group, the practice of association of conscious joining and interchange are the seeds out of which flowers the principle of love". (Sri Aurobindo: *The Life Divine*, Vol. 1, Chap. XXI).

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In the very nature of things the race as a whole lags behind the individual. Prophets, poets and philosophers who form the vanguard of humanity are guided by the law of love. Humbler men who are saintly are also guided by this law. Duty and Faith are the working principles for this group which considers the Sermon on the Mount not as an unpractical ideal, but as a living doctrine applicable to the practical concerns of everyday life. They forego their own rights, but strongly uphold the rights of others. The foremost intellectuals of the race belong to the middle group of persons who are ready for conscious co-operation leading to mutual welfare. Right and Reason are the working principles of this group. The best of them would not accept any particular advantage that they deny to others. In the third group we find militant nationalists and so-called men of action who despise thinkers and philosophers as mere dreamers. They are always prepared to fight for their rights regardless of the rights of other individuals and groups. This is the group that brings about world-wars and international conflicts. The above analysis has revealed to us the true parties concerned in the matter and has also given us some idea of their points of view. We also note that in the very nature of things, intellectuals will frame and put

forward programmes for human justice and social amelioration, but will lack the necessary driving power to translate them into action.

As already noted above, the governments of nations are at present dominated by men who are guided by the Darwinian law of struggle for existence and survival of the fittest. The voice that arose in Nazareth nineteen hundred years ago is not taken seriously by men who profess to be followers of the Nazarene. The human race that is so slow to catch the celestial fire brought down to the earth by the Great Teacher is not going to be caught in the finely spun cobwebs of programmes put forward by intellectuals. Facing the bare facts we see around us nations whose very principle of existence is self-assertion associated with the destruction or enslavement of others. The passion for mutual destruction has reached such a degree that in the name of efficiency and national-preparedness, statesmen curtail the civil liberties of their own nationals and pile up huge debts which would seriously restrict the liberties of generations yet unborn. True reason and higher self-interest appear to be altogether absent in this mad world. In this state of affairs it is mere mockery to speak of fundamental human rights.

* * *

The League of Nations has disillusioned humanity of the possibility of achieving collective security by negotiation and mutual agreement. The fond hopes of a United States of Europe has receded into the background consequent upon the onslaught on the established religion by two of the major powers and complete indifference to religion by several others. Will Durant writing in the *Saturday Evening Post* of

Philadelphia says: "Half of Europe has rejected Christianity—explicitly in Russia, implicitly in Germany. Two-thirds of Europe and half of South America have deposed democracy, have established martial law over life and industry, and have submitted to the rule of "supermen". Nearly all of Europe has put aside the ethics of Christ as incompatible with military vigour and has adopted the Nietzschean "master-morality" of power. In Russia and Germany, and in less degree in Italy, men have accepted these developments not as passing tyrannies but as a new religion capable of stirring their hearts to sacrifice and heroic enterprise. Perhaps Christianity like democracy is doomed by the victory of force over persuasion, of efficiency over freedom, of war over peace. The First World War did more harm to Christianity than all the Voltaires in history; the Second World War may complete its destruction. Possibly the age of Nietzsche has already begun."

* * *

Is there no hope for Europe and the world? Will not true Christianity rise up again as a civilizing force? Has the Man of Sorrows irretrievably lost ground to the prophet of Superman? Will not the wails of the world reach the Throne of Mercy? Has God forsaken His world? These are the questions that engage the attention of lovers of humanity all over the world. They are not anxious to consider programmes of fundamental human rights. For they know that humanity is divided against itself, and the assertion of fundamental rights by one section is the surest way of driving the men of the other section to trample upon those rights, if they can possibly do it; or they may discard their own rights and take refuge under a Dictator, "a Superman" who would perform the ruthless work of destruction

for them. In a divided house self-assertion by one side leads to self-assertion by the other and a conflict results. It is again a question of struggle for existence and survival of the fittest. We may sincerely wish that the whole of humanity should settle down as members of a united household, a large joint family such as we know in India, share the world's resources equally among themselves and live happily ever afterwards. The very laws guiding human evolution deny such a possibility.

* * *

In an individual human life the youth of strife and self-assertion is followed by the middle age of sweet reasonableness and conscious co-operation for mutual welfare and then the last stage of self-abnegation and law of love is reached. The movement takes place as if it were in a straight line. The analogy does not hold good for nations and for humanity as a whole. In these cases the course of movement is something like the swings of a pendulum; or if we credit nations and humanity with the wisdom of conserving accumulated experience, the movement may be said to take place in a spiral ever expanding in its radius nevertheless swinging alternately from one direction to the other. Self-assertion has in it the seeds of self-denial and self-denial in its turn has in it the seeds of self-assertion. Earlier in this discussion we quoted the words of Sri Aurobindo to testify to the first fact that the seeds of love are found in the principle of co-operation that arises from the struggle for survival. What about the other fact? The course of Christianity and the successive stages through which a monastic institution passes illustrate the fact of self-denial leading to self-assertion. By practice and precept Jesus enjoined upon His followers, the virtues of poverty and humility. Early Christians and saintly

founders of monastic sects such as St. Francis of Assisi strictly followed the teachings of the Master. As the community of monks grew, the extreme self-denial of the individual monk slowly gave place to accumulation of wealth under the convenient pretext of making provision for the permanence of the community or the house. The Evil One who is ever alert often starts his game by whispering into the ears of a wearied monk, "Well, austerities are all right for you, but what about the poor brethren? Should you not keep back some funds for them? Seeing your extreme self-denial the faithful are bringing costly gifts to you; why should you distribute the whole of it to the poor in the streets? Are not the brethren also poor? Do keep back something for them; for after your demise the faithful may not respond so well as they do now." The poor monk succumbs to the temptation, never knowing that it was the Evil One that prompted him to take the decision. Accumulated property and along with it power and influence and other entanglements come. Self-denial thus swings on to self-assertion.

* * *

A nation that is down and out seeks avenues for strengthening itself and finds them. When it has achieved what is wanted, it does not stop short, it goes a step further and becomes a menace to neighbouring nations. They then pounce upon it and despoil it of its goods; thereafter they fall out among themselves in the act of sharing the loot, then form fresh combinations and start the game anew. This in short is the international game that we are witnessing before our eyes day after day. Taking humanity as a whole we may note that the age of Right and Reason alternates with the age of Duty and Faith. Self assertion alternates with self-denial. Science has

ushered in new forces, and fresh experiences. Croesus of Lydia, if he were to return to the earth, will be dumb-founded to see the magnitude of the wealth owned by his successors, the modern multi-millionaires. What would strike him more than anything else is the ingenuity with which the present-day Croesuses are guarding their pile by hiring ministers of established religions, unscrupulous politicians and foremost intellectuals to do the job for them by proclaiming the fundamental rights of property. Property is the symbol of self-assertion. At a certain stage of progress of the individual and the nation, the acquisition of property is a virtue and also a necessity. At a certain other stage the distribution of accumulated property is a virtue and a necessity. The mistake is not in accumulating property but in continuing to accumulate it ceaselessly and limitlessly. The ancient philosophy of India has solved this question once for all by laying down the *Pravritti Marga* of self-assertion and accumulation of property and the *Nivritti Marga* of self-denial and distribution of accumulated property. If Europe is suffering today from the evil results of extreme self-assertion and the over-accumulation of property, India is suffering from extreme self-denial and the poverty consequent upon it. As we have already pointed out, the cure is contained in the malady itself, and tendencies are not wanting to show that the rhythm of national life will soon readjust itself in both parts of the world.

* * *

Christianity will certainly persist as the higher doctrine of self-abnegation founded on the law of love. Let us also not forget that the teachings of Nietzsche will continue to persist as the lower doctrine of self-assertion founded on the Darwinian law of

struggle for survival. Although apparently contradictory as night and day, fire and water, rest and activity, and so forth, both the principles are necessary for the functioning of an well-ordered world. In the heat of temper, particularly in times of war, people are apt to forget the fact that Germans and Jews, Japs and Chins are all sons of the same Heavenly Father, no matter whether they fight among themselves or maintain an attitude of peace. Despair leads us to hope; darkness brings with it the expectation of light. "We need not despair, for life is a fountain of everlasting exhilaration. No creature of earth has so tortured himself as Man, and none has raised a more exultant Alleluia. It would still be possible to erect places of refuge, cloisters wherein life would yet be full of joy for men and women determined by their vocation to care only for beauty and knowledge, and so to hand on to a future race the living torch of civilization. But of such ashes a new world might well arise. Sunset is the promise of dawn." (Havelock Ellis—quoted in the *Unity*).

* * *

Now to come back to the proposed *Magna Carta* of the world. Although the practical realization of the proposal is extremely remote, it is very useful and of very great educative value to let people know that humanity has certain inherent fundamental rights which give men and women the necessary freedom for living a fuller life and sharing the world's resources as members of the same household. To achieve this the rich should be willing to give away some part of their property to the poor. We do not advocate for all men the extreme step contained in the advice "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me."

There is one thing which the world can nationalise and also internationalise and that is education. All men who are capable of profiting by it have a right to knowledge and enlightenment. The universities of the world should open their doors to rich and poor alike. The wealthy men of the world should make such endowments as to provide the best facilities for learning and acquisition of knowledge open to all men and women who are able to prove by strict intellectual tests their capacity to derive profit from such facilities. The labours of scientists and philosophers and of all men who labour and reach the peaks of learning are beneficial to the whole world, regardless of colour, creed and nationality. Why shouldn't the world as a whole help them to acquire that knowledge? The propagation of the fundamental and universal principles of religion is another direction to which the collective resources of the world could be directed. Health work such as the eradication of malaria is still another direction. The League of Nations as the one institution founded to express the collective will of the nations can do much, in spite of its past failures. Let us hear what the League has to say of its own future: "The present century has seen remarkable developments in every field of physical science, but perhaps an even more striking feature of the past two decades has been the effort to apply the method of scientific investigation to problems of human personality and relations, and to employ the results of research in physiology, medicine, chemistry and engineering for the betterment of conditions of life. There is in every part of the world an effort to improve standards of living in the light of modern scientific and technological advance: there is growing a clearer conviction that really to serve mankind such techniques must be employed not

merely to make enterprise more efficient and human existence more comfortable, but to minimise conflict between different elements of the population, to extend understanding and to build up an order based upon law whose sanction is free and common consent.

"If this may be said to be the desire of civilised peoples, the League of Nations has still much to do even in time of war. Count Carton de Wiart, who has for many years represented Belgium on League Committees dealing with legal problems and social questions, made this declaration of faith upon opening the recent (twentieth) session of the Assembly. It was in hours of darkness that men dreamt of the dawn, and that dawn, he was sure, would see the revival of the League, stronger and better adapted to the true possibilities of international life. The work of the League during this difficult period 'will be watched everywhere by men of goodwill. With them, I believe in a Higher Power which, in the words of Maurice Maeterlinck, has pity on the heart of man. I believe in human reason, which, where necessary, corrects its own shortcomings: and I believe with staunch faith in the dignity and freedom of mankind, which remain the condition and basis of all true civilisation.'

Upon this faith was based Count Carton de Wiart's conviction that efforts must be made during wartime to keep in being the essential services of the League—the research and wide human contacts maintained by the League Secretariat, the study of conditions of work continued by the International Labour Office and the juridical activity of the Permanent Court of International Justice, which reminds the world of an essential standard at a time when law is being transgressed."

*Mayavati,
March 10, 1940*

RAMAKRISHNA PARAMAHAMSA

BY PANDIT AMARANATHA JHA, M.A., F.R.S.L.,

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[Delivered under the auspices of the Sri Ramakrishna Math and the Gita Samity, at the University Hindu Hostel, Katra, Allahabad.—Ed.]

In a world overcast with strife, where princes and peoples are warring against princes and peoples, where self and greed and profit guide both political philosophy and action, where the plighted word is broken and no pledge is sacred, it may seem strangely ironical to celebrate the anniversary of a poor unlettered man, who spoke of love and joy and peace. International struggles are a reflection, on a larger scale, of the many discords in the lives of the nations themselves. In India alone, Shias quarrelling with Sunnis, Hindus fighting against the Muslims, the labourers against the capitalists, the tenants against the landlords, the Forward Bloc against the Congress, Hindustani against Hindi and Urdu,—there is not much trace of the vaunted spiritualism of the East. When the atmosphere is thus thick with discord and suspicion and mistrust, one hesitates to speak of the things of the spirit, of harmony, of divine mercy, of religious exaltation. For centuries, the leaders of nations have justified wars as a means to the establishment of peace. In Shakespeare's *Richard III*, we find the exhortation :

“In God's name, cheerily on,
courageous friends,

To reap the harvest of perpetual
peace

By this one bloody trial of sharp
war.”

Several centuries later, on November 11, 1918, Mr. Lloyd George, addressing the House of Commons, said :

“I hope we may say that thus on this fateful morning came to an end all wars.”

So late as October 1, 1938, Mr. Neville Chamberlain, referring to the Anglo-German Naval Agreement described it as symbolic of the desire of “our two peoples never to go to war with one another again.” But the nations are at war again and who knows when the war will end? And yet, despite these indications of darkness and doom, our faith in man's great destiny is not dimmed and we trust, not faintly but devoutly, that God fulfills himself in many ways and out of even these disasters may emerge a truer faith in the sanctity of human life and a living religion that shall influence every hour and every mood of men's lives. Sir Humphry Davy, the famous eighteenth century chemist and a President of the Royal Society, once said : “If I could choose what of all things would be at the same time the most delightful and useful to me, I should prefer a firm religious belief to every other blessing : for this makes life a discipline of goodness ; creates new hopes when all earthly ones vanish ; throws over the decay of existence the most gorgeous of all lights ; awakens life even in death ; makes even torture and shame the ladder of ascent to paradise ; and far above all combinations of earthly hopes, calls up the most delightful visions of the future, the security of everlasting joys, where the sensualist and the sceptic view only gloom, decay, annihila-

tion, and despair." Speaking at the University to a gathering comprised mainly of young and generous spirits still cherishing ideals, I have no hesitation in pleading for a religious life, not necessarily one of renunciation nor one of austerity, but a life that holds some-thing sacred, that has a standard of conduct below which one will not fall, that contemplates the distant end and is not content with the immediate gain, that looks on earthly activities as a prelude to a fuller existence, that holds fast to certain principles and truths and will not abandon them come what may, that expresses itself in cheerfulness and charity, and that has a profound sense of the ultimate mysteries of things. All our labour and toil, all our many activities, all our undertakings must be undertaken in a spirit of faith and prayer and sanctified by purity of life.

It is specially appropriate that we should study the life and teachings of Ramakrishna, who never sought to found a new religion or sect, and who held that there were as many paths as there were faiths : many names, but a single Truth. On his elder brother's death he became the priest of the Kali Temple of Dakshineswar; but he also took part in Vaishnava sankirtans. He went to a mosque, grew a beard, and called to Allah. He kept a picture of Christ in his room. An image of Buddha was placed there, too. God was present to him in astonishing wealth and sublimity, and from that presence arose a singular inward joy that surrounded and penetrated all his faculties. "Every path," he said, "leads to God. All religions are true. You want to go to the roof of the house. This can be done by the staircase, wooden stairs, or a bamboo ladder, or even by clambering over a rope. It can even be done with the help of a single bamboo." A man with such wonderful catholicity of view, who

declined creeds, who was interested in truth alone and not in the shibboleths that masquerade as truth, Ramakrishna has a special message for mankind today even more than for the men of his own generation.

Ramakrishna's raptures and ecstasies have been ridiculed by some sceptics. When he sang and danced and passed into samadhi, some people were apt to smile as if they saw through a trick. But mystics all over the world have been known to experience 'that secrete and blessed mood,' when the body is laid asleep and we become a living soul. Rabi'a, the mystic, as she saw the approach of dawn, burst into the following song in which God is addressed :

"O my Joy and my Desire and my
Refuge,
My Friend and my Sustainer and
my Goal,
Thou art my Intimate, and longing
for Thee sustains me;
Were it not for Thee, O my Life and
my Friend,
How I should have been distraught
over the spaces of the earth,
How many favours have been best-
owed, and how much hast Thou
given me."

Ruysbroeck, a German mystic of the fourteenth century, has this passage on The Supreme Meeting :

"Here there is a joyous and out-
flowing immersion in the essential
nakedness, where all the divine names
and all the modes, and all divine
reason, reflected in the mirror of the
divine truth, fall into simple ineffabi-
lity, in the absence of mode and of
reason. For in this boundless abyss of
simplicity, all things are enveloped in
joyous blessedness, and the abyss re-
mains itself uncomprehended save by
the essential unity. Before this essen-
tial unity, the Persons must give way,
and all that lives is God. For here is

nought but an eternal rest, in a joyous envelopment of loving immersion, and this is the essence, without mode, which all interior spirits have chosen above all other things. It is the dark silence in which all lovers are lost. But if we could prepare ourselves thus for the virtues, we should unclthe ourselves, so to speak, from life, and should float on the wide expanses of this divine sea, and created things would no longer have power to touch us."

Milton, in his serious mood, wants to hear the pealing organ and the clear anthems which may, with sweetness, through his ear, dissolve him into ecstasies and bring all heaven before his eyes. There need be no wonder, therefore, that Ramakrishna should have had the experience which he himself related thus :

"One day I was torn with intolerable anguish. My heart seemed to be wrung as a damp cloth might be wrung. I was racked with pain. A terrible frenzy seized me at the thought that I might never be granted the blessing of the Divine vision ! A sword was hanging in the sanctuary of Kali. My eyes fell upon it and an idea flashed through my brain like a flash of lightning. 'The sword ! it will help me to end it.' I rushed up to it, and seized it like a madman. And lo ! the whole scene, doors, windows, the temple itself had vanished. It seemed as if nothing existed any more. Instead I saw an ocean of the Spirit, boundless, dazzling. In whatever direction I turned great luminous waves were rising. They bore down upon me with a loud roar, as if to swallow me up. In an instant they were upon me. They broke over me, they engulfed me. I was suffocated. I lost consciousness and I fell. How I passed that day and the next I know

not. Round me rolled an ocean of ineffable joy. And in the depths of my being I was conscious of the presence of the Divine Mother."

Those who have not had such an experience or any experience comparable to it can only believe in others' testimony, for 'knowledge is of things we see'. They must be content with the statement that such an experience is possible, how or when or where no one can tell. Romain Rolland describes Ramakrishna as playing the part of a mighty spiritual dynamo. That also is what Aurobindo Ghose means when he says :

"In the life of Ramakrishna Paramahansa we see a colossal spiritual capacity first driving straight to the divine realisation, taking, as it were, the kingdom of heaven by violence, and then seizing upon one Yogic method after another and extracting the substance out of it with an incredible rapidity, always to return to the heart of the whole matter, the realisation and possession of God by the power of love, by the extension of inborn spirituality into various experience, and by the spontaneous play of an intuitive knowledge. Such an example cannot be generalised. Its object also was special and temporal, to exemplify in the great and decisive experience of a master-soul the truth, now most necessary to humanity, towards which a world long divided into jarring sects and schools is with difficulty labouring, that all sects are forms and fragments of a single integral truth and all disciplines labour in their different ways towards one supreme experience. To know, be, and possess the Divine is the one thing needful and it includes or leads up to all the rest, all the rest that the Divine Will chooses for us, and neces-

sary form and manifestation, will be added."

What especially appeals to me in the teachings of Ramakrishna is the divinity with which he invests man, the high regard that he has for him, the nobility to which he elevates him. Mankind in general, not the Superman, is the object of his regard. Man, with all his faults, in all his weakness, in the sorrows that come in battalions, doomed to go in company with pain and fear and bloodshed, man who was described by Pascal as the glory and the scandal of the universe, man was held up by Ramakrishna as worthy of the highest respect. "Seekest thou God?" he asked. "Then seek Him in man! His Divinity is manifest more in man than in any other object." He did not preach renunciation of or retirement from the world of men. The creed that enjoins departure from activity, seclusion in a hermit's cell, dwelling in the forest, has appeared to me a selfish, or at least an unsocial creed. "We mortal millions live alone," it is true; but there is no necessity of being even lonelier than nature requires. Escape from the world into a world of meditation and thought and prayer is good at times, but it should not be the normal rule. He deserves praise and is worthy of respect who dwelling in the world, doing the work of the world, discharging his duties as son, husband, father, as householder and citizen, yet treads the path of virtue and goodness.

Ramakrishna said: "There is nothing wrong in your being engaged in the work of the world. Do your work with one hand and with the other hold on to God. When your work is finished lay hold of God with both hands." When he met Devendranath Tagore, he told him: "You have kept your soul for

God, while your body moves in the material world. That is why I have come to see you." This realisation of the need for not neglecting the world makes Ramakrishna a teacher of singular service. His disciples wander all over the world as mendicant monks, but their motto is service. One day at Dakshinেশ্বর, while he was in a state of super-consciousness, he said:

"Jiva is Shiva (All living beings are God. Who then dare talk of showing mercy to them? Not mercy, but service, for man must be regarded as God."

Vivekananda was present. When he heard these words he said to Shivananda:

"I have heard a great saying today. I will proclaim the living truth to the world."

And thus inspired, the Ramakrishna Mission spreads its gospel of service, and both by example and by precept demonstrates its importance. Seneca said centuries ago that no man comes so near to the gods as one who shows kindness to men. Lying on his bed, in his last illness, Ramakrishna thought not of himself, but his lament was "How I suffer, because no one needs my help today." I have not come across in any literature or life of any saint a saying more heartening and more elevating than this. His grief was at the absence of opportunity for service. He was happy only when he could serve. Where there is suffering, his followers render help. Where there is sorrow, they bring solace. Where there is pain and fear and harsh discord, they bring the benediction of fraternity and sweet peace and harmony. In their many deeds of kindness and love, Ramakrishna lives for ever.

ALEXANDER'S THEORY OF SPACE-TIME

BY DR. SATISH CHANDRA CHATTERJEE, M.A., Ph.D., P.R.S.

[Dr. S. C. Chatterjee's article on "Alexander's Theory of Knowledge" appeared in the *Prabuddha Bharata* of December 1989.—Ed.]

In the philosophy of Samuel Alexander, a distinguished British neo-realist, Space and Time occupy the central position. It is an empirical philosophy in the sense that it is based on reflective description and analysis of experience. It takes all that is experienced by way of contemplation or enjoyment and analyses them into their ultimate constituents and discovers their relation to one another. The logical analysis of experience shows that all experience is a case of compresence between minds and external objects. This compresence or togetherness is a spatial and temporal relation. All physical things exist in space and time. So also minds exist and act in time and space. The mind enjoys itself as being somewhere in space, and mental acts are related in time. Further, the minds stand related to the objects in one space and time. This suggests that space and time are somehow basic to all things and minds, or to all being. Hence Alexander regards Space-Time as the ultimate reality, the matrix of all being. "Space-Time is the stuff of which matter and all things are specifications".¹ We should not speak of Space and Time as two distinct and separate realities. Space and Time have no existence apart from each other. The ultimate reality is Space-Time, the one indissoluble and all-pervasive stuff of all things, beings and entities. The mathematical entities of the American realists

are said to be neutral and seem to be far removed from the empirical world of space and time. In truth, however, they are constructions rooted in empirical Space and Time. They are only complexes of Space-Time. The neutral world of the American realists is seemingly neutral, but really 'filled with the characters of Space-Time'. The stuff of the world which is Space-Time may also be described as pure Motion in the sense that it precedes the movement of material bodies and even the generation of matter itself. A material body is constituted by particles which are not points but motions or groups of motions. Thus a flash of light, which is a kind of motion, is an instance of a very simple substance. Particular empirical objects are complexes of motion differentiated within Space-Time which is 'the one all-containing and all-encompassing system of motion'. 'Space-Time is an infinite given whole, and its elements are represented conceptually as point-instants or bare events; other empirical things or existents are groupings of such events, whirlpools within that ocean, or they are crystals in that matrix. But while a crystal may be separated from its matrix, empirical existents never can; they remain swimming in the medium of Space-Time.'

With regard to the nature of Space and Time there are widely different views. To the ordinary mind, Space and Time are two unlimited substances, which like two receptacles contain all

¹ Vide Alexander, *Space, Time, and Deity*, Vol. I, p. vi.

² *Op. cit.*, Vol. I, p. 188.

things and events respectively. Some philosophers treat them as mere appearances which are real for the finite mind but have no place in the ultimate reality which is spaceless and timeless. Kant believed them to be forms of sense-perception, which are empirically real but transcendently ideal. Many other philosophers hold that space is the relation of coexistence among things, while time is the relation of succession among events. According to Alexander, Space and Time are not merely the order of coexistence and succession among things and events, but are the stuff or matrices out of which things and events are made and of which they are in some sense complexes. As Kant observed rightly, we may think away particular things and events, but we cannot think away Space and Time as such. To think of Space and Time by themselves is to think of things and events, in their simplest and most elementary character. Space and Time are thus the primal stuff of all empirical beings or existents.

Space is presented to us in experience as something which contains distinguishable parts but is continuous, and which is infinite. The parts of space may be conceptually reduced to co-existent points, which again are not independent but continuous. In like manner Time is experienced as a succession of periods or durations, which may be ultimately distinguished into moments or instants with the help of intellectual construction. The distinguishable parts of time are not isolated but connected. Like Space, Time is infinite. One finite space or time has a surrounding space or time into which it sensibly flows. Thus Space and Time are continuous and infinite wholes which are not made up of parts but within which parts can be distinguished as fragments of the whole. The ele-

ments or ultimate parts of Space and Time are conceptually represented as points and instants.

Space and Time are commonly regarded as independent and separate entities. But they are really interdependent, so that 'there neither is Space without Time nor Time without Space; Space is in its very nature temporal and Time spatial.'¹ Time is a continuous succession of events. But successive events cannot be continuous unless they are somehow together or connected in Time. Hence there must be some continuum other than Time which connects different instants of time, past and present, earlier and later. It is Space that preserves the continuity of different moments of Time. Without such continuity among different parts, Time will be reduced to one moment or a mere 'now', and we cannot have Time as a continuum of successive events. If Time cannot be what it is without relation to Space, neither can Space be except through its inseparable relation to Time. Space is a continuous whole of distinguishable parts. Without a number of distinct parts within it, Space would be a mere blank. It would be a continuum without elements, which is no continuum at all. If therefore Space is to be a real continuum, it must contain distinctness of parts. The wholeness of Space as such cannot account for the distinctness of its parts. Hence there must be some entity not itself spatial which distinguishes and separates the parts of Space. This other entity is Time without which there would be no distinct parts or points in Space and Space itself would be a blank. Thus Time and Space are interdependent. "Without Space there would be no connection in Time. Without Time

there would be no points to connect".¹ It follows that there is no instant of time without a position in space and no point of space without an instant of time. A point *occurs* at an instant and an instant *occupies* a point. Hence there are no points and instants by themselves, but only point-instants or *pure events*. So also there is no mere Space or mere Time but only Space-Time or Time-Space. The real existence is Space-Time, the continuum of point-instants or pure events or motion. Space and Time when taken separately are not real existences but only abstractions from Space-Time as one indivisible given whole which is the stuff of all reality.

Space-Time as the continuum of pure events is more precisely described as a system of motions. Events or happenings are really different kinds of motion, although pure events are not the particular motions of finite bodies. Space has no motion by itself. It is Time that is the source of movement. 'Space may thus be regarded as generated by Time or as the trail of Time.' But we should remember that there could be no Time without a Space, in which its trail is left. 'Time as it moves from past through present to future is the occupation of a stretch of Space.' If Space by itself does not produce anything, 'Space as qualified with Time is the matrix of all being'.

Space-Time is, for Alexander, the stuff of all reality. Physics, psychology and mathematics all deal with the same Space-Time in different ways and different degrees of directness. The physical objects investigated by the physical sciences are parts of Space-Time as contemplated. Mental entities like mind, consciousness and self are complexes of Space-Time as enjoyed.

Mathematical and logical entities seem to be far removed from this empirical Space-Time, but in reality the neutral world of mathematical logic is filled with the characters of Space-Time. The time and space in which the mind experiences itself are mental so far as they are enjoyed by the mind. But they have the same characters and possess much the same intimacy of relation as physical Space and Time. Mind as a continuum of mental acts is in Time and always moves or goes on. "In itself the mind is a theatre of movement or transition, motion without end."¹ And our experience clearly shows that the time in which the mind enjoys itself is a part of the same Time in which it contemplates external objects. Further, the mind enjoys itself in some place and is in Space in the same sense in which it endures in enjoyed time. This however need not be taken to mean that the mind is like a spatial physical object. The mind is not in the contemplated Space occupied by physical objects. It exists and is spread out in enjoyed Space. Mental acts or processes have position and direction in the extensive enjoying consciousness of the mind. The Space in which mind enjoys itself is the same as that of the body in which it is. "I feel myself somewhere in my body or more particularly in my head".² Hence my mind is *in the same place* as the body or more specifically as the brain. Thus the Space and Time in which mind exists and acts are parts of the physical Space and Time in which the body concerned exists and acts. "Mind and body are *experientially* one thing, not two altogether separate things, because they occupy the same extension and

places as a part of the body".¹ Like physical Space and Time, mental space and time involve each other. There is no mental space without its time, nor time without its space. At any moment of our mental life, we have a mass of enjoyments which succeed each other in time and occupy definite places in the mental space. 'Thus enjoyed space is full of time and enjoyed time is distributed over enjoyed space. There is one mental space-time. Our mind is spatio-temporal'. This mental space-time is the same reality as physical Space-Time, since it occupies the space-time of the body, or more specifically of the brain. "What is contemplated as physical Space-Time is enjoyed as mental space-time".² Mathematical space and time, however abstract and non-empirical they may seem to be, are saturated with the characters of the same empirical Space-Time.

Empirical existents are found to possess two kinds of characters, viz., the variable and the pervasive. Some characters of empirical existents vary from one thing to another, i.e., are present in some and absent in others. Thus colour, materiality, life, consciousness are not the common characters of all existents, but are peculiar to some things only. But there are other characters which are pervasive and belong in some form to all existents. These are existence, universality, relation, identity, substance, causality, diversity, magnitude, number, etc. Thus every existent is (identical with) itself, is a substance of some kind, a cause of some effect, and so on. Of these two kinds of characters, the variable are called empirical, and the constant or pervasive are called non-empirical or *a priori*. Now variable characters are the *qualities* of things,

while the pervasive characters are the categories. Both these characters, however, belong to experienced things. That the pervasive characters are non-empirical does not mean that they are not experienced. Rather, they are the essential and universal characters of all experienced things whatever and, as such, may be called empirical in the wider sense of the word. 'The categories are the groundwork of all empirical reality. They are the constituents of all empirical existents. Life, mind and matter as empirical things are reducible to certain complexities of motions or spatio-temporal events. The categories are common to mind and non-mental objects. They are pervasive characters of all that is experienced by us. But from this we should not suppose that they are forms of experience which the mind imposes on the subjects of experience. Far from this being so, the mind and its objects are alike grounded in and constituted by the categories. We apply certain categories to certain things because there is something in the nature of things themselves which makes them amenable to those categories. The reason why the categories are applicable to all things is that they are the fundamental properties of Space-Time. 'They are, as it were, begotten by Time, on Space'. Things with their qualities are so many complexes in Space-Time. The categories being the fundamental properties of Space-Time must needs characterise all things, including the mind. The categories are properties of any space-time and so belong to all things which are really differentiations of Space-time. "The categories then being the fundamental determinations of Space-Time are the pervasive features of the experienced world."¹

¹ *Op. cit.*, p. 107.

² *Op. cit.*, p. 180.

¹ *Op. cit.*, p. 330.

Space-Time is thus the source of the categories or the 'non-empirical characters of existent things, which they have because of certain fundamental features of any Space-Time. As such, the categories cannot be properly defined. For to define a thing is to explain it in terms of simpler elements, whereas there is nothing simpler than Space-Time. For similar reason, the categories cannot even be described completely. Still we have no doubt as to their reality. 'Space-Time itself and all its features are revealed to us direct as red and sweet are'. They are to be accepted as something given and immediately apprehended by us. As the source of the categories Space-Time is not itself subject to the categories. For Kant the categories apply to objects of experience and not to the self which is their source. For Alexander the categories apply to the empirical things which are special configurations in Space-Time; but they do not apply to Space-Time itself. "Space-Time does not exist but is itself the totality of all that exists".¹ To exist is to occupy a space-time. Space-Time does not exist, for it cannot be said to occupy a larger Space and Time; but it is existence itself, taken in the whole. Space-Time is not universal; for there is no general plan of which Space-Time is an exemplification and of which there may be other exemplifications. Space-Time is the whole of which all spaces and times are specifications, and this whole cannot be repeated. 'Space-Time is not a relation, nor a system of relations, but it is relational in the sense that in virtue of its continuity there are relations between its parts and the relations are themselves spatio-temporal'. Space-Time is not a whole of parts, for it is not a whole constituted by its parts and related to

other wholes. On the other hand, parts and wholes arise in Space-Time as it lives and moves. It should not be called a whole of parts, but the whole or system of all existents. Strictly speaking, it is neither one nor many, but *the* one and only matrix of all being. Space-Time is not a substance, although it is sometimes loosely described as the infinite substance. A substance is an existent configuration of Space occupied by time and causally related to other substances. Space-Time as a whole has neither any configuration, nor any causal relation to other things. "In truth, infinite Space-Time is not the substance of substances, but is the stuff of substances"¹ It is the stuff of which all things are made. 'But it is not the supreme individual or person or spirit, but rather that in which supreme individuality or personality is engendered'. It has no 'quality' save that of being spatio-temporal or motion. All qualities belong to the existents which grow within it. Empirical existents are only crystals within the matrix of Space-Time which thus takes the place of what is called the Absolute in idealistic systems. It is an experiential absolute within which all things are finite complexes or incomplete parts. But it does not destroy the relative reality of finite existents. Rather, it supports and sustains them, just as the surrounding space from which a triangle is cut off secures its existence as a triangle. Empirical existents being configurations of Space-Time share in the reality which belongs to their matrix. 'Within this matrix there are progressive grades not so much of reality as of perfection. But everything that truly is is really. The One is the system of the Many in which they are conserved not the vortex in which they are engulfed'.²

¹ *Op. cit.*, p. 338.

¹ *Op. cit.*, p. 341.

² *Op. cit.*, p. 347.

Space-Time is the matrix in which all empirical things or existents arise as complexes of pure events or motions in various degrees of complexity. The world of things develops from its first or elementary condition of Space-Time which possesses no quality except the spatio-temporal quality of motion. 'But as in the course of Time new complexity of motions comes into existence, a new quality emerges, i.e., a new complex possesses a new or emergent quality'.¹ The 'qualities form a hierarchy, the quality of each level of existence being identical with a certain complexity or collocation of elements on the next lower level'.² The emergence of a new quality from any level of existence means that at that level there occurs a certain collocation of motions, possessing the quality appropriate to it, and this collocation possesses a new quality distinctive of the higher level. This quality and the collocation to which it belongs are at once new and expressible without residue in terms of the processes of the lower level from which they emerge. Thus material things emerge from simple motions of a certain complexity, which have the quality of materiality. Physical and chemical processes of a certain complexity have the quality of life. Therefore life is at once a physio-

chemical complex and is not merely physical and chemical, but a new complex with a new quality. Similarly, mind is a new quality which emerges from physiological or neural processes of some specific complexity. It is therefore not *merely* vital but *also* vital, and may be analysed without residue into vital processes of a certain complexity. The question that may arise here is: How to explain the emergence of new qualities in Space-Time, which characterise different levels of existence? Alexander thinks that the emergence of new qualities cannot be rationally explained by us. It is a fact which we find in the world, but cannot explain. 'It is something to be noted and accepted with the "natural piety" of the investigator'. The highest quality that has emerged from the pulsating bosom of Space-Time is mind. The next higher quality to emerge is deity which is different from mind. There is in Space-Time a *nisus* or urge towards deity and it is in travail with deity. Thus deity is some quality not realised but in process of realisation, is future and not present. God is not an individual being possessing the quality of deity. The possessor of deity is not actual but ideal. God as actual is the infinite universe of Space-Time with its *nisus* towards deity. Space-Time is thus the nurse of all being including matter, life, mind, and even deity itself.

¹ *Op. cit.*, Vol. II, p. 45.

² *Op. cit.*, p. 428.

A PROPHET THAT MADE HISTORY

By SWAMI PAVITRANANDA

[The full-moon day of the month of Vaisakh is celebrated as the day on which Prince Siddhartha of the Sakya clan was born ; it is also remembered as the day on which Siddhartha renounced the world and after years of spiritual Sadhana attained Enlightenment and became the Buddha ; again it was on a full-moon day in Vaisakh Lord Buddha passed away into Nirvana having completed His great work. The approach of the holy day gives added interest to this article contributed by Swami Pavitrinandaji, President of the Advaita Ashrama, Mayavati, Himalayas.—Ed.]

I

Sometimes an incident happens which attracts no notice but its result is very, very, far-reaching—it lasts for thousands of years and influences millions of lives ; it creates history and moulds civilization. Some such incident happened about two thousand and five hundred years ago. A prince, though very young, disgusted with life and its vagaries, sick of the pomp and luxury of the royal household and weighed down with anxiety at the transitoriness of all earthly things, kicked off the prospect of a throne in search of something more permanent and more secure, and after a great struggle for six long years at last got the peace he sought. It was an individual affair. A human soul got release from the meshes of the world and reached beatitude. But on this small incident was built Buddhism, Buddhist civilization, and so many years after it actually occurred we recall the event with awe, reverence and inspiration.

The incident had nothing spectacular about it, but, was it a trifling thing? From one standpoint it is trivial, from another point of view it is just the reverse. For Buddha's realization of Truth marks a land-mark in the history of the world. Mankind in its grand march is going unconsciously—not knowing where the end is. In this great journey man suffers and man rejoices, but both his joys and suffer-

ings are short-lived, nothing, as it were, obeys any law that he knows—he is like a play-toy in the hand of Nature, he is an unwilling slave to the tyranny and oppression of Nature. But all of a sudden a man in flesh and blood says that he is beyond flesh and blood, that he is out of the reach of Nature, that he has reached the goal of life. Naturally such a person gives a turn to the history of human beings—he changes the route of the march through which mankind is going. Undoubtedly Buddha was one such great soul. In the history of the world Buddha stands by himself. In his life he did not follow the beaten path, but found out a path for himself, and even now he stands as a beacon light to the struggling humanity seeking spiritual help and guidance.

There are persons who doubt the very authenticity of the life of Buddha. They think that what passes as Buddha's life-history is nothing but a bundle of legends which have only a very uncertain basis. They find it difficult to believe—and they try to put forward logical grounds for their conviction—that there was at all any such personality as Buddha. When assailed by such attacks the followers of Buddha will have this consolation that not only Buddha, but many other prophets—such as Sri Krishna, Sri Rama, Jesus Christ—suffer from such unbeliefs. Whatever

may be the opinion of the historians or the result of historical researches, the followers of these prophets are legion and their number depends not on the verdict of history—affirmative or negative. And we must know that simply because the eye of an historian cannot reach, an event is not false or a personality is not spurious. Time existed in the bowels of the past even before the last limit of the historical researches, and as such there were, then, persons and their history. So where history cannot reach, we should look in for another kind of proof. We find that though the historians cannot vouch for the authenticity of the existence of some prophets, their teachings have moulded and are moulding human lives. Religious persons find proper guidance from the teachings left by them, and what these prophets told are testified in the lives of even modern saints. What does it matter if, suppose, we cannot prove the existence of Newton? It is enough if his Law of Gravitation proves true when tested. The very Law of Gravitation will indicate that there was a person named or like Newton though his parentage may be unknown to us. Similar is the case with regard to spiritual geniuses.

And in the case of Buddha, there is enough evidence to contradict the opinion of those who raise doubt about his earthly existence. Asoka's inscription at Lumbini, which was built in the twentieth year of his reign, points to the place where Buddha was born. We have got record of the councils which were held just after the passing away of Lord Buddha, to systematize his teachings. No doubt a large amount of legends have hidden to a great extent the real facts of the life of Gautama, but from them we can at least guess what are the basic incidents round which the devotion of the followers and disciples

have built up the great fabric, which now passes as the life-history of the great prophet.

II

The skeleton of the life of the Buddha is this : He was born as the son of a king. Though he was sheltered from the sight of the miseries and sufferings of the world because of his princely position, when he grew up he came into contact with them. A man of soft heart as he was and withal gifted with a reflective mind, he began to think seriously about the root cause of the human misery, till his frenzied thoughts drove him out of the royal household. He was seized with anguish to fathom the mystery of human life and its concomitant play of joys which are transitory, and sufferings which are not false. Following the religious tradition of the age, he mastered the intricacies of the Shastras and underwent severe asceticism. Finding them to be of no avail he applied his own common sense to the matter. He recovered his normal health and with iron determination set himself again to thinking about the mystery of the universe. It is said that that without which we cannot live must come to us. In the case of Buddha this was splendidly proved. He resolved to realize Truth or die in the attempt. His words have become proverbial : He said : "In this very seat let my body be dried up; flesh, blood and bones be reduced to atoms. But I will not rise without realizing the Truth, which is very, very rare." Further, "The great Himalaya may move from its place, the whole world may be destroyed, the sun, the moon and stars may fall away from their celestial spheres, opinions may cease to conflict, all the waters of the ocean may get dry, still I will not rise from my seat under the Bo tree, unless the Truth is revealed unto me."

And it is not to be wondered at if Gautama became the Buddha, the Enlightened One, that very night.

This incident is very significant. Many try to realize God and Truth, but very few reach the ultimate Goal. This phenomenon seems to be strange, if not heart-rending. But Truth which brooks no insincerity demands absolute loyalty from its devotees. So long as the mind of a man is attracted to anything other than Truth, Truth will remain hidden. When a man has burnt his boat completely and lives and lives only for Truth, he realizes It. There is no half-way house in religious life. You get the whole of it, or not at all. Your struggle for the realization of Truth may create in you some good tendency in your mind, which may be helpful, but unless you can say "now or never," the day when you will realize Truth will be indefinitely, if not eternally, postponed.

There is a tendency in devotees—all the world over—to indulge in indolent prayers and lifeless routine practices, but they should not be astonished if they make no progress in life. So Buddhism insists greatly on personal exertion. Buddha said to his disciple Ananda to be *आत्मदीप आत्मशरण अनन्यशरण* to make the Self as the light, the Self as the refuge and to depend on nothing else. Buddha asked his disciples to set aside all authority of traditions and scriptures; he asked them not to set too much value even on his own words, but to depend on themselves for the realization of Truth. For, in matters religious second-hand information is worse than useless. Everybody has to delve into the depths of his being for Truth, and as it is always there, one is sure to find it, provided he takes proper care of his actions.

III

Modern idea (should we call superstition) is that those who, after giving up all other interests, engage themselves in search after Truth are selfish, because they neglect the world and common worldly duties. But history does not supply one single instance with regard to any one who after realizing the Truth has not paid back his debt, if any, to the world thousandfold. The nearer one goes to Truth, the more he feels akin to humanity; as such his love becomes all-embracing. It is said that for seven weeks after Buddha had realized Truth, he remained immersed in the bliss, and then Brahma came down from heaven to wake him from that state and to inspire him to preach the fruits of his realization to the suffering humanity. Like the story of Mara, which is depicted with much imagery in Buddhistic literature, the story of Brahma also is nothing but an allegory suggesting that when Buddha got the beatitude, he was simply filled with sympathy for the world suffering through ignorance. He gave up any idea of enjoying the bliss all alone, and wanted to share that with others. Ramakrishna, the modern prophet, used to say that some persons (of inferior stuff) realize Truth and go beyond all bondage, but some persons, even after cutting off their own bondage, willingly come back to the earthly plane, in order to help mankind with spiritual guidance. There is no doubt that Buddha belonged to the latter rare group. Himself removing the source of his own ignorance, he courted the misery of earthly life to take as many souls as possible beyond the shores of bondage. And what a tremendous amount of work he did! For long forty-five years, walking on foot from place to place throughout the whole of the Gangetic valley, he summoned people with clarion-call to

come and receive the panacea against all miseries. In this he made no distinction of caste, creed, age or sex. In the history of the whole world, perhaps there is an record of any prophet, who has, like the Buddha, preached for such a long time and made so many disciples. Wherever he would go, people would flock round him to receive his message and become blessed. Buddha preached in the dialect of the people and so it became a movement. He, as it were, flung open the gates of heaven for one and all : excepting those who deliberately and stubbornly would not seek their own welfare, all received blessings from him. And yet how rational he was ! He would ask his disciples not to lay too much emphasis upon the words, because they dropped from his lips, but to test the validity of his teachings by personal experiences. He ruthlessly discouraged any personal devotion to him, and exhorted all to follow the 'Dhamma.'

Buddha was also the first prophet to organize Orders of monks and nuns, "for the gain of many, for the welfare of many." Before and during his time, there were sannyasins, but there was no regular organization for them. Buddha had sometimes great troubles to manage the organization. There were occasions even when his own disciples flouted him. But never did he lose his calmness, not a single harsh word escaped his lips. He bore all with calm dignity and wonderful equanimity. It is difficult for us, ordinary mortals, to conceive what a strength of mind it is and how great is the sacrifice, when a man, whose thoughts have gone to a higher plane, willingly comes down to the ordinary level of existence and engages himself in the details of mundane affairs. And this Buddha did for the long forty-five years of his ministry. He bore this burden of misery, in order that the world may be

relieved of misery. It indicates his large heart, broad sympathy and self-sacrificing spirit. So it is said, that the present life of Buddha was the culmination of the five hundred lives of sacrifice which he had lived in the past.

IV

Those who are real prophets come to fulfil and not to destroy. There is not much difference between what was said before and what they say. Buddhism is now treated as a different religion. But the essentials of Buddhism are not very different from those of Hinduism. Buddhism may be called an offshoot of Brahmanism. Some find striking similarity between Buddhism and the Samkhya philosophy of Kapila. According to Max Müller, Buddhism is the highest Brahmanism popularised, the priesthood replaced by monks, and these monks are in their true character the representatives of the enlightened dwellers in the forest of former ages (Last Essays, second series 1901, p. 121). Buddha is said to be Vedajna or Vedântajna. We find the mention of the words, "Brahman," "Brâhmanya" in Buddhistic literature.

The main teaching of the Buddha is that the world is full of misery (*Dukkha*). The root cause of misery is desire. In killing desire (*Tanhâ*) lies the remedy against all misery. And he prescribed the eightfold path as a practical advice for removing all ills to which human beings are subject. The eightfold path is: Right Views, Right Desires, Right Speech, Right Actions, Right Livelihood, Right Exertion, Right Mindfulness, Right Contemplation. These are called the eight noble truths. Buddhism recognises the doctrine of Karma and re-birth just like Hinduism. Buddha perceived the whole universe as a system of law, originating from Avidya, which is however slightly different from

the Avidya of Vedanta. As a chain of causation man goes from birth to death and death to birth and suffers. If he can remove the Avidya, he is not to be born again, and in this earthly life he is free from misery. His own words are:

"Thro' many a round of birth and death I ran,
Nor found the builder that I sought. Life's stream
Is birth and death and birth, with sorrow filled.
Now, house-builder, thou'rt seen !
No more shalt build !
Broken are all thy rafters, split thy beam !
Scattered is all that made for consciousness,
By staying craving I have crossed the stream !"

Buddha's message was intensely practical. He laid stress more on actions and conduct than on speculation. His idea was, when ethical virtues are developed, with proper meditation one can realize the goal of human life.

In this respect he greatly differed from the religion in vogue during his time. People in India during the sixth century B. C. were given to elaborate sacrifices and other ritualisms, and much energy was spent in speculations over the problems of life. So Buddha prescribed an altogether different line of action. There was no scope for prayer to God or any deity in his scheme of life. One has to follow the right line of conduct to kill his ego. But what one calls ego is nothing but a bundle of five Skandhas, as they are called in Buddhism,—namely, Rupa (body), Vedana (feelings), Sama (sense perceptions), Samkhâras (or Samskâras, tendencies of past lives) and Viññana (Sanskrit Vijnâna, cognitions or mental activities). Through analysis and meditation, ego is reduced to zero, and the cultivation of moral qualities

helps one to develop the religious sense.

But there is one difficulty. Under the inspiration of a spiritual genius, one can easily hope to develop his moral qualities and believe that he will conquer everything by his own self-effort. But what about the case of those who strive hard and fail, who try their utmost but cannot control the vagaries of their mind? Man in infinite ways finds that there is a power over which he has got no control, and miserably feels his helplessness. Under such circumstances naturally he longs for a prop, a support. He cannot be satisfied with abstract philosophy or mere moral precepts. So Buddha who was silent about the question of the existence of God was made into a God. बुद्धं शरणं गच्छामि (I take refuge in Buddha) became the first and foremost thing in the life of the monks of the Order which Buddha founded. And as time passed, elaborate ritualism was introduced in Buddhism, different interpretations were put on the sayings of the Blessed one and different schools of philosophy arose. This is the history of every religion. Posterity finds it difficult to keep the message of the Prophet in its intrinsic purity; followers intellectualise away the main teaching and give interpretation to that in the light of their own weakness, till it is very difficult to find what the prophet actually meant. But this state of affairs has got this redeeming feature that it gives rise to the birth of another new prophet who prescribes things according to new times and circumstances, and thus "one good law does not corrupt the whole world."

Much dust and storm has been raised over the question whether Buddha believed in the existence of Atman or Brahman, and whether Nirvana is nihilism or does connote some positive

reality. There are two distinct schools of thought with regard to these questions, each wanting to draw support for its belief from the teachings and message of Buddha. Without going to polemical discussions this may be said that common sense points out that when you go beyond life and death, beyond joys and sorrows, it cannot be all void. You cannot love without having an object of love. You cannot have realization without an object of realization. 'Bottomless Ocean' may be a figurative expression, but you cannot have an ocean without a bottom. If the universe is simply a changing phenomenon, if the Self is nothing but a conglomeration of five Skandhas, even to perceive that you must take your stand not on deep void, but on something positive, solid. Buddha was immersed in deep bliss for several weeks when he got enlightenment. Now it cannot be something nothing which is the source of so much joy. At best we can say, that when everything phenomenal has vanished, we do not know what remains. It is like Brahman of the Vedanta, which is beyond all words and thought, but is indicated only by 'Not this,' 'Not this.' Similarly we cannot describe the state which we experience in Nirvana. With our eyes we cannot see the excess of lights, with our intellect we cannot measure the waters of the ocean or the sands on the sea shore. It was for this reason that the Blessed One was discreetly silent about what happens in Nirvana. You cannot say what sugar tastes like; you can only describe the taste of sugar by saying it tastes like sugar. The best thing to know the taste of sugar is to have sugar and taste that. Very practical in his advice as Buddha was, he cited the story of a man struck with an arrow, when the Lord was pressed too much for an opinion about the existence of cosmic soul by one of

his disciples. When a man is pierced with an arrow, and bleeds, should he bother himself with the question as to who struck the arrow, who made the arrow, and so on, or he should at once find some way of taking off the arrow. In the similar way, we are in a burning cauldron of misery and distress, the immediate thing for us is to remove our sufferings. So we should not engage ourselves in philosophical discussions about misery or what happens when misery is removed. From that we cannot say that Buddha denied the existence of Atman. A man with a stick goes. You say that the stick is not the man. Does that indicate that the man does not exist? In the history of the world, Buddha was not the only prophet who got enlightenment. Other prophets also got similar experiences, when their mind became calm and tranquil. We must compare the state of Buddhistic Nirvana with the experiences of other prophets. All prophets say that when the wind and waves of the mind are silenced, you get a kind of bliss, which cannot be described in the terminology of human expression, but it is not something nil. It is positive—so positive that nothing earthly can approach it. So Vedantic Moksha and Buddhistic Nirvana are the two sides of the same coin; the thing is the same, but the descriptions differ. They are the photograph of the same thing, but look different as the positions from which photographs have been taken differ.

VI

If Vedantic and Buddhistic positions are so very similar why is it that Buddhism is no longer in evidence in India? Buddhism which spread throughout India and abroad is now represented in the land of its birth only by a few handful of persons. Some say it was due to the persecution of the Buddhists by

the Hindus, and they cite the instances of Samkara and Kumarila Bhatta raging war against the Buddhists. What Samkara and others did was a polemical warfare against those Buddhists who decried the Vedas and the Vedic religion. But Buddhism existed in India even in the eleventh century. It was due perhaps more to the persecutions of the Mahomedans than to the ill-treatment of the Hindus that Buddhism dwindled in India. For Buddhism lived in India side by side with Hinduism for about fifteen hundred years. But this was not the only reason. Everything has its decay. In time the message of every prophet finds feeble

expression in the lives of the followers. There was much corruption amongst the monastic order of Buddhism. But the greatest factor which has contributed to the absence of Buddhism in the present day India is perhaps the fact that Hinduism has great assimilating power. Hinduism has engulfed Buddhism and has made Buddha into one of the ten Incarnations. Buddha has become a deity of the Hindu pantheon. Buddhism was a reformist movement within Hinduism. In course of time Hinduism absorbed what was essential and worthy from Buddhism and now Buddhism has been absorbed in Hinduism.

THE LIFE DIVINE

["The Life Divine" of Sri Aurobindo was first published in the "Arya" from August 1914 to October 1916. Thoroughly revised and enlarged it has now been put into book form. Volume I consisting of 28 chapters is out and can be had from The Arya Publishing House, 68, College Street, Calcutta: Pp. 441. Price Rupees Six. Vol. II is announced to be in the press. We give below a summary of the main topics dealt with in Vol. I, which indicates the next stage in the development of the human race and works out a synthesis of the partial views of life expressed by various systems of philosophy. After the publication of Vol. II, we hope to present in the pages of this journal a fuller study of the thought developed in this great work, which aims at the harmonizing of the ancient philosophy of the Aryans with the results of modern thought by providing a synthesis of the teachings of the Vedic scriptures with the doctrines of modern science. —Ed.]

1. All problems of existence are problems of harmony. When apparent opposites become reconciled harmony is established. Matter has evolved successively into Life and Mind, the next steps of evolution are Supermind and Spirit. When these are reached Matter and Spirit which are apparent opposites would stand harmonized. Man aspires after God, Light, Bliss, Freedom and Immortality, although apparently he is far away from these, he is on the pathway to realise his high aspiration.

2. Matter, life and mind are one energy triply formulated. The materialist cannot persist permanently in matter. Advancing knowledge should be based

upon a clear, pure and disciplined effort. The knot of our bondage is at that point where the external draws into oneness with the internal. The human will strives for infinite life, knowledge and power. It is not an empty quest, for the collective will of mankind is omnipotent.

3. The ascetic has as much right of denying matter as the materialist has of denying Spirit. Intellects are limited through the limitation of the field of experience and enquiry. Worlds beyond ours exist. Psychic phenomena are proofs of the suprasensible. The possibility of cosmic consciousness is admitted

by psychology. Asceticism is due to world-weariness.

4. The impersonal and the personal, Being and Non-Being, silence and activity can exist simultaneously in Brahman. Buddha attained Nirvana; at the same time he is the greatest hero of action. Reality is omnipresent.

5. The One as well as the Many are real. Of the three general forms of consciousness, the individual, the universal and the transcendent, the last one is currently known as God. This division leads to the belittling of the first two. Brahman should be viewed as integral. "We can attain to the highest without blotting ourselves out from the cosmic extension." Expression and freedom from expression can be harmonized.

6. The universe and the individual are necessary to each other to make the ascent towards reality. "God having entirely become Nature, Nature seeks to become progressively God."

7. Man on dividing himself from God has become subject to the dualities of life and death, good and evil, joy and pain etc. This is the fall of man given in the Hebrew Genesis. The recovery of the universal in the individual will be his redemption. Our present consciousness and sense-organs may not be sufficient to comprehend all the values of the universe. Man's power of imagination and intuition has enabled him to conceive a higher existence. The Conscious Being involved in matter made it possible for man to appear in matter and as a further step man will manifest God in the body.

8. Pure reason leads us from physical to metaphysical knowledge. Manas is a sixth sense and is capable of obtaining direct experience without the help of the senses. Sense-mind can also be employed for developing other senses. The faculty of mental awareness can be extended. The sages of the Veda and

the Vedanta were guided by intuitional knowledge which sees things whole. Reason proceeds by analysis and division.

9. It is only the illusion of quantity that makes world-systems appear to us more important than ant-hills. To Brahman there are no whole and parts, but each thing is all itself and benefits by the whole of Brahman. Pure existence is an Absolute and in itself unknowable by thought. Movement in Time and Space is a Force.

10. The successive modifications of the primitive Force give rise to the five elements of the old Indian physicists. Knowledge-force, desire-force and action-force are the three streams of one original Power. Force is inherent in Existence and has the dual potentiality of rest and movement. Consciousness is present in plants and metals also; the Force that builds the worlds is a Conscious Force.

11. "From Delight all these beings are born, by Delight they exist and grow, to Delight they return." Pain and Suffering are caused by the limitations of an egoistic existence. The attempt to read an ethical meaning into Nature is an act of self-confusion. The evil and suffering in the world cannot be explained on a theory of an extra-cosmic moral God.

12. The philosophical systems starting from the three conceptions of Maya, Prakriti and Lila become harmonised in an integral view of life and the world. The individual mind living on the surface suffers pain, pleasure and indifference, but all these varied experiences are assimilated with impartial delight by something in our deeper existence and are returned to the surface in forms of strength, character and knowledge. "The truth of ourselves lies within and not on the surface." In witnessing tragic dramas we find enjoyment,

because we are detached. The ascetic who views the transcendent Bliss treads the path of indifference. The ancient Vedic sages viewing Bliss as universal adopted the path of surrender and loss of ego.

13. The Law of evolution formulated by biology is the same as the old Vedantic truth of the Universal developing itself successively in Time. Essential being becomes active being by the power of Maya. The lower Maya has first to be embraced and then overcome; the higher Maya has to be overpassed, then embraced. Mind is a faculty for seeking knowledge, it is not the power which knows and guides universal existence. Mind is a reflective mirror; Reason is but a flickering light. Where the activity of the mind is stilled Cosmic Consciousness comes into play.

14. The Supreme Reality is one and undivided. Existence-Knowledge-Bliss is not a triune but a unity. The mind of man as it is constituted functions by delimiting and grasping parts of the whole; it normally comprehends the Many. The Supermind is vast and limitless and is capable of being aware of the One and the Many. It is a principle of active Will and Knowledge and is the creatrix of the worlds. Mind having arisen from the Supermind has the potentiality to go back to it.

15. The general determining harmony of the universe points to the personal aspect of the Deity. Time, Space and Causation are implied in the development and progress of the world. The Supermind unifies successions of Time and divisions of Space. What is an apparent discord to the mind would be an ever-developing harmony to the Supermind. Each thing in nature is governed by an indwelling Vision and Power. Knowledge links the knower to the known; in knowing myself the knowl-

edge, the knower and the known become one. The all-apprehending Truth-consciousness is near to us and can be grasped.

16. Truth consciousness or the Supermind is the link between the Divine consciousness and the human mind. The Divine Consciousness is not limited, it can take more than one enduring poise. In the Supermind itself there are three general poises. The first founds the unity of things; the second realises itself as the soul-essence in the varying soul-forms, the third is a blissful dualism in unity. Advaita, Visishtadvaita and Dvaita become harmonised from this view-point.

17. There is no separatist egoism in the divine life. The divine soul can enjoy unity with God and oneness with other divine souls.

18. Mind by its very nature parcels out things from an indivisible whole; when it tries to conceive a real whole it falls into the abyss of the infinite and ceases to function. Mind cannot possess the infinite, it can only be possessed by it. Ignorance starts from the soul's ignoring the fact that all others are also itself, this ignorance is further deepened for man by his self-identification with the body.

19. The Law pervading the universe exhibits the creative power of mind, behind which the Supermind is ever present. The Force that manifests as life is maintained by unceasing distintegration and renewal of substance. Death is only a phase of life. Nothing perishes, there is only renewal. There is a continuity in the Life found in metals, plants and animals. In trance the outer life is withdrawn into the subconscious and the inner being into the super-conscious. Life is always a middle term between mind and matter, it is omnipresent and manifests itself through matter.

20. Mind is involved and sub-conscious in Life, just as Supermind is involved and sub-conscious in Mind. Individual life is brought about by the dividing operation of Mind and is subject to Death, Desire and Incapacity. All Matter is food, the life-force is the food of the body and the body the food of the life-force. The individual can accumulate experience only by constantly changing his form, hence the necessity of Death. The individual aims at growth and expansion and attempts to aggrandise by absorbing others. Desire and Hunger are manifested in this attempt. When the joyous sacrifice of interchange is established the law of Love supplants the law of Hunger, the law of Unity takes the place of the law of Division and the law of Immortality that of Death.

21. Life in its material status is subject to the mechanical energies that determine the relation between form and environment. Hunger and desire, mutual devouring and the struggle to increase characterise Life in its vital status. This is followed by the third status where the law of love governs and fulfilment of Life is sought by mutual giving and fusion. The fourth or final status is reached in the unity and freedom of the spirit.

22. Evolving Life passes through the material, the vital and the mental phases and strives to become one with the universal. When individual human lives become harmonised in the universal they live in themselves and in each other. Poets, prophets, mystics, great intellects and the great souls of humanity obtain glimpses of the ideal with flashes of revelation. In his present status of mind, man is aware only of a small part of his being, he is separated in his body, his life and his mind from the universal, he does not know himself and is incapable of knowing his fellow-creatures.

Again Matter, Life and Mind war among themselves, man therefore seeks to arrive at a harmony. He should seek above himself for the reconciling power and knowledge.

23. Life involved in an inconscient urge passes into a state in which it is eager to possess but feels limited in capacity, thence it attains a third state where it seeks to receive and give itself and finally realises the divine unity of souls where there is no difference between the possessor and the possessed. We have a surface-mind and a subliminal mind, a life involved in the physical body and another that transcends physical death, a surface desire-soul and a subliminal psychic entity; even in our material existence besides our physical body we have our vital and mental sheaths. Self-knowledge is impossible unless we go behind our surface existence. By its very nature mind acts by division. Our embodied existence tries to defend itself by maintaining the division. When by the spiritual change this defence breaks down, the person may become outwardly inactive or behave like a child, a madman or a disordered soul. Only the descent of the Supermind can establish in us a harmony that would overcome all dualities.

24. Although Matter in a certain sense is unreal and non-existent, on deeper analysis it is found to be the formal basis of objective knowledge, action and delight of existence. "He arrived at the knowledge that Matter is Brahman" (Taittiriya Upanishad).

25. The principles of ignorance, inertia, division and struggle characterising Matter impose upon the vital and mental existence emerging in it the law of pain and suffering.

The struggle is unavoidable, it drives the finite-seeming man to seek the infinite within him. Narrower truth, lesser light, and lower will appear as

error, darkness and incapacity to the divided Mind. A supramental spiritual being will impose on his mental, vital and bodily workings a law higher than that of the dividing Mind. The transformation of the mental to supramental can be achieved here on earth and the human personality may arrive at a divine use of mind, life and body.

26. There are five degrees of our being: the material, the vital, the mental, the ideal and the spiritual. Matter, Life, Mind, Supermind and Spirit form an ascending series. The world beyond this material world is determined by life and conscious desire. Beyond this is the world where Mind is the determining factor. At a higher reach Supermind and still higher a pure Bliss, a pure conscious Power or pure Being replace Mind. Our material world is the result of all others. The ascent of man from the physical to the supramental must lead to the conquest of the lower principles by Supermind and its liberation of them into a divine life and a divine mentality.

27. "The Divine descends from pure existence through the play of consciousness-Force and Bliss and the creative medium of Supermind into cosmic being; we ascend from Matter through a devel-

oping life, soul and mind and the illuminating medium of supermind towards the divine being. The knot of the two, the higher and the lower hemisphere, is where mind and supermind meet with a veil between them. The rending of the veil is the condition of the divine life in humanity." Mind is essentially that faculty of Supermind which measures and limits. Mind once existent, Life and Form of substance follow. Where one principle is manifest in Cosmos, all the rest must be present and at work.

28. The Overmind with its brilliant golden lid veils the face of the greater Truth from our sight. This is the power that at once connects and divides the supreme knowledge and the cosmic ignorance. The Overmind can view the harmony of all religions, all philosophies and apparently conflicting theories. The Evolutionary Mind can make selective harmonies, but it cannot arrive at the harmonic control of a true totality. The existence of intuition and revelation, and the vaster ranges of experience of mystics and spiritual men point to the possibility of mind transcending its limitations. A divine Life in the manifestation is the inevitable outcome and consummation of Nature's evolutionary endeavour.

ABU KASEM'S SLIPPERS*

BY PROF. HEINRICH ZIMMER

Story-telling through the ages has ever been both a serious business and a merry diversion.

Year in, year out, stories are conceived, printed, devoured and forgotten. What remains of them? Only a small part, but this part, like a tiny seed, is blown across the generations and remains for ever a perpetual source of mental nourishment for many peoples. From time to time forgotten, it is nevertheless always being rediscovered and revived.

The greater part of it originates from distant epochs and strange far-away places, but to this part each one of our own poets adds something of his own, and so the little seed endures.

Folk-lore, and all that was akin to it, has long been included in the realm of History, of Literature, Culture and Aesthetics, but Psychology has its own claim upon it, as is proved by its manner of reading those timeless symbols.

Psychology brings to light within those ever re-created structures what hitherto had lain in darkness.

Take the tale of Abu Kasem and his slippers.

These slippers were as famous and eventually as proverbial in Bagdad as the great money-grubber and miser, Abu Kasem himself. For each and everyone these slippers symbolised the filthy avarice of their owner. Abu Kasem was wealthy—though he endeavoured vainly to conceal the fact—but even the poorest man in Bagdad would have been ashamed to wear his slippers. Miserable, patched, known to every cobbler in Bagdad, whose patience they tried as rigorously as

they fostered their trade, they grew at length to be a byword in the city. To mention them was to express absurdity in a few syllables.

Every day, these wretched slippers on his feet—the outward sign of his inward niggardly soul—Abu Kasem shuffled through the bazaar. One day he struck a lucky bargain, acquiring for a song a great consignment of crystal bottles. A few days later he capped the deal by purchasing the whole of a stock of *attar* of roses from a bankrupt perfume dealer.

The combined stroke of luck was much discussed in the bazaar. Any other than Abu Kasem would have celebrated it amongst his business associates in the usual manner by giving a little banquet. All that *his* good humour inspired, however, was to give *himself* a treat, a rare indulgence. He would go, he resolved, to the public baths, a place he had not visited for some little time.

In the ante-room where clothes and shoes are kept, he met an acquaintance of his, who spoke to him, severely concerning his slippers. Abu was just in the act of removing them and their impossible condition was particularly apparent.

His friend, with great earnestness, urged him to cease making himself the talk of the town. So successful a business man, said he, must surely by now be able to afford a new pair of slippers. Abu Kasem looked long and silently down at the wretched footgear that had

* Translated from the German by Ruth Tenney and Anneliese Braun.

become so dear to him. At last he said, "I have been considering the matter for a long, long time but they are not yet worn enough to be unusable to me."

So saying, he and his friend, having completed their undressing entered the bath.

While Abu Kasem was enjoying his rare treat, the Kazi of Bagdad also came to have a bath. Abu Kasem finished his before the exalted one and returned to the changing-room to dress. But where, oh, where were his slippers? They had completely disappeared. In their place, or nearly exactly in their place, stood another pair—beautiful, apparently brand new. Could they be a present, a little surprise from his friend who simply could not bear it any longer to see his wealthier acquaintance going about in such worn out shoes? Was it a means of ingratiating himself perhaps with his prosperous associate by a delicate attention? Whatever the reason, Abu Kasem pulled the slippers on his feet, and feeling relieved to be spared the pain of spending precious money for a new pair, left the bath house with a clear conscience.

When the Kazi returned from his bath he was in a high state of fury. His slippers were nowhere to be found. Search as they might his slaves could not discover them, but in their stead lay a horrible pair of patchwork atrocities, which everyone recognized as the well-known gear for Abu Kasem's feet.

The Kazi in his rage ordered the miser's arrest. Seizing Abu Kasem in his own house with the slippers of the Kazi on his feet, the Kazi's men imprisoned him, and a pretty penny it cost him to save himself, for his wealth was known to be fully as great as his avarice. The price, therefore, of his release was set accordingly; but for the sum he did at least get back his dear old slippers!

Returning home in a fit of outraged

ill-humour he threw out of the window the long-cherished but ill-omened ones. They dropped into the Tigris which flowed muddily beneath his house.

A few days later some fishermen thought that they had caught a remarkably heavy fish in the river, but it proved to be only the patched slippers of the old miser. To increase their disappointment the hobnails which Abu Kasem had added in an excess of economy had made holes in their net.

The irate fishermen slung the slimy, water-logged things through an open window into Abu Kasem's house. Hurling through the air they landed with full force on a table, the very table on which Abu Kasem had arranged in rows the valuable crystal flasks which he had so recently and so favourably bought. Their value was still more enhanced as he had since filled them with the precious *attar* of roses all ready for sale. The slippers dashed the whole lovely array to the floor. There they lay a dripping pile of fragments covered in slime.

The story-teller from whose pen we know Abu Kasem's tale does not attempt to paint for us his sorrow.

"Miserable slippers," moaned the poor wretch, "never again shall you cause me harm." So saying he seized a spade, went quietly and quickly to the garden and dug a hole in which to bury the ill-omened things.

Now a neighbour who was immensely inquisitive about all that went on in the rich man's house, in a spirit of ill-will not unusual to neighbours, noticed these strange proceedings.

"There cannot be any doubt about it," thought he to himself. "The miser who has plenty of servants is digging a hole in his garden. He is digging in secret and mystery. It is clear that he must be unearthing a treasure."

The neighbour thereupon went in all haste to the Governor and informed against Abu Kasem. Whatever treasures are found by one who digs for them belong by law to the Kalif. The earth and all that is concealed within it is the property of the ruler of the faithful. Abu Kasem was summoned at once before the Governor. His explanation that he was merely digging a hole to bury a pair of old slippers provoked the utmost mirth. Did one ever hear of a suspected man defending himself in a more ridiculous manner? The more he persisted in his statement the less they believed him and the more punishable he became. The Governor already counting upon a new acquisition of treasure was stern, and the crestfallen Abu Kasem was again obliged to purchase his freedom for a heavy sum of money.

Now he grew desperate and wished the ill-omened slippers to all the devils that be, but how to get rid of them?

This time he would take them right out of the town. So off he went and dropped them into a far-away pond. As they sank into its glassy waters, he drew a deep breath of relief. He was rid of them at last. Could the devil have had a hand in this affair? The pond happened to be a reservoir from which the town drew its supply of water. The slippers drifted into the lead pipe and obstructed it. The attendants for the water supply were summoned to repair the damage. Finding the slippers (and who did not identify them at sight?) Abu Kasem was immediately summoned before the Governor and accused of polluting the public water supply. Again he was clapped into jail. Again he was convicted and fined, even more heavily this time than on the two previous occasions. What could he do? Once more he paid. Once more he was free. The treasury, however, does not appropriate

what is not its due, so once more were returned to him his dear old slippers. This was the last straw. This time he would put an end to them and their tricks for good and all. He would burn them. But first as they were still damp he put them on the upper balcony of his house in the sun to dry. A dog on the balcony of an adjoining house saw the queer things lying there. They caught his fancy. Leaping across he snatched up one of them. As he was playing with it he let it drop from the balcony into the street. The wretched slipper, dropping from a considerable height, struck the head of a woman who happened just at that moment to be passing Abu Kasem's house.

She was pregnant, and the sudden shock together with the force of the blow caused the poor woman to have a miscarriage. The husband then ran to the Kazi, claiming compensation from the miser. Abu Kasem was nearly out of his mind, but what could he do but pay?

Before leaving the court, however, to stagger brokenly home he lifted the fatal slippers imploringly above his head, exclaiming in a voice so vehement that it sent the Kazi into fits of laughter.

"Oh! most noble Sir, these are the ill-omened cause of all my suffering--these cursed slippers. It is they that have reduced me to beggary. May it please your lordship to decree that I be held no longer responsible for the harm which they will still undoubtedly cause?"

The Oriental story-teller concludes his curious tale with the following words:

"The Kazi could scarcely refuse him this request and Abu Kasem had learned to his great cost all the evil that ensues from not changing one's slippers often enough."

Is this the whole moral, the entire underlying seriousness beneath this absurd tale? A trivial counsel. Not to

become a slave to avarice. What does it unriddle, then, with its significant unfolding of accidents always ending with the return of the beloved slippers to their master?

He has patched them as doggedly and as persistently as he has worked to build up his wealth. He is as attached to them, wretched as they are, as he is to his own fortune. They are the grimace under which his well-being is concealed. They are its mask. Without this hidden significance they would scarcely have become so colourfully patched, so noted for their originality, so proverbial in the town, and they would not have been so long preserved in the heart of their master.

To others they were the symbol of Abu Kasem's mean self; to him they stood unconsciously for his highest and most consciously tended virtue, his avarice. Abu Kasem is not only a miser but miserliness possesses him; it has grown into an independent part of himself; it holds him in its spell.

It is characteristic that he will not allow any servant to attend to his slippers. He hates to part with them. They are his fetish. They are permeated by his own overpowering spirit. They have absorbed the passion of his life. He cannot free himself from the secret power they have over him. He even goes about their destruction with passion; there is something of the "crime passionelle" in the grim pleasure he takes in being quite alone with his two victims. And the passion is reciprocal. That is the point of the story.

The two slippers are like two dismissed dogs who after a long life in common with their master have become part and parcel of his being, always finding their way back to him. As he sends them away they become independent factors; but only to return to him again. In their fidelity they seem to develop a

kind of innocent malice. Their offended love seems to revenge itself on the treachery he shows in wishing to divorce himself from the symbols of his ruling passion.

However one looks at them it is the things one views that remain the actors. Gradually and involuntarily permeated with our own tense feelings, they become in the end magnets for us, spheres of power which draw us irresistibly to them.

Abu Kasem does not perceive the characteristic which holds sway over him. He does not admit that the obvious materialisation of his character makes him both a laughing stock and a byword in the town. He is too close to his own avarice to perceive it himself. He only sees in others his own shadow picture, the negative as it were of himself, and he calls that opposite trait a lesser business sense, carelessness, waste or foolish extravagance. Now what is reality to each of us and how is it formed?

Let us imagine a person gazing out of a window upon trees, upon a leafless grey of branches. As he looks, out of this tangle of boughs there takes shape a face, strange, something half-way between human and animal, scarred, perhaps, with a wide open mouth and weird expression. It looks at him and is easy to find again. The next day, however, in another light it is gone. In its stead perhaps another face emerges in a different place out of the network of branches.

Now the outside world and what goes on in it is just such an intermingling of lines, and out of these lines, un-willed, unsought by us, figures and faces are formed and come toward us. We must accept these faces; we must lift them out of the unrelated tangle they are in (making of that tangle a related whole in itself), and we must relate them to ourselves.

We have never actually seen these faces before anywhere, yet somehow we are familiar with their like. Unbidden by us, they emerge out of our own selves, and spread themselves quite naturally upon a formless tangle that seems to lie in readiness for them. They bring a kind of order into this tangled disorder. It depends on the slant of the light whether or not we find the same faces again. Perhaps the next time where they were will be nothing.

Just so we look into the world and, as light falls upon it, it shapes itself before our eyes. Just so we look upon the sand grains of the universe, and they too take form for us, becoming intelligible constellations.

With Abu Kasem's slippers we step involuntarily before one of the most all-embracing problems of human life. India has dealt with these problems with such conceptions as "Karma" and "Mâyâ"—India, whose philosophy in its most original parts draws from a wide-spread realization of the inner beyond, the super-ego or unconscious.

In dream the inner womb of forces creates beyond the volitioned dreamer an involuntary mirror world of itself in Mâyâ-like reality. Out of the inner store of possible pictures and symbols, it shapes with the inspiration of a poet the richly correlative image of an actual inner play.

In this mirage of dream we find again the same circle of forces, purer perhaps, more articulate, but not actually differing in detail and meaning from the external course of events; this external course the circle of forces forms in the outer daylight, shaping it out of the myriad motes of mere possibilities of events, into the completed form of the actual course of life.

Now what was the moral of Abu Kasem's story? Abu Kasem stints himself. The miser with his slippers

—this is the symbol of the man who has made for himself a pattern patch by patch, darn by darn, and he refuses to give it up. In these slippers he has walked his path of life. They have become part and parcel of himself, indispensable, but just as the birds moult, each man must change his slippers. His life's achievement and his position in society and the rounded weathered mask which covers his inner kernel, that is what Abu Kasem's slippers are. They typify the most individual part of the conscious personality, also the more tangible instincts of the unconscious; they epitomize that which is desirable in ourselves and easily attainable, the figure we cut in our own eyes and in the eyes of others. They represent our label, the sum total of our life's endeavour. All this has enabled us to go far, and for this very reason has gained a stronger hold on us than we realize. Then all of a sudden these things begin playing tricks on us; at least we imagine it to be so, but are we not in reality deceiving ourselves? An inward impulse becomes an outward one and takes charge of us.

Let us then change our slippers! Only it is not so simple a matter as might be supposed. Unfortunately the old pair, which we have tended and patched with such life-long love and care, have a way of refusing to be cast off when we wish definitely to rid ourselves of them. The elements will not accept them. The water regurgitates them back to us; the earth will have none of them and before the fire can destroy them, they come dropping through the air to complete Abu Kasem's undoing. Even the State refuses to keep them. Why indeed should anything in the world burden itself with what we ourselves have bred, the demons of our own ego just because they have become alarming to us?

Who is to liberate Abu Kasem from himself? Definitely his own effort toward self-freedom was of no avail. One cannot rid oneself of one's beloved ego forever just by suddenly throwing it out of the window when it begins playing tricks on one. In the end Abu Kasem implores the magistrate at least to hold him responsible no longer for any future tricks the slippers may play on him. This, however, only elicits laughter from the Kazi, and who can blame him? We ourselves are the only ones responsible for the process of the building up of our own ego.

Involuntarily and lovingly have we patched and tended what we go about in. We have become the slaves of this very involuntariness. We know its power from observing others, when we try to interpret their aimless behaviour. It is by involuntary expressions, lines of conduct, hand-writing, failures, dreams, unwanted visions, that this power expresses itself—this power which has a greater hold over man than he himself realizes, that he would have us believe, and just as this unintentioned side tells more about a man than his conscious behaviour can tell, so it also holds greater power over his own life than his conscious will.

That self-same net in which Abu Kasem knew so well how to catch his disreputable kettle of fish out in the world of the bazaars, he has now unconsciously knotted about his inner self, and the mesh of that net is his own avarice. He finds himself now in the most unexpected predicament. Here he is caught in his own net. That which until now had been smouldering deep within himself, gradually increasing to a state of ominous tension, explodes and reaches the outer world. He is now caught between the claws of the law and the fangs of personal envy, extortion and chicanery on the part of

the authorities enforcing it. His own behaviour, his avarice and his greedy prosperity have for long been sharpening the teeth of this machinery and putting it together, bit by bit.

According to the Indian formula, we sow uninterruptedly, heedlessly, and as the sown seeds, sprout and ripen, each man must harvest his own field and eat his own fruit. To that which one does, each simple way of behaviour which becomes one's fate, is added that which is undone, not yet even volitioned, and the two, like an intended and accomplished whole, become apparent at last in an event which strikes one from without—that is "Karma."

We become our own hangman, at our own sacrifice, like Abu Kasem, our own fool. The laughter of the Kazi is the laughter of Hell over the damned, over the soul condemned by his own judgment, and burning in his own flames.

The tale of Abu Kasem goes to prove how finely woven is the mesh of Karma and how strong its slender threads. Can his ego release him from the super-ego that is within him, this super-ego whose demons hold him in their claws? In his despair is he not on the verge of an important emotional reaction? Realizing that no one is able to relieve him of his slippers, no power on earth can destroy them, he comes to the conclusion that he must part from them in quite a different manner.

Could he not throw off their checkered character, tatter by tatter, until they are reduced to a pair of useless rags? To Damascus—that is the "way back" that Strindberg created from the hell he went through. In Swedenborg he had found the conception of the self-inflicted punishment arising out of the unconscious; he had experienced how sinister a role externals play—strange persons, houses, places, set-

tings—the general shoddiness of the day. Eventually, in his old age, with tired hands, he wrote the fairy play “Abu Kasem’s Slippers.” This play, however, does not live up to its title, some essentials having been changed, and many unessentials having been inserted. In his version the slippers are not symbols of Abu Kasem’s own life, they are merely foisted upon him by the Kalif to put his avarice to a test.

In some of his earlier writings Strindberg dealt in a more clear-sighted way with this problem of self-determined destiny.

As the final outcome of his wandering through the infernal regions he found decisive factors in the self-built theatre of life. He has shown us how the wings and properties of this theatre become an exteriorization of our inner selves; how out of our own involuntary actions our material world takes shape either to help us in constructive passivity, or to destroy us with active demoniacal power.

Who is to release Abu Kasem? The magistrate, so the story goes, has not the heart to decline his request. He is, therefore, freed at last from the ghostly trickery of his slippers. The gleam of

truth which now begins to dawn upon him can come from no other place but from the deep crater which up to now had clouded his vision with its fumes. The strange, sinister all-embracing ego, which he has woven round himself as his world, i.e., the Kazi, his neighbours, the fishermen, the elements (for even these became actively concerned in his dear comfortable ego), his wretched slippers, and his enormous wealth, all have given him hint after hint, yet what further hint did he require? The outer mirror-world has expressed itself in every possible way. Blow after blow it has given him, but only from within himself can come the hint which makes him see the light—*nemo contra deum nisi deus ipse*. The demon behind the conscious ego, he who plays such a leading role in the mirror world possesses a great and helpful power—that of undoing by night the web that has been spun by day. He at least might make the suggestion to Abu Kasem, “Buy yourself a new pair of slippers!”, for Demon is aware of all that is at stake, while the conscious ego seldom knows. It is at such times that dreams may point the way.

NOTES AND COMMENTS

THE REAL INDIA

The Amrita Bazar Patrika writing under the above caption says :

“There was a time not very long ago when people thought of Germans as a nation of unpractical dreamers, idealists, erudites and sentimentalists, patient, docile and industrious certainly, but politically inapt. Europe has had a terrible awakening from that error. When the process of rebirth through which India is passing is complete, Europe will have an awakening, not of the same brutal kind certainly but startling enough, as to the real nature and capacity of the

Indian spirit. When we look at the past of India, what strikes us is her stupendous vitality, her inexhaustible power of life and joy of life, her almost unimaginably prolific creativeness. For three thousand years at least, if not much longer, she has been creating abundantly and incessantly, lavishly, with an inexhaustible many-sidedness, republics and kingdoms and empires, philosophies and cosmogonies and sciences and creeds and arts and poems and all kinds of monuments, palaces and temples and public works, communities and societies and religious orders, laws, codes and rituals, systems of Yoga, systems of politics and

administration, arts spiritual, arts worldly, trades, industries and fine crafts,—the list is indeed endless and in each item there is almost a plethora of activity. She expands outside her borders ; her ships cross the ocean and the superfluity of her wealth brims over to Judæa and Egypt and Rome ; her colonies spread her arts and epics and creeds in the Indian archipelago ; her traces are found in the sands of Mesopotamia ; her religions conquer China and Japan and spread westward as far as Palestine and Alexandria, and the figures of the Upanishads and the sayings of the Buddhists are re-echoed on the lips of Christ.

That superabundant life is today not extinct, but only dormant. It is in that immense vitality that the nationalism of today has its roots. The rude impact with the West has reawakened the hitherto dormant Indian spirit and put it face to face with novel conditions and ideals and the urgent necessity of understanding, assimilating and conquering them. The urge of the Indian soul can find full outer expression only with the beginning of a freer national life. We cannot allow our cultural independence to be paralysed by the accident that at the moment Europe came in upon us, we were in a state of ebb and weakness such as comes some day upon all civilizations. India cannot forget the truth that she can best develop herself and serve humanity by being herself and following the law of her own nature."

The awakened India has already realised the necessity for creative effort in all departments of life. They that have eyes to see perceive clearly that the renascent India is manifesting herself in arts and crafts, in poetry and in commerce. Once more she will take her rightful place in the assembly of nations and contribute abundantly to the true wealth and welfare of the world

SANSKRIT AND INDIAN CULTURE

Sir Mirza Ismail, Dewan of Mysore, presiding over the Silver Jubilee celebrations of a Sanskrit and Veda Pathshala in Bangalore observed as follows : "Though

Hinduism and Sanskrit learning go together, the appeal which the language and literature carry with them transcends geographical and religious frontiers. Students of Indian history will tell you that some of the Moghul emperors were great patrons of Sanskrit learning. Akbar, for instance, true to his cosmopolitan tastes and catholicity of outlook, afforded all possible encouragement to the study of this language. His ministers Faizi and Abul Fazal were both Sanskrit scholars. Dara Sherkoo, the son of Emperor Shah Jehan, displayed considerable interest in Sanskrit. It is said that he took great pains to learn the language and became such a master of it that he was able to translate great works like the Yoga-Vasishtha, the Bhagavad-Gita and the Upanishads into his mother-tongue. . . . From the cultural point of view, Sanskrit occupies a pre-eminent position. All the Indian languages have benefited to a greater or less extent by contact with it. Even today the process by which the literature of other languages is enriched by Sanskrit is going on."

Even as Latin was the medium of intellectual intercourse in mediæval Europe, Sanskrit was the common language of scholarship in mediæval India. With the coming in of the modern universities that place has been appropriated by the English language. Nevertheless the old language is still maintained by pandits and ministers of the Hindu religion. Sanskrit and Arabic also find a place in the "Oriental" studies sections of the curricula of modern universities. Specialists will continue to study Sanskrit, but the trend of events, show that the place of Sanskrit as a medium of intellectual intercourse will be taken over by Hindi.

THE CRISIS IN CHRISTIANITY

Writing in the *Saturday Evening Post* of Philadelphia, Will Durant, the well-known author, says :

"If Christianity would go back to its origins, cleanse itself resolutely from the silt of time, and take its stand with fresh sincerity upon the personality and ideals of its Founder, who could resist it? Consider Gandhi, the greatest of living Christians, he was won to Christianity at once by reading the New Testament, and was lost to it by hearing the din of disputatious sects in the churches of London. All over the world it has been found easy to interest people in Christ, but hard to keep them for any doctrinal division of Christianity. For all the world—even Christendom—will hear gladly the story of one who died that there might be among nations goodwill and peace. What else is the world longing for today? Even of those who preach the Good News of peace and goodwill, we should not expect the literal practice of the Master's counsels. We believe that many saints will appear among them, who, like St. Francis of Assisi, or Spinoza, or Rama-krishna, will live lives of complete devotion and charity; but we know our own selves too well to require so much of any man. At most we presume that they will brook no restraint upon their courteous inculcation of the Christian code, and that if liberty of teaching should require it, they will leave the costly pulpit and preach, like Christ, along the highways and in the byways of men. We trust that a strengthened church, in its turn, will honour the freedom of the mind in science and print and speech, and will recognise that the good and the beautiful may shine out in sages, rebels and poets as well as in prophets and saints. And we

hope that it will continue to add to the glories of the Bible a second Bible, recording the finest thoughts and actions of every race of men, so that every race may find in the new old faith its heroes and its ideals. Such a church would allow each member to conceive or define deity according to his nature and development. The philosopher will not be offended by the natural anthropomorphism of the simple soul, and will guard his lips against any skeptic word so long as honest faith does not degenerate into obscurantism or intolerance."

Mr. Will Durant's wish regarding the second Bible appears to have already found its fulfilment. In the *Unity* of Chicago, under the heading "The Whole Bible" we find the reviews of two books "The Bible of Mankind," compiled and edited by Mirza Ahmad Sohrab and "The Bible of the World" edited by Robert O. Ballou. Mr. J. H. Holmes who writes the review says: "Both books present the scriptures of the great universal religions of mankind: Hinduism, Zoroastrianism, Buddhism, Confucianism, Taoism, Islam, Judaism and Christianity. Mr. Sohrab's volume adds Bahaism to the list. . . . Both books are admirable, each in its own particular way. . . . These are two volumes of unique value, edited by men who understand the universal character of religion and the common inspiration of man's witness to his inner faith. We think, as we ponder these treasurers of the spirit, of the great saying of Zwingli, 'Everything that is true is God's word, whoever may have said it.' "

REVIEWS AND NOTICES

BENGALI

BANGLAR DHARMA-GURU, PART I: BY RAI SAHEB RAJENDRALAJ. ACHARYA, B.A. *Published by Students' Library, 57/1, College Street, Calcutta. Pp. 416. Price Rs. 2.*

This is the first part of a book intended to depict the lives of those great souls whose grace and influence have built up the spiritual life of Bengal. The book opens with the life of Sri Krishna whose influence on the religious life of Bengal is inestimable. The author has quoted profusely and very aptly from the writings of Swami Vivekananda, Sri Aurobindo, Mahatma Gandhi and others and from the sayings of Sri Ramakrishna to bring out clearly the full significance of the life and gospel of Sri Krishna. Then follow the lives of the great Vaishnava

saints and devotees such as Sri Advaita, Nityananda, Haridas, Sanatan Goswami, Rupa Goswami and others who came with Sri Chaitanya and after him and flooded the land of Bengal with their religion of love and devotion. An inspiring account of the life of Sri Chaitanya, the incarnation of divine love, also is included. Next come the lives of Trailanga Swami, Bholananda Giri, Vijaykrishna Goswami and others who lived more recently and exerted a great spiritual influence over the life of Bengal.

The presentation of the lives is very inspiring and the book will, no doubt, be read with much spiritual benefit. The language is smooth and graceful and the get-up is excellent. We commend the book whole-heartedly to the public.

HINDI

YOGAKE ADHAR: BY SRI AUROBINDO. TRANSLATED BY MADAN GOPAL GADODIYA. *Sole Agents—Dakshin Bharat Hindi Prachar Sabha, Tyagarayanagar, Madras. Pp. 269. Price Rs. 2.*

This is a Hindi translation of Sri Aurobindo's English book "Bases of Yoga". The book is a compilation of extracts from letters written by Sri Aurobindo to his disciples in answer to their questions.

Sri Aurobindo is recognised as a great thinker and Yogi of high spiritual attainments. The Yoga propounded by him is, nowadays, attracting the increasing attention of a wider public; but unfortunately in many cases it is not properly understood or is even misunderstood. This is due not to a less extent to the unfamiliarity of the complex style of a foreign language in which he has clothed his thoughts. The present publication will remove this formidable barrier of language and provide the reader a freer and easier access to the thoughts. The translator and publisher deserve the gratitude of the Hindi-speaking public for this act of service done to them. The book will be a valuable guide to those who are interested in the Yoga of Sri Aurobindo and want to live a life in the light of that.

MOTHER SARADA DEVI: *Published by*

the Ramakrishna Mission Ashram, New Delhi. Pp. 29. Price 3 as.

The world is yet to know of the great life portrayed in these pages. The serene silence of prayer and meditation in which this sublime life was lived kept it ever away from the gaze of public eyes. Sri Saradamani Devi or the Holy Mother, as she is popularly known among her devotees, was married to Sri Ramakrishna when the relatives of the latter were advised to put him under the bond of matrimony to turn his God-ward mind to this world and get it tied permanently here. But contrary to their expectations the new bride eventually proved herself a companion soul to Sri Ramakrishna in the pursuit of a spiritual life. Facts go to show that the happy union of this divine couple was predestined by Providence to fulfil a higher purpose—to hold before the world the pure ideal of a true conjugal life.

A study of the life of the Holy Mother reveals her as a true wife, a universal mother and a gracious Guru—a dynamo of spiritual power. Instead of a hindrance she was a real partner and help-mate to her husband in his spiritual journey of life. Her motherly affection flowed equally to all without any selection and filled to the brim many a thirsty soul with everlasting joy and satis-

faction. The saving grace of her spiritual benediction converted many a base metal to pure gold and showered peace and solace to all those that sought refuge in her. It was indeed a life of many-sided perfection and an emblem of ideal Indian womanhood.

The booklet under review gives for the first time an opportunity to the Hindi-speaking public to know of this divine life.

Though a short account, it brings out quite well the salient features of her life from which a careful reader will be amazed to catch glimpses of an immense treasure of profound spiritual depth and power concealed behind the screen of a sublime simplicity that was so characteristic of her. We invite the reading public to a close study of this life.

SANSKRIT

1. KAMALAVIJAYA NATAKAM. 2. SARVA SAMAVRITTA PRABHAVA. 3. STHUTHI KUSUMANJALI. ALL BY C. VENKATARAMANAIA. *The first two published from the Govt. Press, Mysore, and the third from the Bangalore Press, Bangalore.*

The First is a tragedy in five acts, beautifully adapted from Tennyson's "The Cup". The Second is an excellent work on Sanskrit metre.

The Third contains fifteen original hymns in praise of gods and goddesses.

SANSKRIT—TAMIL

SRI LAKSHMI NRISIMHA STHAVA. BY K. V. RANGACHARYA. *Published by A. Srinivasaraghavan, M.A., Ambalpuram, Pudukottah. Pp. 70. Price 4 as.*

In addition to the author's devotional verses on Sri Lakshmi Nrisimha, the brochure contains well-chosen extracts in Tamil from the works of some of the celebrated Alwars.

SANSKRIT—ENGLISH

UMA'S MIRROR. BY M. VENKATARAMANAYYA AND K. A. KRISHNASWAMY IYER. *Published by Vidwan B. N. S. Gois, Sri Vijaya Lakshmi Vilas Press, Bangalore*

City. Pp. 30.

It contains a story in English poetry and its Sanskrit translation in verse, entitled "Umadarsha".

TAMIL

DIVYA SURI CHARITAM. BY PANDIT SRINIVASACHARIAR. *Published by his son Mr. K. Devanāthachar, M.A., Retired Assi. Professor of English, Mysore University, 134. Thulasi Nivāsam, Fifth Main Road, Chamarajapet, Bangalore City. Pp. 393. Price Rs. 3.*

In about three thousand stanzas of the *Vrutam* metre, the author has beautifully told the soul-absorbing story of the lives of the twelve great Alwars (saints) of Southern Vaishnavism. The book contains a learned introduction from the pen of Sri Vankipuram Vasudevachariar of Mambalam, Madras.

BUDDHISM AND TAMIL LITERATURE. BY MAYILAI SEENI VENKATASAMI. *Published by K. A. Vallināthan, publisher, Mylapore, Madras. Pp. 190. Price Re. 1-8.*

The author has previously published a study on "Christianity and Tamil Literature",

which was very well received by the Tamil-reading public. The present book is equally good. It is written in simple style and within a short compass gives a large number of interesting facts which will be of great use to students of Tamil literature and South Indian History.

TIRU (K)-KAILAYA-GIRI-YĀTRA. BY SWAMI CHIDBHAVANANDA. *Published by Sri Ramakrishna Math, Mylapore, Madras. Pp. 249. Price Annas 12.*

Published in a handy pocket size and profusely illustrated the book gives the author's personal experiences of a pilgrimage to Mount Kailas. The account was previously published serially in the pages of the *Ramakrishna-Vijayam*, the Tamil monthly of the Sri Ramakrishna Math, Madras, and is now issued in a permanent form.

NEWS AND REPORTS

MR. C. F. ANDREWS—A GOOD FRIEND OF INDIA

In the death of Mr. C. F. Andrews, which occurred on April 5, 1940, in Calcutta, India has lost a true friend and devoted servant. He is a rare instance of an Englishman who dedicated his life to the cause of the poor millions of India in all parts of the Empire.

While at College in Cambridge Mr. Andrews' thoughts turned to Christ, missionary work, and India. In 1904 he first came out to this country as a teacher, priest, Fellow of the University of the Punjab, and labourer in many other fields. This gave him an opportunity of entering into Indian thought and in interesting himself in the

wider India that lay outside books and beyond cities. In a few years he joined Tagore's Institution at Santiniketan. After some time he became associated with Mahatma Gandhi in the latter's effort for securing the rights of the Indians in South Africa. For the rest of his life till illness incapacitated him he remained actively interested in the cause of the Indians. For this work he came to be widely known and affectionately regarded by Indians. He is also the author of a number of publications which show his deep religious spirit. He was sixty-nine when he died.

ST. LOUIS, U.S.A.

After visiting and addressing meetings at the Vedanta Centres in Providence, Washington, Hollywood, San Francisco, San Antoine Valley, Portland and Seattle and meeting his brother monks Swamis Akhilananda, Prabhavananda, Ashokananda, Devatmananda, and Vividishananda working in the above-mentioned centres, Swami Satprakashananda arrived in St. Louis in October, 1938. He has been holding regular lectures and classes and granting interviews to men and women who sought his advice for the solution

of their personal problems. The Swami also celebrated the birthdays of prophets and saints whose life is connected with the religious culture of India. His lucid exposition of profound religious truths and their bearing on modern life and thought made a deep impression on the audiences he addressed. He was also invited to a social gathering of the American League of Pen Women, where a brief address was given by him on "The Art of Life."

NEW DELHI

The seventy-eighth birthday anniversary of Srimat Swami Vivekananda was celebrated at the Sri Ramakrishna Mission Ashrama, New Delhi on the 24th and 25th February, 1940. The Hon'ble Dewan Bahadur Sir A. Ramaswamy Mudaliar presided. Recitation competition amongst school students and Speech competition amongst college students formed a special feature of the occasion. Lectures on the life and teachings of Swami Vivekananda were delivered by Dr. Bijan Raj Chatterji, Professor, Meerut College, Mr. F. E. James, O.B.E., M.L.A., Mahamandaleswar Swami Gangeshwaranandaji and Swami Kailashanandaji. The proceedings were brought to a close by the Ramana-Sankirtana of Swami Viswanathanandaji and party. The Tithi-Puja of Sri Sri Ramakrishna Deva was celebrated at the

Ashrama premises on the 11th March, 1940 and the public celebrations in connection with the 105th birthday anniversary were held on the 16th and 17th March, 1940. On the first day Swami Raghavanandaji, President, Ramakrishna Math, Allahabad, presided, and lectures on the life and teachings of Sri Ramakrishna Deva were delivered by Swami Vipulanandaji, Swami Kailashanandaji, Mr. M. S. Aney, M.L.A., Sardar Sant Singh, M.L.A. and Gyani Badal Singh (Sikh Preacher). On the second day under the chairmanship of the Hon'ble Sir Srinivasa Varadachariar, Judge, Federal Court, Sir Syed Raza Ali, C.B.E., M.L.A., Swami Vipulanandaji, Swami Raghavanandaji, and Mahamandaleswar Swami Gangeshwaranandaji spoke on the life and teachings of Sri Ramakrishna Deva. Orchestra by the

Sangit Sikshalaya, Chorus song by Mr. Sambu Ghosh and party and Sri Ramana-Sankirtana by Swami Viswanath-

anandaji and party formed the other items of the programme. On the 22nd about 2,000 Daridra-Narayanas were sumptuously fed.

BURMA

The Ramakrishna Mission Society, Rangoon, performed the opening ceremony of its newly erected three-storied building on the occasion of the 78th birthday anniversary celebration of Swami Vivekananda. The ground floor of the building accommodates the Library and the Reading Room conducted by the Society, the first floor provides a spacious lecture hall while the top floor consists of a shrine and quarters for the monks.

Swami Madhavanandaji and Swami Atma-bodhanandaji, the General Secretary and Asst. Secretary respectively of the Ramakrishna Math and Mission graced the occasion with their presence.

The opening ceremony of the Joy Chandra Dutta Memorial Hall on the ground floor and Chanda Galliara Hall on the first floor is performed by His Excellency the Hon'ble Sir Archibald Douglas Cochrane, the Governor of Burma on Tuesday the 30th January, in the presence of a large and distinguished gathering.

His Excellency, in the course of his speech, said "It is with great pleasure that Lady Cochrane and myself have come here this evening and we thank you for the opportunity you have given us to associate ourselves with yet another of the many beneficent activities of the Ramakrishna Mission Society in Burma". His Excellency concluded with the remark that the Library and the Reading Room conducted by the Society will provide all with the facility to continue the process of learning even after the conclusion of their academic career.

The opening ceremony of the temple accompanied by special Puja and Hômam took place at 8 a.m. on the 31st January, the birthday of Swami Vivekananda. In the evening an Address of Welcome, on behalf of the citizens of Rangoon, was presented to Swami Madhavanandaji in a meeting presided over by the Mayor of Rangoon. In the course of the Address the citizens expressed their high appreciation of the activities of the Mission in the following terms: "We have watched with joy and thankfulness the steady growth and development of the work of the Ramakrishna Mission all over the world and we are

proud that our own city has two branches of the Mission—the Ramakrishna Mission Hospital and the Ramakrishna Mission Society". Then referring to the gifted career of Swami Madhavanandaji they paid a high tribute to his manifold achievements as the president of the Advaita Ashram, Mayavati, as the leader of the Vedanta Society of San Francisco, U.S.A., and now as Secretary of the Ramakrishna Math and Mission. The Swamiji made a fitting reply.

On the 3rd February a public meeting was organised at the City Hall with Mr. R. H. Hutchings, C.I.E., I.C.S., Agent to the Government of India in Burma, in the chair. The hall was packed to the full.

Swami Madhavanandaji spoke of Swami Vivekananda as a practical Vedantist. He said that the Swamiji was a number of personalities rolled into one, that he believed in the infinite potentiality of human souls, and that he urged mankind to have unswerving faith in human strength. He also said that the message of Swamiji was one of hope and courage. In conclusion the speaker hoped that the ideals that inspired Swami Vivekananda would urge others also to acts of service and sacrifice.

The Chairman in his concluding remarks observed as follows:

"We have come here this afternoon to testify to our admiration for the work, to our gratification at the progress that the Mission has made and to our gratitude for the benevolent influence which it exerts in the midst of our city, but chiefly our thoughts turn to the teacher, the man, who inspired it and guided its infant footsteps. To sincerity and simplicity Vivekananda added a great fund of Humanity and it is this Humanity which makes the greatest appeal to my imagination. He was a man of bold and dominating physique and with a strong and impulsive personality. We see him as quick to indignation at injustice or hypocrisy as he was readily moved to tears of compassion at want and misery. He was a leader and has been described by Romain Rolland as a 'Kingly Man', 'a Warrior Prophet' and because his spiritual qualities led him to recognise and respond to the

Divine in man he went forth as a soldier to do battle against evil things, against prejudice, narrowness, ignorance, poverty and disease which so often distort or choke that same Divinity. The Scholar and the Saint were there; but Vivekananda's search for God led him to his fellow-men, his religion became something that concerned not only himself alone, but embraced the whole of humanity among which he lived and moved. If his religion is to be termed a 'Universal religion' it is so in the sense that man is universal and it is in men and the service of men that God is to be found.

"We see this idea reflected in the dual nature of the movement which he founded. We too in our workaday world may find a message of hope and encouragement in a saying of Vivekananda's which is cherished by and inspires the Mission, and it is this:

"The poor, the illiterate, the ignorant, the afflicted, let these be your God. Know

that service to these is the highest religion'."

A convention of religions was held on the 5th. Swami Madhavanandaji presided and in his concluding remarks pointed out the necessity of holding such a convention of religions in connection with the birthday celebrations of a teacher like Swami Vivekananda who practised and preached the principle of the Unity of Religions. He deplored the existence of strife in the name of religions and pointed out that every religion is capable of leading its votary to God. According to Sri Ramakrishna what is required is, a deepening of our spiritual life and not a change from one religion to another. Thus a Hindu is to become a better Hindu, a Christian a better Christian, a Buddhist a better Buddhist and a Muslim a better Muslim and so on.

The function came to a close with the enactment of a religious drama on the 6th.

THE RAMAKRISHNA MISSION STUDENTS' HOME, MADRAS

The Ramakrishna Mission Students' Home, Mylapore, Madras, has completed the thirty-fifth year of its useful existence. Its various activities during the year 1939 fall under the following heads:—

Home Proper : The strength of the Home at the beginning of the year was 182. During the year there were 79 withdrawals and 78 admissions, thus leaving the strength at 181 at the end of the year. There were 22 boys in the Arts Colleges, 1 in the School of Indian Medicine and 2 in the Medical College at the end of the year. Out of the 6 boys who appeared at the various University examinations, 5 came out successful. The boys were examined by qualified doctors and a health and weight chart was maintained for each boy, showing his progress for each month. The general health of the inmates was satisfactory and it was safeguarded by a well-regulated life, a balanced diet and ample out-door activities. About half the number of the inmates were in receipt of scholarships from various sources. The Seva Praveena Samiti, organised for training students to wield responsibility and to control work, consisted of 15 elderly boys elected by the general body. They managed all the internal day-to-day affairs of the Home, in addition to doing social service organised by the Ramakrishna Thondar Sangham. With a view to ensuring individual and close attention to each pupil,

the inmates were divided into nine groups, each containing about 12 to 20 boys of about the same age and class, with a separate ward-master, and all working under the Warden, a Swami of the Mission. The younger pupils had classes in drill and group games under a qualified instructor every other morning and in the evenings all the boys had to participate in one of the organised games. The High School boys devoted about an hour daily for garden work. Music classes were held thrice a week for selected boys. But group-singing and weekly Bhajanas were organised for all the boys. During the year the Home brought out a book, "Bhajanavali", containing typical devotional songs in various languages. In the Education Week Inter-school Competition, the Home Musical Choir got the first prize for group-singing. Occasionally the Choir was also invited by the A. I. R. to broadcast religious songs and scenes from dramas. A course of moral and religious instruction, based mainly on the Bhagavad Gita and also including a study of the life and teachings of Sri Ramakrishna and Swami Vivekananda and other great saints is imparted to the boys. There is a shrine for individual and congregational prayer and the daily worship is conducted by the boys themselves who are specially trained for it. Festivals and birthdays of saints and great national leaders were celebrated in

fitting manner, and the Navaratri Celebrations formed, as usual, the grandest of all. The libraries of the Home and the Schools attached to it contained about 15,500 volumes, covering all branches of knowledge. Many leading dailies and journals in different languages are received in the Reading Room.

Residential High School: The special features of the School are its purely residential character, small classes, simplicity in furniture and dress, laboratory plan of teaching many subjects, compulsory course of Sanskrit up to Form IV and manual training as an integral part of education right up to Form VI. The medium of instruction is Tamil in all classes. There were 105 boys in the beginning of the year. During the year there were 48 admissions and 44 withdrawals and thus there were 109 boys at the end of the year. All the 20 boys who appeared for the S. S. L. C. Examination came out successful. The regular crafts taught in the manual training classes are weaving, wood work and cane work. Each pupil has to choose and work in one of these departments for at least a period of two years consecutively. The satisfactory results at the Examinations year after year, have proved that the manual training, gardening and household duties have not inconvenienced the boys in their studies. The School has a Volunteer Corps of its own in order to maintain order and discipline. The Literary Unions in the School held meetings for the practice of elocution and debate and also conducted a manuscript magazine. Hindustani is taught in Forms I to IV. The boys were taken on excursion to many places of interest.

Industrial School: The objective of the School is Automobile Engineering and it trains students for the L. A. E. Diploma issued by the Government. The Jubilee Workshops are fully equipped with precision tools and appliances and undertake spray painting, battery charging and all kinds of automobile repairs. The students were taken on instructional excursions to big railway and other workshops and were given

opportunities to study several things of interest. 20 students appeared for the Government L. A. E. Examination and 19 passed. This final examination which was so far being held at the end of the fifth year, was shifted to the end of the fourth year and a successful apprenticeship in a recognised workshop was prescribed as a condition precedent for the successful candidate at the examination to be qualified to receive the Diploma. Those who completed their Automobile Engineering course took service or got apprenticed in various automobile workshops in the city and elsewhere.

High School (for boys and girls) at Thyagarayanagar: The strength of the School had a large increase during the year, the number having reached 2253, distributed as follows:—Main School, 1392; South Branch, 292; North Branch, 324; Girls' Section, 245. In the North Branch Form III was opened during the year. A new building for the High School at a cost of Rs. 1,07,000 is nearing completion. When completed it will accommodate 23 classes, a library and laboratory, and will have a big common hall. The education imparted followed mainly the departmental syllabuses. In the last S. S. L. C. Examination 128 pupils were declared eligible out of 172 that appeared for the Examination. Educational excursions were arranged to places of interest. Lectures were held on subjects of historical, geographical and scientific interest. 11 boys and 3 girls passed the Madura Tamil Sangham Examination of 1939. Under expert supervision physical training and games were provided for the pupils, who were grouped into number of teams. Many boys and girls were in receipt of Government and other scholarships. The hostel attached to the School continued to work in rented houses, under the wardenship of a very experienced Swami of the Mission. The hostel will shortly have a permanent building of its own.

The Home and Schools are doing a great and useful service and deserve every sympathy and help from the public.

THE RAMAKRISHNA MISSION VIDYAMANDIR

The ceremony of laying the foundation-stone of the Ramakrishna Mission Vidyamandir on a plot of land to the west of Belur Math, Howrah, was performed on march 31 by Srimat Swami Virajanandaji, President of

the Mission, in the presence of a large gathering of Sannyasins of the Mission and their disciples, on the occasion of the 78th birthday anniversary of Swami Vivekananda.

It was a cherished desire of Swami

Vivekananda to impart education to the youth of this country on national lines in the manner of the ancient Gurukula system. To materialise this object Swamiji wanted a full-fledged university to grow at Belur, the headquarters of the Ramakrishna Math and Mission, where secular education would be imparted along with spiritual and moral culture. It will require a huge expenditure of money as well as time to materialise this scheme in full. But as a first step towards it the Mission has decided to establish for the present at Belur an Intermediate Arts College of the residential type affiliated to the Calcutta University, on the spacious grounds close to the Belur Math and the New Temple, where the boys, living in a holy atmosphere away from the tumult and temptations of a congested city life, will be trained in both secular and spiritual studies. In addition to the advantages of University education, they will be helped to acquire during this formative period of their life, a steady character and healthy outlook to resist the many evil influences to which the youths are continually exposed. Provision for vocational training will also be made to increase their efficiency, so that they may enter the world better fitted for the struggle for existence. Special attention will be paid to their physical well-being as well.

The College and the hostel will have a limited accommodation and will be manned by a mixed staff of monastic workers of the Ramakrishna Mission and qualified lay professors with a spirit of sacrifice. It will be a nucleus of the University contemplated by Swami Vivekananda and in time will be

supplemented by other means of general and technical studies.

Arrangements will be made for the boys of the College to appear at the examinations of the Calcutta University.

The whole scheme is estimated to cost two lakhs of rupees.

The Vidyamandir will be housed on a plot of land measuring about 18 acres to the west of the Belur Math. A portion of this land has already been purchased and the rest is being acquired for the College through the Government. For the initial cost of the land and College buildings at least Rs. 50,000 is wanted immediately. Out of this Rs. 10,000 has been contributed by an American lady devotee of Swami Vivekananda and a sum of Rs. 7,000 has been donated by a few friends in this country. The complete scheme comprises of three blocks of two-storied buildings to accommodate the College classes and six blocks of two-storied hostel buildings, each hostel building providing accommodation for fifty students. Each block of the College building will have two blocks of hostel buildings quite adjacent to it. For the present it is proposed to construct only the first floor of the first block of the three College buildings and one block of a two-storied hostel building providing accommodation for fifty students. If funds are available to meet the cost of this modest beginning of a great scheme, it is proposed to start the college from the next academic session.

Any contributions for the College will be thankfully accepted and acknowledged by the Secretary, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah.

PRABUDDHA BHARATA

VOL. XLV

JUNE, 1940

No. 6



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

GOSPEL OF SRI RAMAKRISHNA

Manilal Mallick is an old member of the Brahma Samaj. Bhavanath, Rakhal and M. also used to visit the Brahma Samaj now and then. Sri Ramakrishna is dwelling on the significance of ‘Om’ and gives a description of real *Brahma-Jñanam* (Knowledge of Brahman), and the state that follows its realisation.

Sri Ramakrishna (to the devotees): “It is called *Shabda Brahman* (mystic sound that symbolizes Brahman). Seers and sages practise meditation and austerities to get access to that sound. On the realisation of the ultimate goal, one hears that sound rising spontaneously from the region of one’s navel. It is called *Anāhata Shabda* (sound that rises spontaneously and not as a result of striking).

“Some hold that little is gained by merely hearing that sound. The roaring of the sea is heard from a distance. But the sea can be reached only by one who follows that sound to its source. The

roaring only assures him of the existence of the sea. Similarly by following the *Anahata Dhvani* one can reach Brahman, the source of it. Brahman has been proclaimed as the supreme goal of life. But it cannot be realised so long as there is the ego. This realisation dawns only when the sense of both the subject and the object, the one and the many is totally obliterated.

Samadhi and the union of the individual self with the Universal Self

“Suppose there are ten pitchers filled with water and placed under the sun. In each of them is cast the reflection of the sun. So there are now the sun and its ten reflections. If nine of the pitchers are demolished the sun is left with only one reflection. Each of the pitchers represents, as it were, an individual soul. The real sun can be reached by tracing the origin of the reflected

one. Likewise, the Universal Self also can be realised through the individual self. The individual self can attain the vision of the Universal by applying itself to spiritual practices. What remains after the last pitcher is destroyed cannot be expressed by words.

"The Jiva or the individual soul is in its first stage beset with ignorance. Its attention is absorbed in the variety and multiplicity of the world and it loses sight of God altogether. When knowledge dawns the Jiva realises that God exists in everything. A thorn in one's foot is removed with the help of a second thorn; likewise the thorn of ignorance is removed with the thorn of knowledge.

"After Realisation both the thorns of ignorance and knowledge are to be thrown off. The realised soul, then, not only sees God, but communes and converses with Him day and night.

"One who has only heard of milk is still in ignorance about it; one who has seen milk may be said to know it; but the man who has tasted milk and has been nourished by it, possesses the most intimate knowledge of milk."

[Now he seems to throw light on his own condition. He is perhaps hinting at his own state when he refers to the state of the realised soul.]

The state of Sri Ramakrishna as described by himself; the state after God-realisation

Sri Ramakrishna (to the devotees):

"There is a vast difference between a Sâdhu (holy man) versed in the scriptures and one who has realised the truth. The man of learning always maintains a pose of superiority and his conduct is ever marked by pride and vanity. Whenever anybody comes to him he will enquire 'Well, have you any doubts to be solved?'

"On the other hand one who is blessed with a perpetual vision of God and fortunate to hold communion with Him, behaves in a different way. Sometimes he looks inert like a piece of matter and sometimes as unclean as a ghoul; at times he behaves like a child and again like one insane.

"Sometimes he loses himself in Samadhi; the sense of the external world is completely wiped out of him and he appears as inert as a mass of matter.

"He sees Brahman everywhere and so is lost to all sense of the clean and the unclean like a ghoul. He may even be seen tasting a jujube in an unclean state, like a child.

"He has no sense of dirt and filth; everything is Brahman.

"Again at times he appears as a mad man. People take him to be insane because of his peculiar manners and movements.

"On other occasions he behaves exactly like a child, free from the fetters of shame, hatred and fear.

"These are the states that follow the realisation of God. If a ship passes by a submarine magnetic rock all its screws and nails drop off due to the magnetic pull. In the same way lust, anger and other passions give way on the realisation of God.

"When lightning struck the temple of Mother Kali I saw that the heads of nails had all been blown off.

"Sex life becomes impossible for one who has seen the Lord. Paddy seeds put forth shoots when sown in the field; but once boiled they will never germinate again.

"The man of realisation possesses an ego only in name. It is immune from all evil impulses and retains only a nominal appearance like the scar left on

the cocoanut tree by a withered leaf. The leaf has dropped off and only a faint scar marks the spot."

The 'I' after God-realisation; Sri Ramakrishna and Keshab Sen

Sri Ramakrishna (to the devotees): "I asked Keshab Sen to give up the 'I'—the 'I' that assumes the role of an agent and teacher. Keshab replied 'no sir, then my party will break down.' I said 'I ask you to give up only the evil ego.'"

"One need not give up the ego that functions as the servant and devotee of God. It is due to the presence of the lower ego in man that God does not make His appearance in him. If there is a man already in charge of the store the owner of the house does not go to look after it."

God in human form and the Truth about Incarnation

Sri Ramakrishna (to the devotees): "You see my mood is changing because of this injury in the hand. It is being revealed unto me now that God is more manifest in man. It is as if the Lord is commanding 'I dwell here in men, so be happy with them.'"

"He reveals Himself more in the pure-hearted devotees and it is for this that I feel so much yearning for Narendra and Rakhai."

"The sides of a tank abound in small holes where swarms of fish and crabs gather. Similarly God also is seen to be more manifest in man."

"Man is even held superior to an idol. He is said to be *Naranârîyana* or God in human form."

"God appears even in a stone image and will He not reveal Himself in man?"

"He incarnates Himself as man such as Rama Chandra, Sri Krishna and Chaitanyadeva, to display His glory in the human form. To think upon an Incarnation is as good as meditation on God."

Bhagavandas, a Brahma devotee has come.

Sri Ramakrishna (to Bhagavandas): "The religion preached by the Rishis is eternal; it has existed and will exist for eternity. This eternal religion admits of God both with and without form; it recognises both the paths of knowledge and devotion. All other sects of recent origin will stay for a time and then disappear."

LETTERS OF SWAMI TURIYANANDA

The Belur Math, India.

Sept. 20, 1902.

My dear U.

Your affectionate letter is to hand. I am glad to know you are all doing well. Everything here is topsyturvy to me, but I hope Mother will turn things better. I was laid up after I came here and I am not quite well yet. The blow was too severe and I have not recovered from its shock. One redeeming feature is that Swamiji has got the rest he needed so badly. What he has done for the world, let the world realize that and be benefitted by for ages. He gave up his body in Samadhi and it was not an ordinary death. It was conscious passing out. Of course, it is calamitous to us, but we must learn to submit to Mother's will. Before I reached here he left. That is a

grief I shall never be able to forget in my life. I am not sure yet as to my future career, but I trust Mother will show me the way. Swami Trigunatita will be on his way to San Francisco soon. He is a very beautiful soul and will prove helpful to many in spiritual matters. I am sure you will spare nothing to make him comfortable and at home when amongst you. I have heard from . . . and others. Kindly remember me to all the friends there. My best wishes and heartfelt love for them as ever. Convey my loving regards to your mama please. May the grace of Sri Ramakrishna be with you all always. May you all live prosperous and happy by doing what is considered right according to the light you have received from His teachings through His servant and son,

Turiyananda.

I shall be so happy to hear from you from time to time. You have heard by this time about the news here from others I have written to. I was so much delighted to read your letter full with the genuine spirit of loving devotion. May Mother bless you and keep you in Her care and never allow you to turn away is the earnest and sincere prayer of yours in the Mother,

Turiyananda.

P.S. I was so glad to receive a few beautiful lines from . . . There was no mention of her address in the letter. Will you kindly remember me to her and convey my feelings of gratefulness and sincere best wishes and love when you see her. She is one of the foremost of my true friends in America. My best wishes and love to her dear sister and niece as ever.

T.

THE COMMON SPIRITUAL BASIS FOR INTERNATIONAL ORDER

[This topic is proposed as the main theme for deliberation by the World Congress of Faiths at the Annual Meeting to be held from July 5th to 10th, 1940, at Bedford College, University of London. Further particulars concerning the meeting are given under "News and Reports".—Ed.]

"To discriminate between what is right and wrong, true and false, we shall have to know the test of truth, which is Purity, Oneness. Everything that makes for Oneness is truth. Love is truth, and hatred is false, because hatred makes for multiplicity. It is hatred that separates man from man; therefore, it is wrong and false. It is a disintegrating power; it separates and destroys."

"As soon as this idea of separation comes, it opens the door to all mis-

chief and leads to all misery. If a very small fractional part of human beings living today can put aside the idea of selfishness, narrowness and littleness, this earth will become a paradise tomorrow; but with machines and improvements of material knowledge only, it will never be. These only increase misery, as oil poured on fire increases the flame all the more. Without the knowledge of the spirit, all material knowledge is only adding fuel to fire, only giving into the hands

of selfish man one more instrument to take what belongs to others, to live upon the life of others, instead of giving up his life for them”.

—*Swami Vivekananda.*

In the very nature of things, the present world-tension cannot continue indefinitely. Sooner or later, the conflict must come to an end. Victor and vanquished will then sit together and make the attempt to reconstruct the shattered edifice of civilization. Humanity hopes that the leaders of nations will make an earnest attempt to lay the foundations of an enduring peace. Such a consummation will become possible only if the underlying causes that produce conflicts are carefully sought for and exterminated. National jealousies, racial animosities, economic disparities, religious discords and political dissensions are all factors of disintegration. They are all various manifestations of hatred. They separate man from man, race from race and nation from nation. The separation brings about the conflict that leads to misery and ultimate destruction. Hatred makes for multiplicity. Love unites. Hatred cannot be overcome by hatred. Hatred can only be overcome by love.

The twentieth century has taken great strides in the acquisition of material knowledge. The progress made by physical science is something phenomenal. Has it brought happiness to humanity? It has added a few amenities to life, but at the same time material knowledge has become a potent instrument in the hands of selfish men to exploit the poor. Mass production by machinery has thrown thousands of manual workers out of employment. The old human relation-

ship between the employer and the employed has receded to the background and man has become a slave of the machine. If the higher knowledge of the Spirit would throw its light upon human relationships and regulate human conduct, then the progress in material knowledge may become a real acquisition and a blessing to humanity. The knowledge of the Spirit is not confined to religious dogmas only, for these also lead to strife and confusion. The test of truth is Purity, Oneness. “Everything that makes for Oneness is truth.” The Spirit manifests itself in Truth, Beauty and Righteousness. These are three aspects of the one Reality which theists call God and all sentient beings comprehend as Love. The votaries of Truth, the devotees of Beauty and the upholders of Righteousness pay their homage to the same Deity. Their conduct towards their fellow-men stands regulated by the light of the Spirit. Their actions lead to harmony and ever-increasing integration.

Love manifesting itself as the principle of non-violence regulates the social life of human beings. The unlettered peasant tutored in the principle of non-violence shows greater refinement in his behaviour towards his fellowmen than the university graduate who has not learned to control his tongue and his temper. Wisdom does not consist in the mere acquisition of knowledge; the heart should be trained as much as the head. The foremost lesson which every man should acquire is to behave towards his fellow-men with sympathy and understanding. The fratricidal strife that meets our eyes on all sides clearly exhibits the fact that the primitive savage still lurks beneath the skin of the apparent-

ly civilized man. What is the test of civilization? Co-operation based upon non-violence is the unerring mark of civilized life. The law of the jungle and the law of civilized men may be summed up in the two words, violence and non-violence. Violence disintegrates and destroys. Non-violence unifies and integrates. The common bond of fellow-feeling and mutual understanding that brings men together is based upon the principle of non-violence. There is nothing metaphorical or impractical about this principle and its applications; it is quite as universal and quite as necessary to human life as fresh air and clean water. The first postulate of corporate life is that violence should be eschewed in all dealings between the component units of the corporation. Non-violence is the ruling principle in the parliaments of free men. If the same principle could be applied to international relationships, the arbitrament of war would give way to peaceful negotiation and mutual adjustment.

The value of love has been recognised not only by saints but also by statesmen. President Roosevelt addressing the Pan-American Union is said to have observed as follows: "The inner strength of a group of free people is irresistible when they are prepared to act. I affirm that life must be based on positive values. The value of love will always be stronger than the value of hate, since any nation or group of nations which employs hatred is eventually torn to pieces by hatred within itself. The value of belief in humanity was always stronger than the value of belief in force as, in the latter case, each man or group of men was finally compelled to measure his strength against his own brother."

Non-violence is the basis of national unity; it is also the only possible basis of international amity. It is now admitted that the treaty of Versailles was conceived in an atmosphere of violence, hence it failed to bring peace to the nations of the world. In post-war Europe, many earnest attempts were made to bring about universal disarmament and settle disputes by arbitration instead of resorting to force. These attempts failed in the past and are bound to fail in the future unless the leaders of nations are prepared to carry out root and branch reforms in all spheres of life. Strife and tension exist not only in the political sphere but also in the economic and religious spheres. There should be simultaneous disarmament in all directions. Human activities are very much inter-related. A change of attitude in one sphere cannot but produce a transformation in all the other spheres. Nations are obsessed by greed and fear; they distrust their neighbours and drift into a state of mutual antipathy. This antipathy manifests itself as hatred and violence; these lead to strife and confusion. The existence of groups within groups makes the confusion worse compounded. Within a group of people who profess to be united in their political allegiance there exist smaller groups whose economic or religious allegiance make them lean over to the side of the enemy and betray their friends in the political sphere.

To a really farsighted leader who has the vision to perceive the true interest of generations yet unborn, the general welfare of humanity and the particular interests of the group to which he belongs would appear quite harmonized. Who lives if the world perishes and who would

fail to realise the fulness of life if the whole of human society is so organized as to give each individual the opportunities for self-expression? As matters stand today, it appears that no natural catastrophe need befall this planet to wipe away humanity out of existence. There seems to be enough violence to poison the springs of life and induce mankind to hasten towards mutual destruction. Those who sincerely desire that such an end should be averted should be prepared to undergo the necessary intellectual discipline to enable them to understand the general welfare of humanity and the necessary moral discipline to rise above pettiness and narrow selfishness and work for the welfare of the entire human race.

Whosoever desires to serve humanity as a whole must come to the conclusion that non-violence, truth, non-possession and brahmacharya are the principles that should guide their life so as to enable them to undergo the twofold discipline mentioned above and serve humanity regardless of caste, creed, race or nationality. Such workers are found all over the world. They are the true nation-builders and at the same time they are the true lovers and servants of humanity. They are silent and unknown except among the small circle of their neighbours and acquaintances. Civilization, nay mankind itself might have been wiped away long ago, had it not been for the silent constructive work of these unknown devoted workers. They know no national frontiers, they go everywhere and serve all mankind. Some of these workers belong to established clerical and monastic orders, others are laymen who follow the same discipline of life. Wherever distress is

to be removed or ignorance is to be dispelled you will find them tackling the job. They serve the land of their birth best by rising above the claims of narrow nationalism and directing their attention to humanity as a whole.

Religion was meant to promote universal brotherhood by freeing mankind from the obsession of greed and fear. Religion transcends nationality, its outlook is universal. It is grotesque to think of confining religion to national frontiers or of delimiting national frontiers on the basis of religion. Freedom of conscience is one of the most essential factors of democracy. The particular religious tenets which a man holds should not in any way disqualify him for full rights of citizenship. Be he theist or atheist, agnostic or nihilist, if he possesses the necessary merit the highest offices in the State should be open to him. It is neither good for religion nor for democracy to inquire into a man's religious beliefs before he is entrusted with national responsibilities.

What should be the attitude of a democratic state towards the different religious sects that may be found within its confines? Two attitudes are possible. The State may follow the example of Emperor Asoka and respect all religions or it may remain neutral, at the same time extending to all whatever facilities it is prepared to extend to one. The third possible attitude of giving exclusive patronage to one and shutting out all the others or closing the doors to all and forcing the citizens to accept one philosophy of life much in the way in which the dictators of totalitarian states of the West are doing would amount to a denial of democracy. Religious toleration and democracy are bound up

together; if one falls, the other falls and with them will fall freedom of thought and human civilization. The best minds of the world are, therefore, ranged on the side of religious toleration. It is also a necessary corollary of the principle of non-violence which as we have already stated forms the bed-rock of national unity and international amity. All great religions preach love and amity as essential ideals. Persons who attempt to divide man from his brother man in the name of religion serve neither the cause of religion nor of humanity. Those who raise the cry of religion being in danger and those others who push themselves forward as champions of minorities often care little or naught for the religion they profess to follow or the minorities whose interests they claim to protect. When vested interests are at stake any cry is as good as any other, provided it serves to rally round the flag the masses whose aid is indispensable for any struggle.

* * *

Enough suffering has been caused to humanity by the claims of narrow nationalism and exclusive religious fanaticism. Ideologies based on particular economic theories have also created strife and disharmony. The world is undergoing a travail, as it were, to create order in the midst of chaos and bring into being a harmony where discord prevails. Such a harmony would by no means exclude any particular set of ideals in favour of any other. Two ideals

which at first sight may appear diametrically opposed can be brought within the orbit of a broader conception where they would stand correlated each fulfilling the deficiencies of the other. The finite fleeting concerns of everyday life should be harmonized with the permanent eternal values of spiritual life; the restless active life of the man of affairs should be harmonized with the peaceful secluded life of the man of contemplation; the light-hearted buoyancy of youth should be harmonized with the serene seriousness of old age and likewise with other conditions and activities of life. The harmony is achieved by each party confining itself to its own particular function. Discarding its *Svadharmā* if one party attempt to take over the functions of the other confusion* will arise. When old age attempts to play the pranks of youth and young men losing their natural buoyancy become overserious, discord is bound to result. When the philosopher tries to play the man of affairs and in turn the latter attempts to philosophise in the field of action, discord is bound to result. When that which is due to Caesar is rendered unto God and that which is due to God is made over to Caesar, discord is sure to follow. These discords can be avoided and apparent contradictions can be reconciled by conceiving a wider harmony which can be achieved by looking deeper and understanding the spiritual aspect of the problem in hand.

MAYAVATI,
23rd. April, 1940.

NEW ORIENTATIONS OF THE EDUCATIONAL CREED

BY PROF. BENOY KUMAR SARKAR, M.A.

[Prof. B. K. Sarkar of the Calcutta University, President, Bengali Institute of Sociology, discusses here the Educational Creed put forth by him thirty years ago and suggests how it can be amplified in the light of added experience and altered circumstances. We commend this thought-provoking contribution to all interested in Education. —Ed.]

Progress is not a thing about which one can say: "Thus far and no farther." Educational progress accordingly knows of no last term or finality. An epoch-making educational revolution was associated in Bengal with the glorious *Swadeshi* movement of 1905-14. It was embodied in the National Council of Education, which is to-day represented chiefly by the College of Engineering and Technology, Jadabpur, near Calcutta. In that *milieu* I formulated through my *Siksha-Vijnan* (Science of Education) Series an "Educational Creed" (*Sikshā-nushāsana*) in ten articles for my use as well as for that of my colleagues in connection with the eleven or twelve "National Schools" established in the Districts of Malda and Dacca. None of the several dozen schools of the National Council system are in existence today. But the experiments attempted by those schools have influenced our social life in no small measure. What is significant is that some of the most prominent ideals and dreams of that system have been later incorporated and factually done into life to a considerable extent in the educational institutions run by the Government of Bengal and controlled by the Universities of Calcutta and Dacca.

The *Sikshānushāsana* was published first in Bengali and then in English, Hindi and Marathi in 1910. This creed is being reproduced below :

I. GENERAL

1. Aim and criterion of education twofold : the pupil must grow up to be (i) intellectually, a discoverer of truths and a pioneer of learning ; (ii) morally, an organizer of institutions and a leader of men.

2. Moral training to be imparted not through lessons culled from moral and religious text books, but through arrangements by which the student is actually made to develop habits of self-sacrifice and devotion to the interests of others by undertaking the work of philanthropy and social service.

3. To build up character and determine the aim or mission of life, (i) the "design," plan, and personal responsibility of a single guide-philosopher-friend, and (ii) the control of the whole life and career of the student are indispensable. These circumstances provide the precondition for true spiritual education.

4. Educational institutions and movements must not be made planks in political, industrial, social or religious agitations and propagandas, but controlled and governed by the science of education based on the rational grounds of sociology.

II. TUTORIAL

1. Even the most elementary course must have a multiplicity of subjects with due inter-relation and co-ordination. Up to a certain stage the training must be

encyclopaedic and as comprehensive as possible.

2. The mother-tongue must be the medium of instruction in all subjects and through all standards. And if in India the provincial languages are really inadequate and poor, the educationist must make it a point to develop and enrich them within the shortest possible time by a system of patronage and endowments on the "protective principle."

3. The sentence, not word, must be the basis of language-training, whether in inflexional or analytical tongues, even in Sanskrit; and the Inductive Method of proceeding from the known to the unknown, concrete to the abstract, facts and phenomena to general principles, is to be the tutorial method in all branches of learning.

4. Two foreign languages besides English and at least two provincial vernaculars must be made compulsory for all higher culture in India.

III. ORGANISATIONAL

1. Examinations must be daily. The day's work must be finished and tested during the day. And terms of academic life as well as the system of giving credit should be not by years or months but according to subjects or portions of subjects studied. Steady and constant discipline, both intellectual and moral, is possible only under these conditions.

2. The laboratory and environment of student-life must be the whole world of men and things. The day's routine must therefore provide opportunities for self-sacrifice, devotion, recreations, physical culture, sports, excursions, etc. as well as pure intellectual work. There should consequently be no long holidays or periodical vacations except when necessitated by pedagogic interests.

The impacts of the "ideas of 1905" and especially of the "national educa-

tion movement" on Bengali culture and pedagogics are too obvious to be overlooked.¹ In the first place, Bengali is to-day not a mere second language. It has become the official medium of instruction in all the subjects taught in the entire school system of Bengal. An educational war-cry of the *Swadeshi* revolution has thus been rendered into positive law. Secondly, the encyclopaedic scientific training for all the classes of a Matric school on which the "national education movement" placed the greatest emphasis has been accepted at last by the authorities as the programme for all the schools in the country. Then, again, it may be observed, incidentally, that the prosecution of independent researches and original investigations in Indian history and culture on the one hand and in the modern exact sciences on the other was one of the fundamental objectives of the National Council. The entire world of scholarship in Eur-America, Asia and Africa to-day is aware that this objective of the pioneers of 1905 has not remained a pious wish of a few dreamers and visionaries in Bengal but has been realized in a thoroughly palpable manner throughout the length and breadth of India during the last quarter of a century or so.

But if in 1940 I were to start again on a career of educational propaganda and pedagogic patriotism it would not do to depend exclusively on those ideas. Nor is it necessary for me to reproduce *in toto* all the ten articles of my Educational Creed of the *Swadeshi* period. The

¹ See the *Dawn and the Dawn Society's Magazine* (Calcutta, 1908-1910) edited by Satis Chandra Mukerjee, and the Reports of the National Council of Education, Bengal (1906-1910). See also B. K. Sarkar: *Creative India* (Lahore 1987), pp. 611-643 (Education and Research in Science), and *The Sociology of Races, Cultures and Human Progress* (second edition, Calcutta, 1939) pp. 82, 305, 326.

effective advances of Bengal, nay, of all India in education and culture as in politics, economic development and social life have rendered some of those articles superfluous or rather first postulates of the pedagogic apparatus. That creed has to be re-made and adjusted to the novel psycho-social pattern or *Gestalt*. Indeed, a somewhat new educational creed requires to be constructed in consonance with the new conditions of life obtaining to-day.

Several noticeable features of the present social and cultural atmosphere may be singled out. In the first place, the government of the country has come into the hands of the people to no negligible extent. In other words, freedom-in-democracy or democracy-in-freedom is already a part of the people's experiences. The situation which inspired Bengali patriots and educational statesmen during the *Swadeshi* period to embark on establishing schools and colleges independent of Government or University control hardly exists at the present moment. Without much pricks of conscience it should not be unreasonable to declare that practically every school and college in Bengal to-day that is administered by the Government or submits to the supervision and control of the Universities is more or less a "national institution" as understood by the *Swadeshi* revolutionists. In regard to this item of Government *vs.* People we must, however, observe as in regard to other items of human progress :

"I have climbed a height indeed,

But, alas, the highest is yet to come."

In other words, higher doses of freedom and democracy are to be found in our present demand-sheet. All the same, the patriotism of establishing schools and colleges independent of the Government or the Universities is not likely to flourish on a mentionable scale in the atmosphere of 1940. This consummation,—

the swarajification of Government, partial and halting although,—is indeed a tremendous justification of the Bengali nationalistic movements of a generation ago.

In the second place, industrialization and technocracy with which the Bengali *Swadeshi* movement was identified in its economic aspects have made advances in Bengal as elsewhere in India during the last generation.² Factories, banks, insurance companies, export-import houses and so forth are to be counted among the Bengali enterprises of to-day. Equally noteworthy are the new agricultural methods, the renovated varieties of rice, wheat, sugarcane etc. and the expansion of industrial crops throughout India. Roads, railways and irrigation works have also felt the urge for expansion and improvement. All this has succeeded in improving to a certain extent the economic condition of the people. New careers and avenues to employment have not failed to make their appearance. The standard of living, health and efficiency has been somewhat rising not only among the middle classes but among peasants and industrial workers as well.

Thirdly, it is worth while to note that during the first decade or two of the present century Bengali culture, especially in its modern aspects, was in the main man-made. The evolution of the *Swadeshi* movement has in its natural course engendered the class-consciousness of creative woman, both Hindu and Mussalman. Today the civilization of modern Bengal is marked by gradually increasing doses of constructive feminism. The Bengali woman, indeed the entire womanhood of India, is at present in evidence as much in social service

² B. K. Sarkar: *Economic Development*, 2 vols. (Madras and Calcutta, second edition 1938).

and politics, as in journalism, fine arts, sports, education and what not.

Last but not least is to be mentioned the self-conscious manhood of the peasants in the villages on the one hand as of the workingmen in the industrial areas on the other. The "ideas of 1905" were hardly cognisant of the peasant and the working classes. It is chiefly during the last two decades that the economic, political and cultural requirements and demands of these two classes have forced themselves upon the Bengali (and all-Indian) *Swadeshi* revolution. Very little, however, has yet been accomplished in order to meet the wants of these two classes. But no planning of any sort in India today and tomorrow can be of any worth which fails to respond adequately to the cry from these newly awakened masses.

These four sets of social forces in the Bengali as in the All-Indian culture-complex call for a fresh re-making of educational visions. Situated as we are in 1940 we cannot but indulge in a profound discontent and engender a disequilibrium in our educational and cultural perspectives, in our socio-economic relations and in political norms. The cry for more freedom, more democracy, more socialism, more sex-equality, more technocracy, more industrialization, more careers, more food, more health, more culture,—no matter under what slogans—has got to be embodied in new educational creeds.

Some amount of political freedom or democracy, be it stressed, has already been achieved. Industrialization and technocratic modernization have also been consummated to a certain extent. Feminism and equalization between the sexes is likewise somewhat of a social reality. No less noteworthy is the emergence of peasants and workingmen as self-conscious social forces. It is on the platform of these achievements and

consummations,—howsoever elementary and small,—that the educational creed will have to be re-made. Creative disequilibrium is called upon today to forge a new educational creed furnished with its novel orientations and urges. An educational creed such as may somewhat satisfy the new *élan de la vie* and stimulate the present socio-cultural *Gestalt* is being formulated in the following statement in twelve articles, which is to be taken not as an alternative, but as a supplement to the *Sikshā-nushāṣana* of the *Swadeshi* period.

I. *Re. STUDENTS*

1. Health Examination of boys and girls ought to be one of the functions of every educational institution. The Department of Public Health will have to co-operate with the school authorities in the matter of providing for the doctors and dentists and their clinics.

2. Physical Exercise and Military Training will have to be provided for in every school for boys or girls. A full-time instructor for these subjects as well as a well-equipped gymnasium are to be treated as indispensable necessities at each institution. The Municipalities and Union Boards ought to be interested in the maintenance of this department of the schools in their respective jurisdictions.

3. Training in Tools and Implements adapted to the local arts and crafts, old and new, as well as to the domestic requirements is to be imparted to both boys and girls without distinction of caste, creed or parental occupation and income. The provision of a competent teacher of tools as well as a workshop at each school should be one of the charges on the budgets of the local business houses, industrial establishments, banking institutions etc. The Industries Department of the Government ought also to be interested in this item.

4. Tiffin ought to be supplied to boys and girls by every school. A small fee may be charged, if and when necessary.

II. *Re.* TEACHING STAFF

1. Minimum Wage principles ought to be adopted at every school in regard to the payments for the teaching staff. The salaries will have to be constantly adjusted to the local prices and rents.

2. Shorter Hours should be regarded as indispensable for teachers in the interest of their teaching efficiency as well as physical strength and health.

3. Decent Conditions of work ought to be promoted in the school atmosphere. The rights and obligations of the different members of the teaching staff *vis-à-vis* one another as well as *vis-à-vis* the members of the governing bodies should be definitely laid down and normally acted upon in the daily round of duties.

4. Trade Unions of industrial workers should be the models in spirit to be followed by the teachers' associations with a view to the realization of the above and other objects in a smooth and systematic manner.

III. *Re.* SOCIETY

1. The Social Service rendered by teaching (primary, secondary, collegiate or university) as a function, vocation, calling or profession is neither higher nor lower than that by cultivation, cooking, unskilled or skilled work in plantations, mines or factories, fine arts, literary activities, scientific research, journalism, legal or medical practice, clerical labour, and public administration or other liberal services, high or low.

2. Educational Conscription should be enforced by every collegian, male or female, as a moral discipline upon himself or herself. This should take the form of at least one year's service to the cause of primary education for boys and

girls in one's neighbourhood. The success of Bengal's campaign against illiteracy or movement for adult education will depend substantially on this kind of self-denying ordinance and constructive patriotism.

3. Industrial and Commercial Establishments ought to reserve some *Ishwar-Vritti* (gifts to God) in their regular budgets in order to help forward the school funds for laboratory, workshop, museum, radio, film, excursions, etc. The scholars turned out of the schools are the future workingmen, engineers, clerks, etc. of these business houses. In the interest of their own efficiency industrial and commercial establishments should therefore make it a point to render financial support to the educational institutions especially in their departments of tools, implements, and apparatuses.

4. The Government's Health, Industry, and Finance Departments will have to co-operate substantially with the Education Department and the Universities in regard to the co-ordination and rationalization of the country's educational welfare, comprising as it ultimately must the scheme of universal free education. It is already too late in the day for the Government Departments to plead the paucity of funds whenever the problem of the vital interests of the teeming millions comes up for consideration. They will be compelled more and more to recognize that the very first charge on the public finances is just the education, health and efficiency services for these millions before which all other items of public administration ought to retire into the background.

The new Educational Creed will have to equip the masses and the classes of Bengal for greater freedom and democracy. It ought to be conducive to the promotion of industrialization and technocracy on a much more extensive

scale than at present available. Larger doses of equality between the sexes as regards vocation and legal rights are to be among the objectives of this reconstructed creed. And finally, this educational planning should be capable of expanding the effective power and augmenting the material and cultural happiness of the peasants and the workers.

It has been observed before that some doses of freedom and democracy are being enjoyed by the people. The government of the country has become the people's affair in certain proportions. The socio-political pattern of India has been moving peopleward. This is a desirable consummation both from the educational and other standpoints.

But I am not one of those who would like to depend for every item in a planning, economic, cultural, pedagogic or otherwise, exclusively or preponderantly upon state initiative or state control. Those, however, who believe in *étatisme*, i.e., in appealing to the state or utilizing the state machinery in season and out of season are at liberty to do so.

To me the basic foundation of freedom, democracy and socialism, in

education and culture as in politics, is self-help, self-direction, individual initiative and individual creativeness. Creative individualism is the life-blood of my man as a moral agent. In regard to the new educational creed promulgated today, therefore, as in regard to the old of a generation ago I call upon everybody who is anybody in the country not to look to state aid in the first instance or in the second instance, but to energize independently and strive individually as often and as long as possible without support from the governmental authorities.

It is chiefly in individual exertions and independent strivings that the bed-rock of moral and spiritual values like education, freedom, democracy or socialism can be firmly established. For all pedagogic patriots, i.e., self-sacrificing workers in the field of educational advance, then, my watchword for quite a long time is to be: "Struggle forward—individually by all means, collectively if possible,—through hindrances, difficulties, failures, and disappointments." Today as in 1905 Bengal wants once again "Pioneers, O Pioneers!",—to develop whose preparatory reform activities the state may be induced subsequently to exercise its final rôle.

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REASON AND INTUITION

(A DEFENCE)

BY V. SUBRAHMANYA IYER,

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- "I believe in *Reason* and follow *Reason*."
2. "We should follow *Reason*."
 3. "Whether we declare it boldly, clearly, or not, it is evident that here we appeal to *Reason*."
 - "We need *Reason* to drive out all old superstitions. . . . Be ever ready for new Truths. Fools are they who would drink brackish water from a well that their forefathers have digged and would not drink pure water from a well that others have digged!"
 - "It is better that mankind should become atheist by following *Reason* than blindly believe in two hundred millions of Gods on the authority of anybody."
 - "Is it not tremendously blasphemous to believe against *Reason*?"
 - "On *Reason* we must have to lay our foundation."
 - "Inspiration (intuition?) always comes to fulfil *Reason* and is in harmony with it."
 - "Only those portions of them (The Vedas) which agree with *Reason* are to be accepted as authority."
 10. "Personally I take as much of the Vedas as agrees with *Reason*. Many of our philosophers have taken this view."
 11. "If a man wants to be a rationalist and satisfy his *Reason* it is here (in Vedanta) that he can find the most rational ideas. . . ."
 12. "What we want is Western Science coupled with Vedanta."

—SWAMI VIVEKANANDA.

Prof. P. S. Naidu, M.A., has every right "To pull down", as he says in the last April number of *Prabuddha Bharata*, "The foundations. . . that support the bogey of the superiority of *Reason*. . . . so that the superstructure will tumble down to dust of its own accord." Let him by all means pull down the foundations of Reason and also crush to dust poor mortals like me who seek shelter under it, humbly following our revered master Swami Vivekananda. Our consolation will be that we shall get crushed when our revered master is. If Swami Vivekananda had not known 'English' I would not have attempted to make any defence against so powerful a professor as Mr. Naidu. For he would have smashed me to smithereens by saying that Swami Vivekananda never relied on 'Reason'. And I have ventured to reply because the foolish cap of Reason fits me though my name is not mentioned by Prof. Naidu.

It is not our revered Swamiji alone whose support I seek here. Our greater guru Sri Ramakrishna also has definitely indicated the supremacy of Buddhi or Reason. But I shall quote from him only to those that seek 'Truth' for 'Truth's sake'. But our greatest guru Lord Sree Krishna Himself is responsible for the Sin of having made *Reason* supreme.

On the express authority of Prof. P. S. Naidu himself and also on that of the best Sanskrit and English authors known to me I have rendered in the following passages 'Buddhi' into 'Reason'.

These references are to the Bhagavad Gita :—

1. What should a man *finally* seek refuge in? *Reason.* 2-49.
2. What enables one to overcome all delusions or ignorance? *Reason.* 2-52.
3. What is it which if lost man is *utterly ruined*? *Reason.* 2-63.
4. What in man should on no account be unsettled or confounded? *Reason.* 3-26.
5. Which is supreme among man's faculties? *Reason.* 3-12.
6. What is that which can grasp the Infinite Joy of the Ultimate Reality? *Reason.* 6-21.
7. What is that in the absence of which the immutable nature of the Highest remains unknown? *Reason.* 7-24.
8. What is the *highest* reward that God himself gives to His most favourite devotees? *Reason.* 10-10.
9. What in man enables him to attain the most profound Knowledge, that of the Lord? *Reason.* 12-8 to 14.
10. What is that which if untrained and perverted one cannot see the Self (Reality or Truth)? *Reason.* 18-16.
11. What is that which enables one to know what is ignorance (bondage) and what is knowledge (liberation)? *Reason.* 18-30.
12. What is it that one should finally resort to so that one may attain the Supreme Reality? *Reason.* 18-57.

Let me now turn to still higher authorities, the Upanishads.

What is it that enables one to see the Atman or Brahman? "He (Atman) is seen by subtle seers *with the keenest* (or superior) *Reason.* Katha Up. 3-12.

What is the highest help that we pray for in seeking the Ultimate Reality? *Reason.*

"May He endow us with clear *Reason.*"

Swet. Up. 3-4 & 5-8.

It is needless to lengthen this list further. On the importance of 'Reason' I could quote hundreds of references from standard works like the Mahabharata, Sree Bhagavata and other works literary and Vedantic. So let me wind up, by quoting a passage from the most authoritative English translation of a passage from one of the greatest of ancient philosophers of India. Whoever knows *anything* of Indian Philosophy can spot it *at once*.

"Some conceited philosophers hold that *Reason* cannot grasp the Self, as He is formless, and that therefore the Devotion of Right Knowledge is impossible of attainment Yes, it is unattainable to those who have not been initiated by *Gurus*, who *have not* learnt and *studied* the Vedanta and whose *Reason* is quite engrossed and who have *not* been trained in the *right source* of Knowledge".

Let it be remembered that I have quoted so many only because *Reason*—not intuition—makes me do so.

Here let me add if the learned and mighty professor had been taught by Vedantic *gurus* he would have seen what the *essence* of all Hindu prayers is. Or, if he had become a full-fledged Sannyasin of the type of Swami Vivekananda,—not an amateur—of the Sree Ramakrishna Order he would have at once spotted the same. Indian '*philosophy*' does not make its *final* appeal anywhere to anything but Reason (Buddhi) though Indian theology, Indian scholasticism, Indian mysticism (Yoga) finally rely upon Revelations, authorities, intuitions and ecstatic visions, which constitute the adamant rock on which Prof. Naidu

takes his unshakeable seat, when he pulls down our weak 'Foundations of Reason'. Further he flinches not to attack even the Upanishads and Brahma Sutras with Commentaries when they refer to *Reason*. With reference to the description of "*Reason as Charioteer*" he says, "When this misleading conception is divested of all its glamorous poetry we find it riddled with many fallacies." How has he exposed the fallacies? There is not one word in his article to indicate the meaning of Reason, i.e., to show us what he understands by the term Reason. All that he says is "Reason which depends upon intelligence . . . and the intellect, thus becomes a slave to intuition." Is the meaning of Reason thus known? I 'depend' upon my salary. Am I known when my salary—the rupces, annas and pies—I get is known? Is there one word in the whole article of Prof. Naidu to show what Reason means? Without any meaning for the word Reason of what use are such statements as the following?

"Reason has given a poor self-damaging account of herself. . . ." "The champions of Reason will give up mere repetition of the word and dogmatic assertion about its omnipotence." "We have to transcend Reason." "Reason, the omnipotent—had its downfall." "Reason is self-contradictory." And he quotes some recent writers who do not define Reason.

But the most interesting feature of all his condemnations is with reference to the Aristotelian Logic and other Logics, the Laws of thought as known to Europe. He says *not a word* about Reason as known to Indian Thinkers. But any student of Vedanta knows that Logic or Tarka or Nyaya Vaiseshika is declared incompetent to get at the highest Truth or Reality, not only in the Brahma Sutras, but also in the Upanishads and other Vedantic works. No

Vedantin seems to hold that Brahman is established by Tarka, though Tarka is of the greatest use in some other spheres of knowledge. And no Vedanta has condemned Reason or Buddhi! And no Rationalist or Scientist even in the West seems to say that the Ultimate Truth is known by logical Reasoning. No doubt, science marks only the first step in the search after truth. But to ignore even the first step is only to prepare for a fall or failure. Prof. Naidu has evidently confounded Philosophical Reason with Logical Reason, which is applied only to a part of existence or experience. It is this latter kind of Reason that the West is familiar with. Whereas, Philosophical Reason comprehends the whole of existence or experience, which the West does not yet know fully and for which Western Reason and Science are certainly preparing the way.

As the Semanticists have pointed out such Philosophical disquisitions without exact and precise meanings for words are "Blab-Blab-Blab".

Finally, let me again seek the protection of my master Swami Vivekananda. He says, "The Christian claims that his religion is the only true religion. . . . The Muhammadan makes the same claim. . . . How is this to be decided? Then we have to admit that there is something more universal. Something higher which can judge between the strength of the inspirations (Intuitions?) of different nations. . . . Here we appeal to Reason."

Now, Prof. Naidu thinks that 'he is right'. I think 'I am right'. And various philosophers in Europe and India differ, each thinking himself to be right, even as to the meaning of Truth and Reality. How is this to be decided? Prof. Naidu, the Intuitionist, will declare what he *intuits* is Truth and that I am in error. I may say or anyone else may say that what I *intuit* or he *intuits* is

truth. Many philosophers in the European Continent and in England told me personally, when I was there, that *common Truth* as such, cannot be reached much less defined, and that such Truth was not within the ken of Philosophy. Prof. Naidu is in good company in this respect. But if he wishes to decide once for all, he must follow the *intuitionists* just as enthusiastic men of religion do, and as all such philosophers or scientists as rely *more* on intuitions than on *truth verified*, attempt to do, i.e., murder those that differ. So, the

only course that Prof. Naidu could adopt is to murder me or to teach me to murder him. If this be not the course aimed at by him, he has but to seek the guidance of the Scientists at first, then the Upanishads and Swami Vivekananda, i.e., "*Follow Reason*". My dear Reader, pray, remember always the words "Be but contemptuous of Reason and Science, the highest gifts of man, and you have given yourself over to Satan and must perish!" Goethe. "Buddhi Nāshāt Prānashyati"—(When *Reason* is 'crushed', ruin seizes thee.) Lord Krishna.

THE MYTH OF OVER-POPULATION

BY PROF. K. S. SRIKANTAN, M.A.

[In view of the forthcoming census, the closely-reasoned thesis of Prof. Srikantan is of more than ordinary interest, for it throws light on an important question which has its bearing on political and economic problems.—Ed.]

It is maintained by many economists that India to-day is over-populated. This view has become so popular that we find the country charged with an atmosphere of pessimism. Everywhere one can see unwanted children, unwilling mothers and unhappy fathers.* It is really unfortunate that an unhappy country like India should have been made more unhappy by such half-baked theories which, as will be shown presently, cannot stand a moment's scientific investigation. India is not over-populated, and as a matter of fact her population has begun to show a tendency towards decline. At such a time it is really amusing to be told that the country has more people than it can conveniently support.

It is claimed by the economists that the population of India would reach the peak figure of 400 millions by 1941 and

that would mean for India a population far in excess of the optimum number. Very few have dared to question the accuracy of this estimate. India is notorious for her lack of statistical materials. The eminent authors of the scheme for an Economic Census of India quote with approval the statement of the Census Commissioner that the vital statistics of India are well known to be defective. Again those who are apt to rely too much on statistics will do well to remember the observation of Sir Josiah Stamp in his interesting article on "Human Nature in Statistics":—"The individual source of the statistics may easily be the weakest link. Harold Cox tells a story of his life as a young man in India. He quoted some statistics of a judge, an Englishman, and a very good fellow. His friend said: 'Cox, when you are a bit older, you will not quote Indian statistics with that assurance. The Government are very keen on amassing statistics—they col-

* See "*Neo-Malthusianism and Generative Egoism*" by K. S. Srikantan, *Eco. Conference*: 13:5.

lect them, add them, raise them to the nth power, take the cube root and prepare wonderful diagrams. But what you must never forget is that every one of those figures comes in the first instance from the Chowt(k)ydar (village watchman), who just puts down what he damn pleases.' We suppose that such a Chowkidar was responsible for recording child-birth as a cause of death among men, as mentioned in the Madras Census Report. Sir Albion Bannerjee described to the East India Association a similar experience of how a clerk put down what he pleased." In vital statistics, again we have not advanced beyond the crude stage of recording births and deaths.

Even granting that the population would reach 400 millions, it is open for us to ask whether that should need cause any alarm. India is a country with the oldest possible history. Records are profuse to prove that she was inhabited by many thousands even in those days. Even granting that she had a population of only one million in 1 A.D., the present 400 millions does not mean a very alarming increase—for after all it works out to be a small percentage. But we know that there were kings in ancient India whose army alone numbered 1 million. We are however on surer ground when we come to the period of Akbar. Moreland in his book 'India at the death of Akbar' estimates the population of India to be 100 millions in 1590. The total evolution up to 1931 yields the figure 353 millions. This means that the increase has been 3.5 times during a period of 341 years. The British population rose from 8,898,000 in 1801 to 41,081,000 in 1937. This is, as is clear, an increment of more than 4.6 times in 186 years. Even if the Indian population rose up to 400 millions in 1941, the growth would be only 4 times in 341 years starting from

1590. The total Indian growth is 4 times by the side of more than 8 times in the British population trend. The period covered is some 340 years for each region. In the paper on "La Population de terre et des continents", presented to the International Congress on Population at Paris, 1937, Halbwachs observes that from 1650 to 1929 the population of the world has more than quadrupled in less than three centuries, but that the population of Europe has almost quintupled during the same period. India's growth rate would thus appear to be lower not only than that of Europe but even than that of the world in general. Altogether, there is no ground for believing that the actual growth of population or the rate of natural increase exhibits any menacing features in India.

It is curious, however, that Indian demographers and statisticians either ignore this reality or do not care to attach any importance to it in their discussions. An instance may be cited.† The birth-rate for British India is given by J. H. Russell and K. C. K. E. Raja in the paper on "The Population Problem in India", published in the *Indian Journal of Medical Research* (Calcutta, October 1935, p. 558), as follows:—

Period	Rate
1901-1910	38
1911-1920	37
1921-1930	35
1931	35
1932	34
1933	34

Evidently the birth-rate has declined. But the authors maintain that it "has been more or less stationary." In the subsequent paper, "A Forecast of Population in India at the Census of 1941,"

† See *Indian Economic Journal*: Jan., 1940.

for the same journal (April, 1937, p. 1185) one of these authors has quoted the same figures and observes, again, that the "birth-rate has been more or less steady from the beginning of the century."

In a country like India where statistical materials are anything but accurate, no conclusion can be drawn from such sources. It is one of the tragedies of statistical science that when it teaches us to put 2 and 2 together it does not give us the faculty of seeing that we do not put two and three together to make 4.† But there are certain features in India's population which drive us to certain unassailable conclusions. It is only too well known that the growth of population in a country depends more upon the number of women than upon the number of men. India is one of those countries where the number of women is less than the number of men. In 1931 for the whole of India, there were only 940 females to 1,000 males. We believe that this is one of the lowest figures in the world. What is more significant, this fall in the proportion of females to males has been steadily going on since 1901.* This itself is enough to make us question the validity of the conclusions drawn by the Economists. To this we might add the net reproduction theory of Prof. Kuczynski and others. To these people the old methods of calculating population are meaningless. L. J. Dublin and A. J. Lotka have made this very clear in their paper "On the true rate of Natural increase" in the *Journal of the American Statistical Association*. This view is strongly supported by Kuczynski. According to him, the ordinary Census birth-rate (yearly births per 1,000 inhabitants) has no reference to the age composition of

the people. It might be useful only if the age composition of the population and in particular the proportion of women at child-bearing age does not change. The correct birth-rate can be computed by showing the "average number of girls born to woman who lives through child-bearing age." This age is between 15 and 45 in Kuczynski's calculations. But the League of Nations in the *Annuaire Statistique* for 1937-38 has taken the period from 15 to 50 for the reproductive age.

Now the "gross reproduction rate" would be the number of female children (*i.e.*, future mothers) likely to be borne by 1,000 women of the reproductive age. But many women die between the ages of 15 and 45 (or 50). Hence the gross reproduction rates have to be corrected with the aid of life-tables in order to arrive at "net reproduction rates." The net rates are necessarily below the gross rates, the difference depending on the mortality of women in the various age-groups. A "net reproduction rate" of 1,000 (*i.e.*, 1,000 girls born to 1,000 women living between 15 and 45 or 50) is just sufficient to maintain the population figure in the long run.

Many of the countries are in a position to furnish such figures. But it is not possible for India to do so. Hence the corresponding trend cannot be exhibited from the Indian side in order to explain India's position in international demography. Be it observed, however, that countries like Japan, South Africa, Portugal, Canada, Italy, Bulgaria, Poland, Holland, Finland and Hungary are above 1,000 ranging from 1,571 to 1,008. The following countries are below the 1,000 level, namely, U.S.A. (0,961), Australia, New Zealand, Denmark, France (0,866), Latvia, Norway, Great Britain (0,760), Germany (0,757), Sweden and Esthonia (0,728). The countries of the second group are

† B. P. Adarkar.

* *Economic Problems of Modern India*: Ed. by Radha Kamal Mukerjee.

tending to get depopulated. As for the first group, the countries may be said to be just maintaining themselves in demographic strength. There is no special case for over-population. To which group India belongs, it is not possible as yet to assert. India however cannot be placed under the first group, for we know that out of 1,000 females born, only 483 reach the age of 15, and only 238 the age of 45; only 238 women, therefore, are expected to pass through the whole of the reproductive cycle. The corresponding figures for England are 798 and 683 respectively; for Japan 745 and 550; and for Sweden 867 and 708. These figures refer to the years 1901-10. The 1931 Indian figures show some improvement. There has been still greater improvement in the West; and the opinion is now entertained that the "figures do not leave a margin for further reduction of mortality during the reproductive period." We have also to take into account the large number of widows—16 per cent of the women of the reproductive age—who do not participate in parenthood. Therefore, with our number of female survivors and of widows, it would be necessary that the specific fertility rates should be about twice those of the Western countries if we are to have the same net reproduction rate. We doubt very much whether such high specific fertility rates at all prevail in India. We know that the general fertility rate, that is the number of births per 1,000 women of the reproductive group, has been only 166 to 176 during the last 8 years. We are not aware that this rate is regarded as particularly high. In fact potential mothers are getting less and less.†

† See *Eco. Journal*, Jan., 1940, for a fuller discussion.

Again let us apply the test of the Swedish statistician Sundbarg. According to him where the population is growing, the number in the age-group 0-15 is much greater than the number in the age-group 50 and over, but where it is stationary the numbers in these two age groups approach equality. To be more precise, the youngest of the 3 groups must be double the eldest, if the population is to continue to grow. Just short of that point it may be stationary. The actual figures of Sundbarg's theoretical types as quoted by Whipple are, in a progressive population, 40 and 10 for the youngest and the eldest group respectively; and 33 and 17 respectively in a stationary population. Now it is clear that Sundbarg's categories need some adjustment before they are applied to India. The idea underlying these three divisions is to compare the children, the adults, and the old men in any given population. Sir Edward Gait, therefore, was right when he took "the age group 15-40 instead of 15-50 as Sundbarg has done, partly because old age comes on quicker in India, and partly because this corresponds more closely to the reproductive period of life." Taking, therefore, the 3 categories, "0-15", "15-40" and "40 and over", we get according to the census of 1931, the following figures.

0-15	139,606,414
15-40	148,799,004
40 and over	66,353,900

TOTAL 354,759,318

It will be seen that the youngest age group is slightly in excess of twice the oldest. *The relation in short is more similar to the proportions of a stationary type than to those of the progressive type.*

To this we might also add the theory based on *logistic curves*. This was

established by Verhulst the Belgian mathematician in 1888. It was rediscovered by the American biologist, Pearl in 1920. In his *Biology of Population Growth* (London 1926, p. 22) Pearl describes this law in the most elaborate manner. According to this law every cycle or phase of culture is marked by the growth of population along the same line. At first the increase is rather slow. Then it becomes rapid for a certain period. Later it becomes slow again. And finally it becomes stationary. In 1927 Jainisch published his *Das Exponentialgesetz als Grundlage einer vergleichenden Biologie* (Berlin) in which the logistic curve was demonstrated in biological phenomena independently and without knowledge of Pearl's work. In Pearl's judgment every attempt to calculate the future trends of population

on the hypothesis of a growth rate prevalent during a certain period is fallacious. According to the logistic curve the growth rate is bound to be different in different periods in each cycle or phase. The damping factors must be recognized. No rate can be postulated to continue indefinitely to manifest itself undiminished. Indian population only too closely conforms to the logistic curve. In short the population time curve in India is asymptotic to a finite value of population.

Enough has been said in the above paragraphs to prove that India is neither "absolutely" nor "relatively" over-populated. The causes of her poverty are to be seen elsewhere and it is wrong to shunt the ear of reason on a false track by the creation of a bogey based on absolutely inaccurate and insufficient statistics.

SANTAYANA : AN ADVANCE TOWARDS AN EVOLUTIONARY UNIVERSE

BY ANIL KUMAR SARKAR, M.A.

[The first part of this article appeared in the *Prabuddha Bharata* of March 1940.—Ed.]

From the consideration of forms let us now pass on to the consideration of the origin of organisms, as such considerations are very closely related.

But before going on to the consideration of the origin of organisms, it becomes necessary for us to form a clear idea of events, existence, flux, essence, matter or substance, order of sequence, and the realization of all of them in their respective forms. They are being considered afresh only to render clear the idea of the 'order of sequence' in the flux of events. An event is a 'portion' of the flux of existence. Existence is no existence unless there is flux in it. There can

be no flux without the flowing of matter or substance into a focus or centre. The centre in which the matter flows is the existence. It is a momentary existence. We might call it a particular existence. But this existence means nothing if it does not realize an essence, for after all, an essence is realised in an 'event', which is a particular existence. But as the event is only a portion of existence, it is always in the flux of existence. It cannot claim to have any reality without the flux. All realization of essences is in a form. This 'form' is always a 'perspective' and is open to human observation and experience. So it has

a descriptive value, and hence it belongs to the realm of truth. So in a particular event, an essence is realized in a 'form', and this is a 'perspective', but since it is in flux, something of it remains still for realization.

This consideration of the realization of an 'essence' in an event, points out its aspect of 'particularity', but we also know that in that event the 'total essence' is not realized, and for the 'total realization' we have to pass on to other events, *i.e.*, we have to take the events in flux. We have to pass on to the beyond, to the realm beyond our experience. Though our attitude is sceptical always, we must not be over sceptical, for it is a fact that the 'essence' in a particular event is not fully realized. This takes us to the consideration of the essence in its 'universal aspect'. It takes us to consider the events in flux, for that alone reveals the true character of 'existence', and also of the 'essences'. It reveals to us the 'order' of sequence, or the passage of events. A particular type of essence is realized in an order of events. This consideration of the 'order', reveals to us the passage of the events, essences and existences pointing out their universal aspect. This is the consideration of the 'progressive' realization of an essence. This involves the passage of events, shifting from one existence to another, one moment to another. This is nothing but the progressive realization of an essence by the 'order' in which the moments arise and vanish. This 'order' is the 'trope'. So the 'essence' is realized in a 'form', but since it is not wholly realized there, it is realized 'progressively' in other 'forms' in an 'order' and that 'order' is the 'trope', so 'trope' is the 'order' of the realization of the essences in varied forms. Here the 'essence' is seen under the

'form of eternity', or in its aspect of universality, as distinguished from its particular realization in the 'form' of an event. Here we mark the 'order' of the realization, hence we see the 'universality' or the 'eternity' of the realization. Here the 'essence' of the 'sequence' of events is seen under the 'form of eternity', and since 'existence' has realized that 'essence,' that 'essence' in that particular situation or event, has descriptive value, and for this particularity, it belongs to the realm of truth.

From this it is evident that the 'trope' which is the essence seen in the form of eternity, *i.e.*, in the aspect of the 'type of sequence', is not a 'perspective', because not particular, not a mere essence realized, but an order of essence progressively realized, not relative to any point of view or perspective, nor specious or momentary. It is purely 'formal', *i.e.*, 'universal', as running on to further essences or realizations. As this 'order' cannot be observed or experienced as a perspective, it can only claim to be a historical truth, without being a historical impression, *i.e.*, a particular event.*

Perspectives, being 'appearances', can never arise without the underlying essence, for in that case there will be no inner core. The existence drags the essence by a sort of rope, and makes it manifest as 'appearance'. Flux is realization of the intrinsic variability underlying essence. So the flux is tracing some path along the realm of essence as realizing the essence in order, and at every point realizes an essence. Each moment enriches the flux with essence or intrinsic quality, so there is some "transformation of substance which flows through it and

* *Vide, The Realm of Matter*, pp. 102-103.

unites it in a determinate trope with its antecedents and its consequents.”†

So when the event is analysed we have to look before and after, that is, along the path of change. We have to observe it, and that reveals a ‘trope’, but the ‘trope’ must span all existence and extend endlessly, otherwise continuity cannot be grasped. But as the ‘trope’ pervades all events and existences, and is never presented as a ‘perspective’, it remains unknown in the sense that the mind cannot pursue or see it, for it is never ‘existentially’ known. Mind is only satisfied in the passing aspect of the ‘trope’, it follows the chase only, and observes the ‘forms’ they assume. It is a life in the flux of existence.

The ‘trope’ is not exhaustive, for it follows the path of flux. Though the ‘trope’ is not a perspective, we cannot deny its reality. That would be dogmatic scepticism. It is our faith in the realm beyond our perceptual experience. It reveals to us the inner core of reality, the essences in their formal and universal aspects. Without a belief in such universal aspect of this realm of flux, life, experience, art, morality and philosophy cannot claim any validity from us. It gives us deeper insights into reality. It lands us to the region unknown, but full of the warmth of the surging and streaming matter. It makes us somewhat sceptical, but takes us to the heart of flux, it conducts us to the deeper worlds, and reveals to us the permanent elements of the universe. These tropes, being the formal aspects of existences, cannot be the existences themselves. They all belong to the region of the Platonic Ideas. All Ideals therefore, stand for the tropes. Human mind devotes itself to the

pursuit of the tropes. There is indeed a lure for such a pursuit. This lure is nothing but an attempt to conquer our animal life with reason, with definition, with selection. To quote Santayana: “The realm of matter, for the moralised spirit, seems to exist only to be mastered, to be reformed, to be painted. Such is indeed its moral function in man, in so far as he profits by its economy. Profit, or the hope of it, rules the thrifty mind, not only in religion, where the edifying aspect of things is deputed to be their essence, but also in science, where the most august philosophers, in order to judge between true and false theories, often employ the childish criterion of simplicity. The flux, however, is not subject to these subjections; and only a speculative spirit, after much discipline, can learn to rejoice with it in its freedom.”‡

Our consideration of the ‘tropes’ only turned us to mark the ‘formal’ and ‘universal’ aspect in the flux of matter. They are the ‘permanent aspects’ of nature. The ‘tropes’ repeat, for the type or order of their movement bear the character of sameness, and this renders our experience possible. In this sense we can say that the ‘tropes’ are ‘habits’ formed in the flux of matter. If we go deeper, we shall find that the whole universe is in motion, and in this philosophy we are directly concerned with nothing else than the life of matter. The ‘tropes’ which arise in the course of this life of matter, are meant for introducing the ideal element in the flux of the universe. When the ‘tropes’ assume still more complications, or complexity, they become ‘psyches’. If observed deeply, it may be thought that the ‘psyches’ are attempting to manifest themselves through the ‘tropes,’ for the whole life of nature is a process towards

† *The Realm of Matter*, p. 103.

‡ *The Realm of Matter*, pp. 116-117.

the evolution or formation of organisms, and organisms are nothing but arriving at certain fixed habits in the course of natural flow, and they are capable of reproducing that habit once again. The 'tropes' are nothing but embryo organisms, without the power of reproduction in them, they are simply repeated occurrences having in them the universal element, which gives them a semblance of repetition. They are 'types' in the evolutionary flow.

From this treatment, it will be clear to us that Psyche, being an organism by itself, has a material basis of its own. The 'trope', being merely formal, is an ideal organism hinting at such permanent element of the universe. The analysis of the life of psyche will further point out that it is body and spirit combined. It has a material seat in the realm of matter, and has a spiritual life of its own.

The consideration of the psyches, has taken us to the consideration of the human organisms. Here we can distinguish two levels of life: the spirit and the psyche. The relation between spirit and the psyche, or the mind and body is the most important problem in philosophy. The evolutionary world-view of Santayana attempts to give a realistic interpretation to this problem. To quote Santayana: "By spirit I understand the actual light of consciousness falling upon anything—the ultimate invisible emotional fruition of life in feeling and thought. On the other hand, by the psyche I understand a system of tropes, inherited or acquired, displayed by living bodies in their growth and behaviour. This psyche is the specific form of physical life, present and potential, asserting itself in any plant or animal."¹ Continuing further he says by hinting at the plastic character of

this psyche, "Such a moving equilibrium is at once vital and material, these qualities not being opposed but coincident. Some parcels of matter, called seeds, are predetermined to grow into organisms of a specific habit, producing similar seeds in their turn. Such a habit in matter is a psyche."²

From this analysis of the character of the psyche, we may at once deduce the fact that the psyche is a compound life, both material and spiritual. It is material in a different sense. It is not merely the flux of matter, but fixed habit formed in that flux. It is a 'trope', but not a simple trope, *i.e.*, not merely a passing habit in the flow of nature, but a 'redundant trope', which is an organization or organism capable of propagating its 'type' in the evolutionary process. It is such an organization which is not merely a system of tropes with a power of propagating its type, but it is a living equilibrium from which all our thoughts and feelings radiate and its aim is to maintain this equilibrium throughout. This defines our life of the psyche which is nothing but a perpetual attempt to keep up our mental synthesis and identity. The life of the psyche is a life of compromise between physical and psychical tendencies, between habit and idea, between passion and reason, between instinct or impulse and ideation.

Though there is a constant fight between these apparently opposed tendencies in the life of the psyche, really they are not contrary forces. The life of reason is an attempt to bring about a harmony between those tendencies. So says Santayana: "It is therefore by a complete illusion, though an excusable one, that the spirit denies its material basis, and calls its body a prison or a tomb. The impediments

¹ *The Realm of Matter*, p. 139.

² *Ibid.*, p. 139.

are real but mutual; and sometimes a second nucleus of passion or fleshliness rises against that nucleus which the spirit expresses, and takes the name of spirit in its turn. Every virtue and in particular knowledge and thought, have no other root in the world than the co-ordination of their organs with one another and with the material habitat. Certainly such a co-ordination could never arise except in a psyche: the psyche is another name for it: but neither could the psyche have any life to foster and depend, nor any instruments for doing so, if she were not a trope arising in a material flux, and enjoyed a visible dominance there more or less prolonged and extended.”³

The recognition of the material basis of our spiritual life, leads us to the further consideration of our life of the psyche. The psyche, being a trope or a mode of the flux of matter, has a great plasticity in it, and on account of it, there is the evolution and transformation of psyches from the beginning. From this, it is evident that the psyche contains the whole past in it, and the infinite possibilities are open to it. There is not only a change or reorganization in its physical aspect, but there is a perpetual change and reorganization in its spiritual aspect. As the psyche constantly aims at adjustment to our mental and extramental life, it tries to maintain its equilibrium there also. It has a life of its own that is a life of inner experience and it has a relation with the external world. It has come in the evolutionary flow, but as it has its own life, which is a life of experience and adjustment, it is not a mere passive existent, but an active entity trying to attain perfection both in its experiential life and its life of adjustment. In fine the psyche has an

inner and an outer life. The inner life is the life of the spirit, and the outer life is its relation with the external world. The outer life is concerned with perception. Viewed from the inner life of the psyche, it is probably never unconscious, she always feels, in some vague emotional form, the inherent stress of her innumerable operations.”⁴

But if we consider further the inner life of the psyche, we shall find its inner consciousness or constant sensibility as nothing but a constant reciprocity between its inner experience and outer perception. It is also a form of adjustment and a maintenance of equilibrium. There would have been no consciousness without this functioning psyche. To quote Santayana: “‘Consciousness’ is a commentary on events in the language of essence; and while its light is contemplative, its movement and intent strictly obey the life of the psyche in which it is kindled. Hence the whole assertive or dogmatic force of intelligence, by which the spirit ventures to claim knowledge of outspread facts, and not merely to light up and inspect a given essence. This whole extraordinary pretension rests on a vital compulsion, native to the body, imposing animal faith on a spirit in itself contemplative, for in animals the organs are inevitably addressed to intercourse with relevant external things, as well as to internal growth and reproduction. Suspense outwards, towards an object not within her organism, is habitual to the psyche.”⁵

In this quotation we find that consciousness in its own character is contemplative or spiritual, but since it is kindled in a psyche, it has to depend on its material basis, otherwise our conscious life will not be a true description of facts. It cannot be a commen-

³ *The Realm of Matter*, pp. 147-148.

⁴ *Ibid.*, p. 152.

⁵ *Ibid.*, p. 158.

tary on events in the language of essence. Essence by itself is a spiritual synthesis, but the consideration of its material basis leads us to subject it to our life of the psyche in which it is kindled. But besides the culture of this realistic life in which we subject our spiritual life to our animal faith, *i.e.*, by referring them to facts, there is a pure culture of the life of essences. This is what is known as the spiritual life as distinguished from the life of reason where there is a subjection to animal faith.

The culture of the spiritual function of the psyche is a life of art, it is a life of contemplation. It is a culture of the higher manifestations of the psyche. But Santayana often warns us by saying that too much indulgence in such a contemplative life, veils the materialistic background that is possessed by it. Such a culture of an abstract life will land us to a mythological world, and it will be bereft of its realistic value. In conclusion Santayana points out "that the dependence of spirit on animal life, is no brutal accident, no inexplicable degradation of a celestial being into the soul of a beast. All the themes and passions of spirit, however spiritual and immaterial in themselves, celebrate the vicissitudes of a natural psyche, like a pure poet celebrating the adventures of lovers and kings."⁶

This is the position which Santayana holds in regard to the life of the psyche. Though a culture of its spiritual function is possible, too much *Idealism* cannot be supported. So Santayana's view on the life of the spirit, is Platonic no doubt, but he does not like to give it an ideal existence. It has no absolute value and reality in it. Its real valuation as contrasted with its mere contemplation, must come from its material habitat.

This scepticism is the essential note of Santayana's philosophy. It is a rational scepticism, in that it avoids the extremes. It is a hint at a life of compromise, between impulse and reason, passion and ideation.

Now coming back to the relation between the psyche and the spirit, we shall mark that the psyche may be regarded as a body in relation to the spirit which is its form, but it is a 'form' in relation to its material basis. So the relation of 'matter' and 'form' is all-pervasive. The highest manifestation of 'form' is found in the life of the spirit.

The life of the psyche is a dual life. It has a touch with the realm of matter on the one hand, and it has a touch with the realm of spirit on the other. The one points to the life of 'impulse,' the source of its activity, and the other to its life of ideation or reason. The rational life is the union of the two. But besides this study of the spiritual life of the psyche, from the evolutionary view of the universe, there is the study of the relation of the psyche with its environment. This is the consideration of its mental life, which is a life of consciousness and sensibility. Consciousness arises due to the interaction between the psyche and the environment. It is mere sensibility or intuition of 'essences'. These essences are nothing but 'mental syntheses' arising at every moment of conscious experience. Consciousness cannot operate without these ideal syntheses. They are nothing but the 'forms' in which a particular situation is grasped. These 'essences' by their own nature are 'mental syntheses'; they are nothing but inner experiences. But as they are results of interaction, they have an outer reference. Naturally they are projected outside. But in either of the cases they are confined to the immediate present. They cannot

⁶ *The Realm of Matter*, p. 162.

transcend the 'present' both in their experiential and referential aspects. They are nothing but intuitions of a present situation. By themselves the essences lack all activity. They are passive.

The essences are 'pure forms' or 'pure beings', they have reference to events or facts, but they are not themselves events or facts. As they arise in the course of the interaction between the psyche and the environment, they cannot be regarded as mental or physical. They are nothing but syntheses of experience which help adjustment between the two. In this sense they have no existential character, and as such they are not particulars, but only formal understanding of a situation. They are the instruments of operation, for without them, the functioning of consciousness is not possible. They are the 'forms' in which the whole situation is grasped by the consciousness or the experience of the moment. Formless experience is hovering in darkness. Moreover that does not denote or signify any operation or function of the psyche and the environment. So the 'essences' are nothing but the 'forms' under which a situation is grasped. It gives a clue to the understanding of a situation. It points out an active organization, and grasping of the situation by the psyche, which constantly tries to maintain its inner equilibrium, and also its equilibrium in its operation with the environment. So the essences have this organizing value. The psyche being a very complex organism, radiates these essences for the clear understanding and the organisation of the situation.

This synthetic function of the psyche is born of its inner sensibility. It is an organization with constant sensibility. So quite naturally it tends towards higher and higher forms of mental organization and synthesis. This tendency in

the psyche towards higher and higher forms of mental syntheses results in the origin of the 'spirit', which by its illuminating faculty, renders the whole situation clear, and helps to grasp the situation in still higher forms. The 'essences' viewed by themselves, confine us to the present, but the awakening of the spirit, means a transcendence of the present situation, it takes us both to the past and the future. On account of its transcendent faculty, it is thoroughly intellectual, and not merely a mere 'intuition' or 'experience' of a particular situation. It is a transcendent experience. Hence Santayana says that it illuminates the whole realm of essences, which are mere items of momentary experiences. So consciousness, by its intellectual or spiritual faculty, helps us to grasp not only the present situation, but the past and the future situations. In fine, it is a higher form of mental synthesis. It is a study of the 'pure forms' or 'essences'. When one is too much engrossed in their study, one loses all touch with the realistic world. It may be a culture of higher form of spiritual life or synthetic life, but it is bidding adieu to the referential aspect of the essences. It may be culture of a spiritual life but not a realistic life. According to Santayana, idealism or spiritualism of any kind, cannot stand without a reference to the material basis of them all.

This is the realistic interpretation of the life and culture of spirit from our evolutionary world-view. It differs from that of Boodin in the sense that it does not start with the original spirituality of matter, but it starts with the notion of a spiritual ideal or a growing spirituality of matter. Evolution, for Santayana, means a passage towards progressive spirituality or a realization of higher and higher forms. For Boodin, it is realization of higher forms, manifesting

higher types of control. Boodin also speaks of progressive spiritualism starting with a spiritual reality, but Santayana never quits the material basis of all spirituality. For Boodin, matter comes much later in the Cosmic Gestalt, and so it points out an organization which is spiritual. But Santayana starts with 'matter', for all activity comes from it, it is the source and genesis of all.

After this general consideration of the philosophy of evolution, and the detailed consideration of the relation of psyche with the environment, we come naturally to the problem of knowledge. In this connection we must inquire into the problem of the truth and falsity of our experience. If we hold that the

'essences' arise as a result of mental syntheses due to the interacting psyche with the environment, we are naturally inclined to think that the 'essences' are descriptive of events or facts, both inner and outer experience, hence they are descriptive of truths. So our next consideration will be pertaining to the problem of truth. Santayana's book, "The Realm of Truth", aims at giving a theory of truth which directly fits in with his evolutionary world-view. As we have already got an idea of his evolutionary universe, we may start at once with his theory of essence, for the problem of truth follows as a corollary from the consideration of the character of the essence.

— *literature. Vol.*

ANCIENT INDIAN POETRY AND DRAMA

BY KALICA P. DATTA, M.A.

[This article gives a bird's-eye view of the 'wide expanse' of Ancient Indian Poetry and Drama.—Ed.]

Thanks to the preservation of monumental documents of ancient Indian literature despite the ravages of time we can boast of a legacy which few nations in the world can take pride in. Rich in colour, vivid in ideas and bright in materials, these are studded with gems from one end of the string to the other. They focus the highly cultured mind of the ancient Aryans. In the present article, we shall confine ourselves to a discussion of two main pillars of literary structure, viz., Poetry and Drama.

Poetry blossomed very early among the ancient Aryans. The mysteries of "measured speech" and harmonious rendering of ideas into rhymes had dawned upon their mind at a very early stage of civilisation. In the *Rigveda* we find a highly developed lyrical poetry.

The earliest portions even refer to past and contemporary poets. The language of the hymns reveals a fine poetical style, which is very significant considering the age. It has been elaborated by long usage and there are fixed epithets and poetical expressions and idioms. The metrical principle was based both on number and quantity of syllables. The Vedic poetry was more or less religious in character. It is said these were revealed to the ancient seers by God and they composed them accordingly.

In the subsequent period, the poetical literature became more elaborate. In the Brāhmana age, the age of prose composition, of exegesis and analyses, detached verses and songs (Gāthās) were composed. Sometimes these were sung to the accompaniment of lyre. The poet

is often spoken of as a Kâru (artist). Even in the Sûtras, slokas are found embodied in the texts. Itihâsa (Epic stories), Akhyâna (tales) and Purânas (legendary tales) came to be composed and narrated in verse. The traditional origin of the sloka is too well known. Who does not know that immortal couplet:—

मा निषाद प्रतिष्ठां त्वमगमः शाश्वतोः समाः ।

यत् क्रौञ्चमिषुनादंक्रमयत्रोः काममोहितम् ॥

Thus the famous Anustubh Chhandah was born.

The metrical denotations, rythmical representations and finest poetical style of the two great Epics, e.g., the Râmâyana and the Mahâbhârata hardly require any passport for recognition. Sanskrit was the medium of expression of all these poetical inspirations. Indeed it was regarded as the language of the learned. But side by side with the growth of poetry composed in Sanskrit, there grew a literature, comprising poems, lyrics and legendary tales, composed in the language of the people. We have thus the Gâthâs in Prâkrit and Pali, Jâtaka tales in prose and verse, Gunâdhyâ's Brihatkathâ and king Sâta-vâhana's Gâtha Saptasati (compilation of 700 slokas), to name but a few only.

The Kâvyâ style had already developed before the Christian era. There are references in Patanjali. The Buddha-charita of Asvaghosa and some later inscriptions, Rudradâmana's for example, clearly show that by the second century A.D., there must have been a flourishing Kâvyâ literature. It had reached the height of excellence in the works of Kâlidâsa, a poet equally adept at composing epic and lyrical poems. Among the later Kâvyas, mention could be made of Bhattikâvyam, Kirâtârjunyam, Sisupâlavadha, Râghava-Pândaviya, Navasasânkacharita and Setubandha or Râvanavadhakâvyam.

Chaurapanchâsika, Ghatakarpâra, the three Satakas of Bhartrihari, Anarusataka and Gitagovinda (product of a still later age) are the more famous among the lyrical compositions.

The dramatic art holds a unique position in the orbit of ancient literature. It is called the Nâtyaveda. There is a nice story about its origin. Moved by the earnest prayers of the gods, the God Shiva being the pioneer, Brahmâ the Creator, summoned the four Vedas and out of their essence created the Nâtyaveda. Thus:—

एवं सङ्कल्प्य भगवान् सर्व्ववेदानुस्मरन् ।

नाट्यवेदं ततश्चक्रे चतुर्वेदाङ्गसम्भवम् ॥

The beginnings of the drama could be traced in the Vedic literature. The nucleus could be found in the dialogues of Saramâ and the Panis, Yama and Yami, Pururavâ and Urvâsi. In the elaborate Vedic rituals we find a hint on the acted drama. Patanjali refers to two dramas, viz., 'Kamsavadha' and 'Balibandha'. It has been said that either they were acted upon the stage by the Sandhikas or recited by the Granthikas, who expressed the sentiments of different characters by words. Pischel, the noted writer, would see the origin of Indian drama in the puppet play. The theory of the Hellenic origin of Indian drama is untenable. More or less it is Elizabethan than Greek in character.

Bharata's Nâtyashastram is the best treatise on the subject. It is a perfect compendium of facts and figures. It is noteworthy that in the days of yore, such precise attention was given to details. Several chapters have been devoted to the building of the auditorium, measurement of the stage, woodworks within (Dârukarma) and artistic designs (Chitrakarma), worship of the presiding deity (Rangadaivatapujâham) for the benefit of actors, different types of act-

ing prevalent in different countries, production of plays and many other matters positively relating to the dramatic art. Bharata strictly prohibits any provoking scene being enacted on the stage. An Indian drama must end in harmony.

Sometimes supernatural elements were introduced in the dramas. Such things as speed and motion were expressed by gesticulation. There is a technical literature on the use and interpretation of gestures. As for the language, Sanskrit and different types of Prākṛit were adopted by the ancient writers. Naturally it varied according to the status of the characters. Lyrics are interspersed in the body of the drama. Who is not familiar with the names of Bhāsa, Kālidāsa, Sudraka, Bhavabhūti, Viśākhadatta and Rājasekhara? Their contribution consecrates itself. The Ajmere inscriptions contain portions of Harakeli Nāṭaka by Vighararājadeva and Lalita-vighararāja Nāṭaka by Somadeva.

Remains of an ancient stage in the Ramgarh Cave is indeed an immortal relic of the cultivation of dramatic art by the ancient Indians.

We conclude with a reference to the written language of the period under review, as literature and language are inter-related. There were several stages of development of the Vedic language. At the time of compilation it had already become archaic. Subsequently there was two-fold expansion. Sanskrit and Prākṛit flourished side by side. The early inscriptions were carved out in Prākṛit; while in the later ones Sanskrit had the pride of eminence. Adoption of classical Sanskrit later came into vogue. Gradually how several languages have cropped up with the successive invasion of foreigners, culminating in the development of the principal languages of modern India, is a topic, in which philologists only have the right to access.

VAISHNAVISM IN BENGAL

By J. M. GANGULI, M.Sc., LL.B.

[Mr. Ganguli discusses the subject in relation to the past and the present and gives one helpful suggestion for the future.—Ed.]

Vaishnavism, in the form that it has taken since the time of Chaitanyadeva, has played out its part in Bengal. Hinduism was, indeed, in danger, and its cultural and religious survival among an expanding mass of people round about and to the east of Nava-dwipa in particular, was seriously threatened by Muslim oppression and persecution when Chaitanyadeva was born. It was a time of decadence of the Hindu spirit, Hindu rites and ceremonies were being neglected, and their observance was even felt to be rather too hard and severe by people, who had

lost much strength of mind and force of character that a disciplined life gives. Their power of resistance to tempting influences and their steadfastness in their own virtues and traditions had weakened; and when it is realised how much advantage was naturally taken of this by a ruling power keen on spreading its culture and religion by all possible means, the situation wherein Chaitanyadeva found his society and his people can be well appreciated.

Temples were desecrated at places, free and unmolested worship was often difficult, conversion under force or

temptation was increasing, and as a combined result of these and similar circumstances, when men and women had slips and committed breaches of traditional rules and customs relating to living, worshipping, non-dining indiscriminately, etc., they found themselves on the one hand cast off from their own society and on the other tempting offers by the ruling community to enter its fold. The consequent depletion of the Hindu society was thus proceeding unchecked.

The time was, therefore, opportune for the birth of a Saviour; and, as at such crises at other times also great men were born, Chaitanyadeva appeared on the scene, and started singing *Hari-Kirtan*, that enchanted people. If the temple is desecrated, if the image is missing, if you have failed to observe your religious customs or have been led to break them, if even you have succumbed to temptation, do not mind; come and sing the song of Krishna, the All-Forgiving, the All-Merciful Krishna, said he; and he sang aloud, alone and with others in chorus, danced and fell in trance in the ecstasy of feeling as he chanted Krishna, Krishna, Hari Hari.

It is all in that Name; nothing else matters. It gives a divine glow to his face, to his eyes; it encircles him with a halo; it makes him irresistible to whomsoever comes to him. The thief, the murderer, the apostate, and even the Muhammadans, follow him as he parades the streets, singing with raised hands, with tears in his eyes, and with far-focussed looks visualising Krishna with the flute in His hand. The *kirtan* parties increase in number, and their enthusiasm spreads far and wide and affects more and more homes and huts. The ruling community feels nervous, but the thing is done, and the message has spread, and the great name Hari has

touched the people's heart. More and more people sing *Hari-Kirtan*. They have nothing more to do to purify themselves, to have their sins of omission and commission absolved, to receive the grace of the Flute-Boy, and even to be joined to Him in the next life in ever-lasting celestial bliss.

This simplified means of winning Heavenly forgiveness and attaining salvation had a strong appeal; and propounded as it was with the exciting fervour of *kirtan* it intensely affected the masses. Hindu society was saved by the *mantra* of the Great Name sung by Chaitanyadeva and carried by *kirtan* to the high and the low, the rich and the poor, the sinner and the virtuous, in his time, and also thereafter by his disciples. The Maha-Prabhu's mission was done, but unfortunately its usefulness at his time was made to outlive, without reference to its growing out-of-dateness and even increasing harmfulness by devotees, who failed to read the significance underlying it. In the course of time they went further and further from the spirit to the form of the Maha-Prabhu's teachings. Radha-prem with all fantastic stories connected therewith and with the supposed Brindaban-Leela of Shree Krishna became the principal theme of the philosophy and doctrine of Vaishnavism, which they preached and with which they gradually formed a more or less distinct cult within Hinduism. Chaitanyadeva was accepted as the incarnate of Shree Krishna, Nitai of Balabhadra, and a host of leading disciples, males and females, as incarnates of those, who figured in the Leela, which Shree Krishna was supposed to have played in Brindaban in his early youth. I use the word 'supposed' deliberately; for, as I have said and written at other places, I do not accept the version of the Leela as given in later

works like the Bhagavata and the Vishnu-Purana and not mentioned in the earlier and more authentic works like the Mahabharata, in which Leela the Incarnate of God, Shree Krishna, who incarnated Himself to set up high standards of virtue and morality and an inspiring example of a perfect man practising in his own life the highest ideals conceived in the Shastras for mass education, is described as blowing His flute and drawing other people's wives and daughters to Himself.

A rich, colourful and even devotional literature this Leela philosophy has no doubt inspired, and this Vaishnava literature forms a very important part of the Bengalee literature too; but structured mainly on the Leela doctrine Vaishnavism, in the form that it eventually took in post-Chaitanya days, has not been conducive to individuals and to society in several ways. Adventurous people have taken advantage of it, have sung *kirtan* with artistic affectations and poses to influence feminine heart, and even to induce enchanted female admirers to offer their all, body and soul, as the *Gopis* did to Shree Krishna, to them who affected to personify the Brindaban Hero. On the masses in general also the popular expositions of this Vaishnavism, which have taken forms like 'taking the name of Hari once washes off more sin than a sinner is capable of committing,' 'rites, ceremonies, restrictions and prohibitions in daily life, enjoined by shastric texts and traditions, are of less significance than the name of Hari,' etc., have naturally led to loose thinking and wilful, undisciplined life. The observance of various rites, ceremonies, restrictions and prohibitions in life, the significance of which has been minimised under this Vaishnavism, has very great and valuable influence on individual and social

discipline. The disciplined (mentally and physically) and puritan life aimed at through those rites, restrictions and prohibitions, is not only of supreme importance to individual moral and spiritual well-being, but it has also considerable eugenic value. Researches into the ancestral history of all great men, particularly of those of a transcendent personality will show that discipline and strong principles were followed in life, in what is called the conservative manner, in one form or the other, if not by all the lineal ascendants, at least by some of them. In a family, characterised by frivolity, thoughtlessness or unrestrained impulsiveness, a Chaitanya or a Shankaracharya, for instance, cannot be traced. This significant fact, unfortunately, is not recognised by those in Bengal, who are worried over the non-commendable tendencies of their sons and daughters and the signs of racial degradation of the Bengalees to-day. Nor do they think of the part that Vaishnavism, as prevalent, has played in influencing the position. A much too mad imitation and adoption of Westernism and the gulping of its ideas have, no doubt, blown people off their natural moorings, but then the Vaishnavic doctrine, as developed in later years, that belittled the value of strict rules of self-restraint in thinking, living and in the details of life, had already loosened the ties, that had held them to those moorings.

The remedy, therefore, lies in leaving the present Vaishnavism in its former historical setting, wherein it played a very useful part, and not to drag it out of it for currency in an age, when conditions are different, and are such as require stricter rules of conduct and severer principles of self-restraint in thought and living. The efficacy of the Name of Hari is not to be belittled, but the Brindaban-Leela portion of

Vaishnavism might as well be discarded, so as not to let the *Radha-prem* singers misuse it and enchant it with seducing effect on women-folk, and so as not to leave the impression on people that whatever they may do and however they may live, they need observe no strict rules of conduct and worship, but only sing the *Leela kirtan* with beat of drum in a crowd and noisy atmosphere, where meditation and concentration are impossible and introspection is out of the question. Let Vaishnavism centred round Brindaban-Leela be replaced by that centred round Shree Krishna of the Bhagvad-Geeta and the Mahabharata, and along with it let

there be Saivism, that would enjoin puritanic principles and stricter modes of worship. Strict self-discipline in details of life is the *sine qua non* of individual progress and perfection; and for such discipline rules, restrictions and prohibitions have to be observed and obeyed, at least in the initial stages, in modes of worship, in thinking and acting, in eating and drinking and in other things in orthodox ways. Life will not thereby become entangled in conservatism and superstitions, as 'Do as you like'—preachers say, but, following a course of discipline, the mind will become introspective and thoughtful and acquire vital strength and noble inspirations.

THE ABODE OF THE LORD OF DANCING

PROF. P. S. NAIDU, M.A.

[The architectural beauties of the ancient temple, the worth of the sculptures found in it, the ancient art of dancing interpreted by the figures on its walls, the historical facts connected with its foundation and above all the mystical significance of the "Lord of Dancing" have all been exhaustively studied by Prof. P. S. Naidu as evidenced by his many contributions on the subject. We commend this essay to our readers as one that gives an account of the "true and inspiring" Chidambaram, the abode of the Lord of Dancing.—Ed.]

Chidambaram, the abode of Sri Nataraja, the Lord of Dancing! What a world of sweet and sacred images the holy name conjures up before the mind of the devotee! What rapturous delights await him who is *en rapport* with the atmosphere in the holy of holies surcharged with the love of our beloved Lord! Yet, how commonplace the town, and even the Temple, appear to the modern civilised tourist! Chidambaram is a bleak way-side station on the railway which serves the southern part of our country. There is nothing particularly remarkable about the town itself, unless one wants to mention the crocodiles which infest the streams adjoining it. With dirty roads, dilapidated

houses, starving cattle and sickly men and women, the town has a haggard look; the electric lights installed recently have added garishness to the depressing scene. As you thread the streets, and enter the Temple you are frankly disappointed. Brick and lime have ruined the beauty of the ancient monument. The granite pavement has become uneven, and grass has grown between the dislocated slabs. At the entrance to the main shrine you find a cow (a live one) stolidly blocking your way and fouling the passage. The visitor may well feel depressed by the uninspiring sights and sounds in the most exalted place of worship in South India.

But, there is another Chidambaram, the true and the inspiring one, the real abode of the Lord of Dancing. Let me lead the reader to it. It is even-song, the shadows are lengthening and the hush of night is beginning to envelop the town. It is the hour which, Sri Ramakrishna says, is the most propitious for devotion and for chanting the name of the Lord. Hark! What soul-stirring note is it? It is the deep-mouthed temple bell which is summoning the faithful to evening devotions. For ages have the pure in heart heard and responded, at stated intervals every day, to the almost human call of the great temple bell. The ceremony of the waving of lights has just commenced, and as we step in front of the Golden Hall, the doors of the innermost shrine are thrown open, and there literally bursts into our view the beatific vision of Sri Nataraja.¹ What an entrancing sight! What a soul-stirring spectacle! Gone are the gross materialistic thoughts, and gone are the depressing feelings. Presently there falls on our ears the rapturous melody of a Thevaram song. Turning round we behold the decrepit figure of a devotee—yes, decrepit in body, but what a lovely soul that body enshrines. He is pouring out his soul in passionate adoration of his 'sweetheart', Sri Nataraja. The whole building is reverberating with the anguished cry of his innermost heart. We breathe a different atmosphere now. The place has changed. This is the true Chidambaram. And as the evening worship draws to a close, there is only one

thought uppermost in our minds. May the Great Lord of Dancing dance His way into our heart and transmute it making it a worthy abode for Himself!

Chastened and purified by this unique experience, we begin to see Chidambaram and the Temple in a new light. Let us now try to understand the real significance of this great centre of pilgrimage. Chidambaram knows no limitations of time or place. It is truly international. Throughout the year special pilgrim trains call at the station fetching devotees from far and near. Yet, it must be remembered that the Temple is in the heart of the Tamilnad, was built by Tamil architects and sculptors, was patronised by South Indian princes, and was immortalised by the unparalleled devotion of the Tamil saint, Sri Nandanar. Moreover, Tamil poetry and Tamil music have, for ages, served to keep aflame the sacred emotions of the devotees of Sri Nataraja. So, in a sense, the Temple is the repository of all that is best and highest in Tamil culture. On the architectural, sculptural, religious, and even mythical and legendary sides, the famous shrine is the expression of Tamil culture. It is worth while making an attempt to study the Chidambaram Temple from various points of view, for, when we have caught the reflections from a few facets of this multi-faceted gem, we shall have gained deep insight into the foundations of that culture.

The dance of Siva is the central theme of all legends connected with the Temple. Sri Nataraja, the Lord of Dancing, is the greatest amongst the names given to Lord Siva. The three-fold cosmic activity of creating, preserving and destroying is symbolised by the great rhythmic movement portrayed by the image in the holy of holies of our Temple. 'The dance, in fact,' says Dr. Anandacoomaraswami, 'represents His five activ-

¹ The image of Sri Nataraja is far-famed for its beautiful facial expression. There is a magnificent replica of this image in the Convocation Hall—The Srinivasa Sastri Hall of the Annamalai University. You can get quite close to it and drink in its loveliness. The beaming face is that of a lover radiating sweetness and peace in the company of his beloved.

ities, namely, Srishti (creation), Sthiti (preservation), Samhara (destruction), Tirobhava (illusion) and Anugraha (release).¹ The typical image of Sri Nataraja is described by the learned doctor as one 'having four hands, with braided and jewelled hair of which the lower locks are whirling in the dance. In His hair may be seen a writhing cobra, a skull, and the mermaid figure of Ganga; upon it rests the crescent moon, and it is crowned with a wreath of cassia leaves. In His right ear He wears a man's earring, a woman's in the left; He is adorned with necklaces and anklets, a jewelled belt, bracelets, finger and toe rings. The chief part of His dress consists of tightly fitting breeches, and He wears also a fluttering scarf and sacred thread. One right hand holds a drum, the other is uplifted in the sign of 'Do not fear'; one left hand holds fire, the other points down upon the demon Muyalagan, a dwarf holding a cobra; the left foot is raised. There is a lotus pedestal from which springs an encircling glory (Tiruvasi), fringed with flame, and touched within by the hands holding drum and fire.'²

The meaning of the image may be understood only in the light of the legends narrated in the Koilpuranam. It is not without special significance that Tamil thinkers have essayed to condense into the Koilpuranam the most exalted ideas of their philosophy. The doctrines taught by Appayya Dikshita and Umapathi Sivacharya are some of the rarest and sweetest flowers of the delicate plant nurtured in the Tamil cultural soil, and the concrete manifestations of that culture must be studied and interpreted with care and thoughtfulness.

There are two legends connected with the dance of Siva Nataraja at Chidambaram, one relating to the complete rout

of materialism and scientific realism, and the other to the synthesis of dualism with Advaitism. In the forest of Taragam, runs the first story, there lived a sect of heretical rishis, the Karma Mimamsins, who were engaged in preaching and practising doctrines of a grossly materialistic type. Then as now, the glamour of science was debasing the spiritual elements in man's soul. Then as now, there were men who preached the most dangerously false but attractive doctrine that science is religion, and that science leads us to understand the subtler and finer aspects of the soul. Siva securing the aid of Vishnu came down to destroy these enemies to humanity. The evil ones suspecting danger, started an *abhichâra hôma*, that is, they pooled their scientific knowledge, and the power which such knowledge gave them over nature, in order to let loose the destructive forces. There came out a terrible tiger to attack the gentle saviour of man. The tiger symbolises the ferocious, intolerant, arrogant power which modern science has released, and which like a gaunt spectre is stalking contemporary Europe. Lord Siva destroyed the tiger, ripped off its skin, and wore it as a garment. The homa flames burst forth higher and thicker than ever, and there came out a vile reptile, symbolising the sinister and demoralising influences of a materialistic culture based on scientific realism. The benevolent Lord transmuted the spirit of the serpent (and not its body), and decked his own body with it. The Mimamsakas or the scientists made one more effort and there came out of the sacrificial fire the dwarf Muyalagan, the embodiment of all that is evil, vile and wicked in man. And then there occurred the miracle. Lord Siva became Sri Nataraja, and with Muyalagan as his dance pedestal performed the famous dance which captivated the hearts of the heretics. These

¹ *The Dance of Siva*, p. 58.

were converted to the way of righteousness, and became ardent worshippers of Sri Nataraja. The homa served a double purpose. While the performers believed that the force generated by it would destroy Siva, it really purged their minds of evil and wickedness. The knowledge of the material world which these heterodox persons acquired was still in their possession, but the evil emotions generated by that knowledge were allayed, their sting having been taken off by the grace of the Lord. This beautiful Tamil legend indicates the lines along which they who value things of the spirit should work, in order to curb the evil forces which modern science has let loose. Not by destroying science, but by assimilating it, by infusing the spirit of the philosopher and the sannyasi into the restless and desire-filled body of the sciences, should we seek to control the vast energy released by scientific knowledge. Already the transformation has begun. The writings of Eddington, Jeans, Haldane and even those of Huxley (the latest I mean) indicate clearly that the true scientist has seen and realised the strict limitations of science, and therefore, acknowledges himself a humble suppliant at the shrine of philosophy and religion.

The other legend is not easy to interpret, though we can see, readily enough, the general trend of its significance. In response to the fervent prayers of Adi Sessa, Lord Siva consents to dance once again the inimitable dance which destroyed the evil forces released by materialism. The dance is to be performed in the same place, and at noon on the appointed day (the day of Arudra Darshan which is celebrated annually here) to the unbounded joy of his devotees, Siva grants darshan as Sri

Nataraja to Vishnu, Adi Sessa, and hosts of other celestial beings. So far we have no difficulty in following the idea behind the story. But a purely local incident is sandwiched between the two legends. When Siva comes down to give darshan to his devotees, Kali the universal mother refuses to allow him inside the Temple. She challenges the Lord to a dancing contest, and it is said, that after a long and not unequal contest, Siva suddenly shot his leg high and straight above his head. The Mother would not imitate this pose. So she had to acknowledge defeat, and quit the shrine. But how could one conceive of a place without the universal mother? The whole universe is hers. The whole universe is She. And, there She is, inside the temple, in a different place as Sivakami (the beloved of Siva). The Nrittasabha where the contest is supposed to have taken place contains an exquisite image of Sri Nataraja in the Lalata Tilaka pose. But the place has a deserted look. The shrine of Sivakamiamman, on the other hand, is the loveliest place that one can set eyes on.

We constantly hear it said that Siva and Vishnu are one. Sri Ramakrishna never tired of speaking of God as formless, and as having a lovely and auspicious body. He worshipped often at the shrine of Radhakanta in the Dakshineswar temple. He showed, by example as well as by precept, that the irreconcilable views of God may be easily reconciled in practice. It is the same spirit that animates Tamil culture which has found expression in our Temple. Within the same shrine, and almost under the same canopy we have the sancta sanctora of Sri Nataraja and Sri Govindaraja. What a magnificent example of philosophic and religious synthesis is presented to our eyes in this ancient Temple!

There is another exalted idea that is symbolised by our Temple. The devotee is standing a few feet away from Sri Nataraja, leaning on the long iron rail, to get an unclouded view of the beatific face, and as his personal meditations draw to a close, the officiating priest inside suddenly opens a side door and whispers, 'Now, look! This is Chidambara Rahasyam.' The devotee sees a large garland of golden cassia leaves encircling Nothing. That Nothing is the Rahasyam or secret. It is akasa or aether. The manifestation of Siva in Chidambaram is in the form of akasa. There it is, akasa symbolising the highest reaches which the mind of the most exalted Advaitin can soar to. And let us not forget that this high watermark of the most perfect type of Advaitism is to be found in the Tamilnad, and is an expression of its culture.

If we come down from the philosophic heights on which we have been discoursing so far, a little lower to the region of aesthetics, we shall discover that, here too, the Temple is the repository of all that is best and noblest in Tamil culture. Of the beauty and value of the Puranic sculptures and paintings in the shrine I shall not say much. They speak for themselves. I wish to draw special attention to the miniature dance sculptures which are found in great profusion here. There is hardly a wall, ceiling, plinth, façade or pedestal which does not contain these images. Some of these are of surpassing loveliness. Fergusson says that these dancing figures are more graceful and more elegantly carved than any of their class elsewhere in South India. It is now widely known that these little sculptures are representations of the poses described in the *Natya Shastra*. There is a curious fact connected with Hindu classical dancing. It has been kept alive only in the South. Vizianagaram, Guntur, Tanjore, Trichinopoly

and Madura are the districts where Bharata Natyam has survived in all its pristine purity and classical beauty. The Silappadikaram and Chintamani contain numerous references to the living dance traditions in the South. We find here the great anxiety of the Tamils to preserve, against tremendous odds, their hard won conquests in the cultural field, and the fruits of their efforts have been passed on to posterity in the imperishable monuments of the Temple.

On the architectural side too the Temple bears testimony to the excellence of Tamil culture. In spite of the wealth of inscriptions in the Temple, historians have not been able to determine the date of the shrine. The fane seems to have evolved slowly and steadily through several centuries. Yet balance and proportion have been preserved throughout the course of its development. 'Although this temple has been aggregated at different ages, and grown by accident rather than design, like those at Tiruvarur and Sriranga,' says Fergusson³ 'it avoids the great defect of these temples, for though like them it has no tall central object to give dignity to the whole from the outside, internally the centre of its great court is occupied by a tank, round which the various objects are grouped without at all interfering with one another.' Around this central tank, known as Sivaganga, are grouped the various sabhas or halls, the shrines dedicated to Sivakumiamman and Sri Subrahmanya, and to several other deities. Amongst these, the Dance Hall, and the shrine of the Goddess are the most remarkable from the aesthetic point of view. The carved pillars of the former are, each one, a marvel of beauty. The porch of the temple dedicated to the Goddess is a miracle of architectural

³ *History of India and Eastern Architecture*, Vol. I., p. 379.

design. The central aisle, which is about 22 feet in width, is roofed over by a stone ceiling without any extraneous support. The capitals, the brackets and purlins, all of stone, are so skilfully arranged on either side, that the distance between the two opposite rows diminishes gradually, leaving only a short gap to be filled by the last and the topmost block of granite.

Apart from these purely technical details, there is a general feature of the architectural design which deserves to be noticed. Ranged against the outer prakaras as well as the inner, we have long rows of cubicles or cells, in two tiers, which have served, and which may still be made to serve, as living rooms for the frugal scholars whose life is dedicated to the attainment of knowledge. Let us consider the significance of this feature in connection with other details of the design of the Temple. The vast tank, and the numerous wells afford facilities for bathing, and for religious ablutions. They also supply drinking water in abundance. The cook-house has elaborate arrangements for feeding large numbers. What more does a true student or Brahmacharin need? With some little repairs, and modifications the vast corridors, courtyards and cells of the Temple may be easily converted into a modern residential college for a thousand students. And, in days of yore, the Temple with all the conveniences mentioned above could easily have been converted into an impregnable fortress capable of withstanding a protracted siege. What a magnificent expression is this of the sentiment of *Karuna* of the Tamil group-mind!

No account of the Chidambaram Temple will be complete without a reference to the great Harijan saint, Sri Nanda. Born in a family of untouchables, oppressed by his Brahmin masters

for striving to lead a pure and upright life, denounced to these oppressors by his own kith and kin, because he tried to wean them away from drunkenness and misery, Sri Nanda, with singular devotion succeeded, after many struggles, to reach Chidambaram. And, of course, entry into the Temple was forbidden. Even a glimpse of the beloved face of the Lord is not possible, for Nandi the sacred bull, stands in the way. In great anguish Sri Nanda opens out his heart to the Lord. Nandi is commanded to move aside, and ecstatic joy overpowers the great Saint as he contemplates the lovely form of Sri Nataraja, and as he is absorbed in his devotion he is gathered up into the image of the Lord of Dancing. He attains true nirvana!

There is a small image of Sri Nanda in our Temple, but the priests take care to keep it out of sight. Nothing can, however, make us forget that the shrine has been sanctified by the love of the Tamil Harijan Saint. Several times, and at different places of pilgrimage has this incident occurred in Tamilnad. There is the story relating to the inimitable love of Tiruppanazhvar. He who is looked down upon by *knowing* mortals, is lifted up and raised to the highest pinnacle by the *loving* deity. The Harijan is exalted over the Brahmin. What an inspiring lesson can the modern reformers, social and religious, draw from these neglected sources! Tamil genius offers the most rational solution to the Temple Entry question. Admit all who are inspired by the love of God. Admit all who want to enter the temple for worship. Keep out all who come for sightseeing or scoffing. That is the lesson that the incident of Sri Nanda's exaltation teaches us. And the solution is the peculiar contribution of Tamil culture.

In conclusion let me say that the Chidambaram Temple is the unique repository of all that is highest and noblest in Tamil culture. Looked at from the legendary, philosophic, aesthetic, sculptural, architectural and relig-

ious points of view it reveals the powerful workings of *Karuna* at the fountain head of Tamil culture. The onerous duty of maintaining and developing that culture along right lines devolves upon the citizens of the modern Tamilnad.

THE MESSAGE OF SWAMI VIVEKANANDA

BY THE HON'BLE DEWAN BAHADUR SIR A. RAMASWAMI MUDALIAR, Kt.

[Summary of the presidential address delivered at the Vivekananda birthday celebrations at the Ramakrishna Mission, New Delhi, on the 25th February, 1940.—Ed.]

I readily accepted the invitation to be present here this afternoon and to take part in the proceedings, for the simple reason that for the last 36 or 37 years I have come under no greater influence than the influence of the life and teachings of Swami Vivekananda. In my own province, on several occasions, I have spoken of that life and have testified to the great influence that that life has had on the generation which immediately succeeded the premature departure of the Swamiji from this world. In England on more than one occasion I had the opportunity of either presiding or taking part in similar celebrations, and to-day I am not coming for the first time to this *Ashrama*, but I am repeating for the third time the happy experience that I have had before of partaking in this function, for in the days when I used to come to this city as a much bolder non-official representative—an advocate of public opinion—I had the privilege of taking part in such celebrations. On this occasion, I can repeat what I said to a Calcutta audience on a similar occasion—that we in Madras feel proud that it was left to us to discover the greatness of Swami Vivekananda when as a nameless individ-

ual wearing the orange robes of a saunyasini he came to Madras not knowing what his programme was, with the burning desire that he should somehow or other attend the meeting of the Parliament of Religions at Chicago.

Soon after I began to study in the college, there were friends and elders of mine who used to tell us stories of the days in 1893 when Narendra Dutta (Swami Vivekananda) as he then was—often sat on the pials of the houses of Triplicane and began to discuss with learned pandits in Sanskrit—and some of them in Madras were very learned indeed—the great truths of our religious teaching. The exposition, the dialectic skill he showed, and the masterly way in which he analysed what even to those well-educated and learned Pandits were unfathomable depths of Sanskrit literature and law, greatly attracted attention from all and sundry and it was an evening function well worthy of the sight of the gods themselves to see great professors of colleges and learned folk sitting round him in the pial and trying dialectic debates with him on the meaning which should be given to this or that particular sloka of Patanjali or of the Gita. His worth was tested and he became famous and had

all the help that was necessary to send him to Chicago.

The tremendous sensation he created at the World's Parliament of Religions and the wild wave of enthusiasm that ran through tens of thousands of people when this orange-robed young figure of thirty got up and addressed a distinguished gathering, in those immortal words, "Sisters and brothers of America", giving that touch of universal brotherhood, the keynote of the religion which he expounded, are matters which we love to read over and over again. Forty years after that first Parliament of Religions, a similar one was held in connection with the Great Fair in Chicago in 1933, and by a curious combination of circumstances, I happened to be at that Fair and, of course, took the opportunity of attending the Second Parliament of Religions. The magic personality of Swami Vivekananda was not there - he who used to be reserved as the last speaker, the one magnet who would attract all and keep the entire audience bound to their seats.

I missed that charm, that magnetic and great source of influence and of light which welded together that happy mass of religious heads, scientists and students who had gathered in the First Parliament, but I met there old men and old women, citizens of America who still remembered the First Parliament of Religions and whose minds and hearts were impressed indelibly for all time to come with the immortal features of Swami Vivekananda and the immortal words that he preached to the great audience.

So much has been said of Swamiji's life and teachings. What was it that he intended to do? His early life, his coming into contact with Ramakrishna Paramahansa, his first tendencies, irreverence, unbelief in all superstitions—they have all been referred to ; but it was later

that the golden touch of his Master transmuted the collegian into a sage and a saint ; of that I would like to speak.

"Whenever there is a case of vice triumphing then I am born again and again to rejuvenate the world", said the Great Lord. I do not want to enter into any controversy as to who was and who was not an Avatâr. But I venture to repeat what Swami Vivekananda himself so often said that the race of Avatars is not yet exhausted and will never be exhausted. Time after time these great souls are born in all climes and in all periods whenever God feels the need for fulfilling aims and bringing back the world into His ways again. So was Narendra Dutta and so his mission first and foremost was to his own countrymen to tell them to have confidence in themselves, to ask them to re-read their Bibles, to make them realise the eternal verities of their religion, not to be carried away by cultures from the outside world—all that was half understood—but to drink deep of the spring which their ancestors left for them. He carried that mission through the length and breadth of India, in his own speeches from Colombo to Almora in the triumphal tour that he made after his return from that Parliament of Chicago. He was a humble sadhu unknown, with no pretensions to high aristocracy, holding no position in life, wearing the simple orange robes of one who has to a large extent given up all that is held materially valuable in this world, and his procession was one which Kings and Emperors and Fuehrers and Dukes may envy for all time.

He was in touch with the masses. His soul responded to their crying need, and as he went from Colombo to Almora halting at several places which were fortunate enough to receive his visit, he expounded the truth that lay in him. First and foremost he told them that

no religion was superior to another and that all religions have the same cardinal principle of truth. That is indeed what the Lord has said long long before : as several rivers flow and ultimately merge themselves in the great ocean, so all religions lead to the same eternal and inevitable goal. In one of his speeches he says "Hinduism, Christianity, Islam—they are all religions. I respect them all. I believe in them all. But I do not believe in conversion from one religion to another. You put the seed in the ground. There is the earth ; there is water ; and what do all these give you? Not the earth, not the water, not even the seed, but a plant which resembles none of these things, which is a product of something quite different from the elements in which it was placed. So it is the soul that derives the divine inspiration."

I remember the glorious passages in one of his speeches where he speaks of toleration. This was a great land, the eternal *punjabhumi* which, age after age, century after century, in its own borders through its great religion, Hinduism, has preached and practised the doctrine of toleration. Here came the refugees from all the religions in the world, persecuted by fanatics who understood less of their religion than they thought they did, refugees from the West Christian Church to the Syrian Church of the East, and then came refugees from the Zorastrian religion and from all and sundry, and there was no question of this great land of God refusing them shelter ; nay, more than that, of giving encouragement to all these people of all religions, men persecuted for their religious faith, driven from their hearths and homes, well-nigh treated worse than brutes. We may take some satisfaction in the fact that these sages like Swami Vivekananda have still retained that dominant principle of

Hinduism which realised that all men have the same divine essence in them, that all men are the parts of the same divinity and that therefore there is no religion higher than that which preaches the brotherhood of man.

Reference was made to the remarkable scene of Kurukshetra when Arjuna threw up his bow and arrow and told Sri Krishna that he was unable to fight. If there was one book more than another which Swami Vivekananda constantly referred to, which I believe was a sort of inspiration perpetually to him, it was the Bhagavad Gita and in more than one speech you will find that he refers to this incident or that and draws the lesson which he feels proper. "Resist not evil" is a canon which finds place in almost all religions. Its meaning is very often misunderstood. "Resist not evil"—it is true. Swami Vivekananda explains what that means. It is not that lack of physical courage which makes man a coward before superior force. Swami Vivekananda was a fighter himself. He was one who knew not any kind of physical cowardice or moral cowardice. He had a perfectly developed physique. I heard stories when I was young of how he got into a first-class carriage on the M. and S. M. Railway wearing this orange garb and somebody got in and asked Swamiji to get down and tried to abuse him. The Swamiji got up his powerful arm, forgetting for a moment the orange robes, took him by the grip of his neck and threw him on the platform. Not because he was a Swamiji, not because he wore the orange robe which he never thought, should cover an overwhelming physical force, of which there was much in him. That is the lesson which Swami Vivekananda tried to force. He said it was no good of a religion to a people who "were starving for bread. They should have courage,

physical courage—first of all a sound body and then a sound mind.

Well, as I said, we are grateful to Bengal for having given us Swami Vivekananda. He is a citizen of the

world. His contribution will stay on for ever. His immortal soul pervades the whole universe. But Bengal still can claim rightly the proud privilege of having contributed so great a soul.

NOTES AND COMMENTS

SPIRITUAL VALUE OF SCIENCE

It is very encouraging to find eminent men of science, untrammelled by the commercialism of the present age, laying stress on the deep spiritual significance of science and drawing our attention to the points of similarity that exist between the principles of science and those of religion treating both as means for the investigation of truth. Addressing the students of a college in South India, Sir C. V. Raman deplored the tendency of modern young men who were deserting the humanities, philosophy and literature and were taking courses in physical science merely for practical and utilitarian considerations. Pointing out the true spirit of science, he said that the field of science was more subtle and deep and represented the great attempt of the human soul to discover the fields of nature and the deeper aspects of the knowledge of truth. The speaker was of the opinion that the study of science was a fascinating one, because in essence it was the story of the human creative spirit. Referring to the sounds that could not be heard with our ordinary ears and the innumerable things that could not be seen by the naked eye, he showed how the findings of modern science bore ample testimony to the great spiritual truth that true knowledge came to a person after he was able to transcend the use of the sensory organs. Scientists were seekers of truth, but science had its limitations. The most

modern scientific researches have brought to light the vanishing differentiation between matter and energy, and have led to the same conclusions which were arrived at long ago by the Vedanta philosophers. Science and religion were no more contradictories. Though science with its modern ally politics may appear to shake the foundations of religion and spirituality, but the very opposition will make the latter all the more strong. Of course this healthy impact of western science will have its influence on religion. Our attitude towards religion will receive a new orientation, many shibboleths gathered round orthodox religion will be removed and it will make us better fitted to serve the cause of humanity in a changed world.

THE TASK BEFORE YOUTH

Addressing the new graduates of the Calcutta University, Sir Mirza M. Ismail, Dewan of Mysore, made some very stimulating and thought-provoking observations. Stressing the need for a change of outlook in our young men and women, he said, "This nation, this democracy is to be our care. We have always cared much about the distinction of the distinguished, the profundity of the profound, the peculiarity of the peculiar. But now there is one thing which to India is to matter more than these—the ordinariness of the ordinary, the massive, efficacious, sensible dullness of the educated multitudes—and

through this the same invaluable quality in the uneducated masses of the people." He warned the students by expressing the opinion that young people were generally quick and lively and that they needed the restraining influence of the rein rather than "the goad or the twisted tail." The young mind is quick, sensitive and responsive and therefore it is as much ready to love and follow the highest and the best as it is to take to violent and hasty methods of thought and action. The learned speaker wanted students to cultivate the habit of slow, deliberate judgment, based on knowledge, conscientiously acquired. Young men and women, after leaving the Universities armed with a liberal education and a self-sacrificing spirit, should repair to the villages and show the cultivator what scientific agriculture can do to increase and improve the yield of the land, and persuade him 'with infinite sympathy and patience' to adopt modern ways. The realist he is, Sir Mirza advised the educated to descend

from their high pedestal of pretended superiority and to realise that the uneducated son of the soil in the field is as yet a better man than they are. The youth should imbibe sympathetic common sense, capacity to recognise genuine human values and balanced intelligence and above all, learn to be humble and liberal. Swami Vivekananda wanted a hundred thousand men and women with courage and enthusiasm to go over the length and breadth of India for the amelioration of the poor, the fallen and the downtrodden. Sir Mirza struck a similar note when he suggested the undertaking of rural uplift and development by students and graduates. The attention of youth is drawn to two important and necessary fields of activity, industrialization of the country and the bringing up of an efficient army for national defence. In conclusion Sir Mirza called upon the young graduates to cultivate tolerance in social, religious, political and other matters and thus promote communal harmony and political unity in the country.

REVIEWS AND NOTICES

SOME SAYINGS OF THE BUDDHA.
TRANSLATED BY F. L. WOODWARD. *Published by the Oxford University Press, Amen House, London, E.C. 4. Pp. xxvii+356+index. Price 2s. net.*

In his learned introduction to this beautiful volume, Sir Francis Younghusband observes that "Buddha was brought up in a land steeped in spirituality—in a country with a religious tradition even in his time at least three thousand years old and possessing a great religious literature. It is certain also that he was a man not only of great heart and great soul, but great mind, and that he gradually collected round him a band of devoted disciples. He wrote nothing, but he imprinted himself on the plastic, retentive souls of his listeners. And it is from what they have handed down that

we have to gather his teaching. In course of generations their oral tradition would be transferred to writing. And the present book is a translation of some of such records."

The sayings of Buddha are characterised by love, toleration and action. In this book the translator has taken pains to collect all the authoritative sayings of the Buddha from the Vinaya Pitaka, the four Nikayas, the Dhammapada and other records, and has conveniently classified them under fourteen sections. This is the first time a work of this kind has been successfully attempted and it is a nice companion volume to books such as the 'Imitation of Christ.' The translation is simple, clear and as literal as possible. This collection of the sayings of one of the greatest of men

will undoubtedly prove of invaluable help to all in their spiritual as well as secular life. The book is well got up, in a size adapted for the pocket and is offered at a reasonably low price.

RES NULLIUS: AN ESSAY ON PROPERTY. By I. S. PAWATE, M.A., LL.B. Published by the author, at his residence at Harapanahalli Oni, Hubli. Pp. 207+*x*. Price Rs. 2-8 As.

This scholarly and thoroughly original work on the law of property propounds a new theory of property based on the idea of *Res Nullius* and their seizure by a person with an intention to have them for himself. *Res Nullius* means "things or thing belonging to nobody." According to the author, unoccupied land, wild animals, water in the streams, and things abandoned by their owners are all *Res Nullius*, and the right of ownership originates in a person when he has seized and reduced to his possession anything that was *Res Nullius*. From this it follows that a person cannot own more than what he can possess. This conclusion while discouraging all forms of capitalist exploitation, does not preclude one from possessing any private property. The author is of the opinion that the views held by Western jurists on the law of property and transference are untenable in so far as they have neglected personality altogether and externalised rights. That the right of ownership is a single indivisible one and that therefore it is not possible to transfer right from one person to another is the new theory put forward by the learned author. The book will prove of immense interest and offer food for serious thought to ardent students of modern jurisprudence.

SANSKRIT

RAGAVA GUNA RATHNAKARA. By T. S. SUNDARESA SARMA. Published by The General Stores, Tanjore. Pp. 50. Price As. 6.

The author has many Sanskrit works to his credit and in this booklet offers us, in clear and easy sanskrit verse, the outpourings of his heart during the worship of the Lord. The first two pieces, which comprise half the book are dedicated to Sri Rama and the remaining eleven shorter pieces are in praise of no less than ten different gods

and goddesses including a "Nāsthika Panchakam" and "Varni Yātana."

PROBLEMS OF THE BHAGAVAD GITA. By DEWAN BAHADUR K. S. RAMASWAMI SASTRI. Published by the author from 47, Lloyd Road, Royapetah, Madras. Pp. 68. Price 8 as.

The writer of the present volume is well known in South India for his vast learning and deep erudition in Vedantic literature. He has devoted long years to the study of and meditation on the Bhagavad Gita, the results of which he now embodies in these pages not in the role of a teacher but as an ardent devotee who takes delight in speaking of his Beloved. Nevertheless the light he has thrown on the various problems of practical interest, dealt with in the Bhagavad Gita, will, we hope, be hailed in all quarters with delight and approbation.

The author does not identify himself in his interpretations with any of the doctrinal schools but aims at presenting the "Bhagavad Gita from a synthetic point of view." In an age swept over by sectarian squabbles and dissensions nothing can be more welcome than an attempt like this and the author deserves to be congratulated on the amount of success he has attained in his noble undertaking. The message delivered by Sri Krishna in the Bhagavad Gita is one of all-round concord and harmony. "His is a synthetic doctrine; and His revelation is as harmonious as it is perfect." A comprehensive view of the Bhagavad Gita and a true understanding of its meaning cannot but lead to this conclusion, and it is only a narrow mind that reads exclusive and sectarian ideas in it. The different expositions propounded by the different Achāryas are reconcilable, the author firmly holds, on the basis of Adhikāravāda or the doctrine of spiritual equipment and temperament of the aspirant, and on the fact that the same Truth reveals itself in different lights in the different planes of Dvaitic, Vishishtadvaitic and Advaitic realisations. The Gita, as the author holds, "includes and synthesizes and transcends all these systems of thoughts."

The book gives a beautiful analysis of the different chapters of the Bhagavad Gita and deals, in separate chapters, with the problems of Truth and its Methods as inculcated therein. We commend the book to our readers.

KANNADA

SRI RAMAKRISHNA PARAMAHAM-SARU. By M. S. ANANTHAPADMANABHA RAO. Published by the Vedanta Sangha, Mercara. Pp. 72. Price As. 6.

There are not many books on Sri Ramakrishna's life and teachings in the Kannada language and the Kannada-reading public will heartily welcome this publication. It contains the life of Sri Ramakrishna,

rendered into blank verse, in a simple but dignified style. Almost all the important incidents in the Master's life, particularly the different Sadhanas he practised and his training of the illustrious band of disciples for their future task are set forth in seven sections and make very elevating reading. It is sure to be of great help to everyone as it presents an ideal 'life divine' characterised by love, harmony, purity and self-control.

NEWS AND REPORTS**WORLD CONGRESS OF FAITHS, LONDON**

The World Congress of Faiths will be holding its Fifth Annual Meeting at Bedford College, University of London, from July 5 to 10, 1940. Following its meeting at the Sorbonne, Paris, last July it had been intended to hold the Congress this year at the Hague, but in present circumstances it has been thought advisable to hold it again in London. The Marquis of Zetland, Secretary of State for India, will preside at the Inaugural Meeting at 5 p.m. on July 5th.

The main theme for deliberation will be **THE COMMON SPIRITUAL BASIS FOR INTERNATIONAL ORDER.** Many governmental and voluntary bodies are working at the political and economic structure of the

new order which will have to be constructed when the War is over. But it is felt that such construction will be useless unless it has a sound spiritual basis. The promoting of such a basis is the work not only of Jews and Christians but of Hindus and Muslims, Buddhists and Confucians. These would willingly join and the Congress is intended to afford them means for expressing their views.

ARTHUR JACKMAN,
Secretary,

Room 336. Abey House,
2 to 8, Victoria Street,
London, S.W.1.

Cables : Congress, London.

OOTACAMUND

Sri Ramakrishna Ashrama: Report for 1939.

The Sri Ramakrishna Ashrama at Ootacamund was started in the year 1926, since when it has been increasingly extending its cultural and religious influence over all sections of people on the hills. The Ashrama serves as a retreat for the monastic members of the Ramakrishna Order whenever they seek for rest and solitude. Others also are permitted to utilize this centre for spiritual pursuits.

The public activities of the Ashrama are mainly religious and educational. A religious class was held on every Wednesday in the prayer hall of the Ashrama and classes on the Gita were conducted in the Hindu School buildings in the town. Moral lessons were imparted to the children of the Hindu

School once a week. Monthly Gita classes were held by the Swamis in the Gita Ashrama at Coonoor. Besides these the inmates of the Ashrama visited over fifteen villages on the Nilgiris during the year and took part in Bhajans, anniversaries and other religious functions. On invitations they went out on preaching tours to other districts also and delivered lectures and discourses on various religious subjects. The birthday anniversaries of Sri Ramakrishna and other great prophets of the world were duly observed in the Ashrama when meetings were held to propagate their teachings.

There are a free library and a reading room attached to the Ashrama which are made good use of by the public. The Ashrama has opened a lower elementary school in the town, the strength of which at present is forty.

The visit of His Holiness Srimat Swami Virajanandaji Maharaj, the President of the Ramakrishna Math and Mission, to the Ashrama during the year under review was a great occasion for it which was utilised by

ardent souls from far and near for their spiritual benefit.

The Ashrama depends for its maintenance on the charitable public and appeals to them to contribute their mite towards its upkeep.

CAWNPORE

Ramakrishna Mission Ashram : Report for the period from January, 1937 to June, 1939.

The Ashrama was founded in the year 1920. A perusal of the report shows the steady growth of the institution from year to year to its present state of great usefulness. The activities of the Ashrama may be classified mainly under the following heads :

(i) *Spiritual and religious* : Every Sunday a religious class is held in the Ashram where scriptural texts are read and explained. Birthdays of great prophets and seers of different religions are duly celebrated, and on such occasions public lectures are arranged to dwell on their lives and teachings. The monks of the Ramakrishna Order and other learned men are occasionally invited to deliver lectures on topical religious subjects. 9 meetings and 125 classes were held during the period under review.

(ii) *Philanthropic* : The Ashrama runs an out-door dispensary consisting of three departments—allopathic, homœopathic and surgical. 96,727 general and 11,478 surgical cases were treated during the period under report. Over and above that many calls from poor people outside were attended by the

doctors and workers of the Ashrama. Occasional tours to rural areas were made to carry medical relief to the helpless villagers. The Ashrama organised medical relief in Bahraich District after the floods of 1938.

(iii) *Educational* : The Ashrama conducts one Anglo-Vernacular School, two free primary schools and a night school for day-labourers. One of the primary schools is chiefly for the Harijans. The Ashrama runs a Students' Home also where poor and meritorious boys are accommodated. But due to financial difficulties the number of boys in the Home had to be reduced. There is a library chiefly of religious and philosophical books with a reading room attached to it. Both are open to the public.

(iv) *Physical and social* : The Ashrama has founded a gymnasium equipped with up-to-date apparatus and appliances for physical culture. It has, also, got arrangements for mass drill, free-hand exercises and games etc., for children. There is a gymnasium for Harijans also which is the only one of its kind in the town.

The Ashrama appeals to the generous public for adequate financial help to carry on efficiently and progressively the manifold beneficent activities it has undertaken.

THE RAMAKRISHNA MISSION INSTITUTE OF CULTURE, CALCUTTA

The Institute was established in January, 1938, in commemoration of the Birth Centenary of Sri Ramakrishna. The objects of the Institute are :

1. To promote and propagate Indian culture in all its branches.

2. To assimilate the essential principles of the different cultures of the world by cultivating acquaintance with the creative achievements and spiritual experiences of the diverse races, classes and communities of mankind on a scientific comparative and cosmopolitan basis.

3. To hold appreciative and rational discussions on the achievements of man on all

fronts, viz., religion, philosophy, ethics, aesthetics, science, literature, material and social life, welfare work, etc.

4. To organise researches on different aspects of Indian culture.

5. To undertake publications of cultural literature.

6. To publish a journal serving as the organ of the Institute.

7. To provide a residential hall for guests of diverse races and religions with the object of creating facilities for day-to-day social and cultural intercourse.

8. To supply the cultural and spiritual foundations of a new personality among the

men and women of the world by emphasizing their inherent divinity, the oneness of humanity, and the unity of all religions and systems of thought, thereby helping forward the establishment of world peace, genuine internationalism and a really humane culture on earth.

The report of the Institute for the period up to December 2, 1939 presents a good record of works to its credit. The Institute conducts a Library and Reading Room and runs a Students' Home where nine students were accommodated during the period under review. It has already published a few books including "The Cultural Heritage of India" in three volumes.

Regular classes and occasional lectures and discourses on various topical subjects form

a prominent feature of its activities. 58 lectures by eminent scholars and religious leaders of diverse faiths and nationalities were delivered during the period.

The Institute requires urgently a permanent Home of its own containing (1) a spacious Lecture Hall, (2) a Library, (3) a Reading Room, (4) Rooms for research work and study circles, (5) Rooms for guests, (6) Rooms for accommodation of the students, (7) Rooms for office and the publication department, and (8) a Universal Prayer Hall. The cost of the fully equipped building including land is likely to exceed a lac of rupees. The Institute appeals to the generous public to help forward the realisation of this scheme by their friendly co-operation and financial and other contributions.

MADRAS

Sri Ramakrishna Math Charitable Dispensary: Report for 1939.

The Ramakrishna Math at Madras is one of the premier institutions of the Ramakrishna Order which has already run a very useful career of spiritual ministration for over forty years. It provides shelter for those who seek for a spiritual life and trains them up in the culture of inner life and the practice of rendering effective service to mankind. The Math popularises the universal teachings of Vedanta through classes, lectures and discourses in various parts of the city and outside. It publishes two monthly journals namely the *Vedanta Kesari* and the *Ramakrishna Vijayam*—the first in English and the second in Tamil. Besides these it has got a number of publications in English, Tamil and Telugu mainly on the lives and teachings of Sri Ramakrishna and Swami Vivekananda. The *Upanishad* series forms another important item of its publications. The Math undertook relief work on several occasions whenever there was a demand for it in any part of the province. The Swamis of the Math together with a band of devoted workers are doing slum work in three localities—two in the city and the third in the suburb.

As early as 1925 the Math started a dispensary on a small scale which has now developed to a great centre of medical relief

to the poor and sick inhabiting the city of Madras. The effective treatment and loving sympathy that the patients receive here are daily attracting an increasing number of them at its door.

The dispensary has got two departments—the allopathic and the homœopathic. The total number of patients treated during the year under review including 3,446 surgical cases was 64,685. As a laboratory is an absolute necessity for an up-to-date dispensary a humble beginning has already been made in this direction but the slender means at the disposal of the Math is proving a serious handicap to equip it adequately. The following are the immediate needs of the dispensary:

1. A permanent endowment fund procuring a monthly income of at least Rs. 350 for the maintenance of the dispensary.

Suitable arrangements will be made to perpetuate the memory of friends or relatives of donors contributing handsomely towards that.

2. Suitable donations in kind or cash making available for the dispensary a microscope, a haemoglobinometer, a centrifugal machine, a blood pressure instrument and a head mirror for the E. N. T. Department.

The Math sends its fervent appeal for help in the name of suffering humanity which, we hope, will evoke a hearty response from the generous public.

PRABUDDHA BHARATA

VOL. XLV

JULY, 1940

No. 7



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

GOSPEL OF SRI RAMAKRISHNA

*The Birthday Celebration of Sri
Ramakrishna at Dakshineswar*

SUNDAY, 22ND FEBRUARY, 1885.

Sri Ramakrishna is listening to the *kirtan*¹ which is being held in the long north-eastern verandah of the Dakshineswar temple. Narottama is singing. The devotees are celebrating the birthday of Sri Ramakrishna. The actual *Tithi* of his birth fell on Monday last. Narendra, Rakhal, Baburam, Bhavanath, Surendra, Girindra, Binode, Hazra, Ramlal, Rama, Nrityagopal, Mani Mallick, Girish, Mahendra of Sinti and many other devotees are present. The *kirtan* has been continuing since early morning. It is 8 a.m. now. M. comes and bows down to Sri Ramakrishna. The Master signs to him to sit near.

¹ Songs celebrating the works of Sri Krishna.

While listening to the *kirtan* Sri Ramakrishna passes into an ecstatic mood. (The *kirtan* narrates the episodes of Sri Krishna's life): Sri Krishna is late in arriving at the pasture land. One cowherd says that mother Yashoda is holding him back. Balai bursts out in anger, “I shall play upon my bugle and draw Kanai here.” Balai's love knows no limit.

The singer continues : Sri Krishna is playing upon his flute. The sweet note floats to the ears of the milk-maids and the cow-boys and evokes a multiplicity of emotions in them.

Sri Ramakrishna is sitting and listening to the *kirtan* with the devotees. All on a sudden his eyes fall on Narendra who is sitting by. The Master stands up and is immersed in Samadhi with one of his legs touching the knee of Narendra.

The Master comes back to the normal plane and resumes his seat. Narendra,

then, leaves the place. The music continues.

Sri Ramakrishna whispers to Baburam, "There is condensed milk in the room, go and give that to Narendra."

Was the Master seeing the presence of Narayana in Narendra?

At the close of the *kirtan* Sri Ramakrishna returns to his room and feeds Narendra lovingly with various sweets.

Girish believes that God has incarnated Himself in the person of Sri Ramakrishna.

Girish (to Sri Ramakrishna): "All your behaviours are like those of Sri Krishna. They are like the false appearances that Sri Krishna used to put on before mother Yashoda."

Sri Ramakrishna: "Yes; Sri Krishna is an Incarnation and such is the case with Incarnations. Though he supported the hill of Gobardhan, he showed himself to Nanda as carrying with great difficulty a wooden seat!"

Girish: "I have understood, I have understood you now!"

Sri Ramakrishna in Samadhi; the devotees at his service

The Master is sitting on the smaller bedstead. It is 11 a.m. now. Ram and other devotees are eager to dress him in new clothes. But he refuses. He points to an English educated gentleman and says, "What will he think?" But the devotees persist; at last the Master submits and says, "All right, as you are so insistent, let me wear."

The devotees are making arrangements for his meal in the same room. The Master asks Narendra to sing a song. Narendra sings:

"In the midst of the dense darkness, O Mother, breaketh forth a flood of light, Thy wealth of formless beauty. To this end is the Yogi's meditation within the mountain cave.

In the lap of darkness infinite and borne on the sea of great Nirvana the fragrance of peace everlasting floweth without cessation.

O Mother, who art Thou, seated alone within the temple of Samadhi, assuming the form of the Great Consort of the Lord of Eternity and wearing the apparel of darkness?

Thy feet keep us from fear! In them doth flash the light of Thy love for Thy children. From Thy face of spirit is poured out laughter, loud and terrific."

As soon as Narendra sings the line, 'Who art Thou Mother, seated alone in the temple of Samadhi?' Sri Ramakrishna losing all outer consciousness becomes merged in Samadhi. It takes a long time for him to return to the normal plane. The devotees help him to a seat to take his meal. He is still under the spell of that ecstatic mood. He is taking food, but with both hands! He is asking Bhavanath to feed him. The ecstatic mood has not yet left him, and so he finds it difficult to feed himself. Bhavanath is feeding him. The Master could take very little. Ram, then, says, "Nityagopal will take his food in the same plate."

Sri Ramakrishna: "Why, why in the same plate?"

Ram: "What to speak of that! Should he not eat in your plate?"

The Master finds Nityagopal in an exalted mood and feeds him with a few mouthfuls.

The devotees of Konnagar have just arrived by a boat. They enter the room of Sri Ramakrishna singing in chorus a devotional song. After the singing is over they leave the room to take some refreshments outside. Narottama is a professional singer of *kirtan*. He is sitting in the room of Sri Ramakrishna. The Master speaks to him and others: "They sing very mechanically. Singing should be so full of life as to induce

people to dance; and such songs as this
should be sung :

‘Behold, the land of Nadia reels under
the waves of divine love emanating from
Gaur.’

‘Behold, the two brothers have come
whose eyes shed tears in the name
of Hari;

The two brothers have come whose love
floweth even to the oppressing
enemy;

The two brothers have come whose
importunate wailings for God move
the world to tears;

The two brothers have come who go
mad over the name of God and drive
others to that madness;

The two brothers have come who draw
into their arms one and all; not
even a pariah is left.’

This, again, should be sung :

‘O Gaur, O Nitai, two brothers you are !
Infinite is your compassion, O Lords !
Thus have I heard, my Lords, and I
come here !

You take upon your lap one and all,
even a pariah, and then proclaim
the name of Hari.’

ODE TO THE DIVINE MOTHER*

BY JOHN MOFFITT

O Mother, Thou Fulfiller of desire,
All things are done according to Thy will :
Thou toilest here, though men imagine still
Theirs is the only toil Thy works require !
Thou holdest elephants powerless in the mire,
Thou helpest lame men scale the loftiest hill ;
Some dost Thou with Thy blessed vision fill,
Yet others dost Thou hurl into hell-fire !
In every way am I Thy instrument,
Which Thou dost operate inscrutably :
I am the house, Thou the inhabitant;
The chariot, I, and Thou the charioteer—
I live and move as Thou dost choose to steer,
And have my being evermore in Thee !

* Translated from a Bengali song.

LETTERS OF SWAMI TURIYANANDA

Shanti Ashrama,
California, June 2nd, 1901.

My dear Mr. R.,

I have been so happy to receive your kind letter. I have been thinking of you very much since a few days past. I am glad you are all doing well now. My health was not satisfactory, but is now all right. It is gratifying to know that you are doing better every day. I am always with you in Spirit. Give my love to . . . when you see her. She is so kind and good. I heard about the person you speak of. It is all right. She is Mother's child too. If she ignorantly does anything that is not proper Mother will forgive her. She will not do the same thing again when she knows better, you need not feel anxious for her. Be steady in what you have known to be Truth and that is all. If you cannot bear anything in her better do not take notice of it. That is the best way to avoid all unpleasantness. Truth stands on its own merit and does not need any prop to support it. Vedanta has no quarrel with any one. It includes all and is not at all personal. You go on in your own way. Mother will take care of you. My love to your boy and wife and Miss . . .

With best wishes and love,

Yours in the Mother,
TURIYANANDA.

Shanti Ashrama,
California, Aug. 20th, 1901.

My dear . . . ,

Your kind letter containing the remittance came duly to hand. Many thanks for the same. But I must ask you not to feel constrained to send money. I know how you love me and how you like to help my work. Mother is taking care of everything. I am so glad you all are doing well and liked Swami Abhedananda. He came here and stayed for one week only. I felt sorry he could not stay longer. It has been so hot here and he left for Yosemite. You will see him again in San Francisco before he goes to Los Angeles. I had a very nice visit and talk with him. I am feeling very much tired and some of the students here are asking me to go somewhere for rest. I have not come to any conclusion yet. I am glad to know you are memorising Gita. Try to understand the spirit of it as well and live up to it. There is nothing like Gita. It is the cream of all Vedanta Philosophy. Yes, the translation by Mahadev Sastri is considered best, for it contains the commentary of Sri Sankaracharya. My love and best wishes to all please. I think of you all often and anon.

Wishing you all well and joy,

Yours in the Mother,
TURIYANANDA.

THE NEW FREEDOM

The old law books, we are told, prohibited sea-voyage to the highest caste in Hindu society. The brahman, the man of wisdom, the repository of the cultural traditions of the Hindu race had as his birth-right the doubtful privilege of being perpetually interned in the land of his birth. That land, of course, was a world in itself. The pilgrim's path, that stretched from the mightiest mountain range on earth to the holy Cape where the waters of the eastern and western seas mingle, had in those good old days, more thrills than what a modern explorer can hope to have in an expedition into the dense forest regions of the Amazon valley. The forests south of the Vindhya range were infested not only by wild animals, but also by wilder men and goblins and such other supernatural beings. Nevertheless, for the salvation of his soul, the pious brahman undertook the hazardous journey from the Himalayas to Cape Comorin. The perils of a sea-voyage were nothing compared to the dangers of this long pilgrimage. Let us also remember that ship-building was not an unknown art in ancient India. There is ample testimony to prove that merchant vessels of India ventured westwards to the Persian Gulf and the Red Sea and eastwards to Sumatra, Java and the islands of the East Indian Archipelago and possibly right across the Pacific to Central America; it is also known that in these voyages they met with cannibal races and such queer folk. In later days, that is about a thousand years ago, the imperial Cholas commanded naval expeditions across the Bay of Bengal and annexed those regions that constituted what are commonly known as

Greater India. All these go to show that it could not have been merely the perils of the sea that made the brahman of ancient India a stay-at-home gentleman. The law-givers must have had some other sound reason for prohibiting the brahman from undertaking sea-voyages.

The men of the highest caste were expected to be entirely free from the love of gain; consequently there was no positive incentive for the brahman to venture across the high seas. Conquest and trade were the functions of other castes. The brahman was expected to maintain the sacred fires and perform other religious rites that required his presence on dry land at the auspicious hours of sunrise and sunset. Above all, wisdom which he considered to be the highest wealth on earth was to be had in abundance within the frontiers of his own land. There was no need for him to venture out. But, when an alien race of people from across the seas, first came as traders, then as rulers and then as teachers of a new learning, the man of the first caste felt the necessity to break the age-long tradition and go forth to the land of these people and obtain first-hand information regarding their life and their learning. It is well known that orthodoxy has its stronghold in the hearts of the gentler sex and consequently the males who successfully broke the rule and voyaged to foreign lands were outcasted by the women-folk and were readmitted into society only after they had undergone certain purificatory rites. The new learning from the West brought with it prestige and professional or official status which were accompanied by worldly benefits. These weighed

heavily even with orthodoxy, and in course of time the old prohibitions of the Shastras were set aside. The New Freedom won its first victory.

The origin and development of the caste-system are variously interpreted by various scholars; some trace it to *Varna* or colour-distinction between the fair-skinned, blue-eyed Aryans and the dark-skinned, dark-eyed Dasyus; others trace caste origins to more elastic groupings such as are found in the present-day trade guilds. Some tell us that in the Vedic Age caste-barriers were not so well-marked as in the later days of the Purāṇas. Whatever the origins might have been, in mediaeval times the attitude of the higher castes towards the lower had become sufficiently intolerable to make religious reformers among the Buddhist, Jain, Vaishnava and other sects to cry halt and initiate a levelling-down process, by extending the privileges of the higher castes to those of the lower orders also. The radical movement tending towards the breaking down of caste-barriers is as indigenous as the conservative movement for re-erecting them. Persons who attempt to ascribe the former to Christian and Muslim influences only exhibit their ignorance of the religious history of India. In this connection, it may also be noted that no true religious reformer ever attempted to bring down the ideal for which the brahman stood. That ideal of non-violence, truth, non-possession and self-restraint is the highest ideal of Hinduism and has remained unshaken throughout the ages. The radical movements never interfered with the brahman; the efforts of reformers were directed towards raising up those who, on account of their birth, were prevented from giving expression to their highest innate tendencies. The great reformers set up cer-

tain ladders by which it was possible for a man of disciplined life to scale over caste-barriers. The *Sramana* who took refuge in the Buddha, the Dharma and the Sangha and who observed the vows of celibacy and voluntary poverty became the peer of the *brahmana*. Those noble souls who were wafted to the feet of the Deity by intense devotion became gods on earth and rose above all caste-barriers. Scholars and men of wisdom were also freed from the limitations of caste restrictions. The impact of the West and the presence of proselytising faith induced leaders of thought among the Hindus to intensify these liberalising influences and extend to all castes the inherent rights of citizenship and give them increased opportunities for self-expression.

Organized effort for social amelioration took the form of social reform societies. The history of these societies exhibits the interesting fact that in the early days of social reform, it was the brahmins more than anyone else that laboured hard to raise up the less-favoured classes. Although the work was carried on in a liberal and sincere spirit, the social reformers of the latter half of the nineteenth century approached their problems more or less in the manner of the social reformers of the West, with condescension and, shall we say, "Christian charity". The right lead to social reform and the uplift of the masses was given by Swami Vivekananda who learnt from his Divine Master that the poor and the distressed should be looked upon not as objects of charity but as manifestations of Narayana. Those who were more favoured by fortune, men of the higher castes and men of wealth and position should consider it a privilege to serve these Narayanas. Swamiji declared that

the upper classes should give up their patronizing attitude, extend the benefits of education to all those that needed it and allow them to solve their own problems. This salutary advice has worked wonders. Within a generation the masses have risen up; they are not looking up to anyone for charity, patronage or condescension. These they resent; they rather stand on their own feet and demand their rights and their privileges. None dares deny their rights to them. Who can obstruct the path of those who have chosen to march behind the banner of the New Freedom?

One evening, when dusk was gathering and the pariah boys who live in the *Cheri* near Annamalai-nagar were driving the buffaloes to their folds, and pious brahmans were wending their way to the temple-tank for their ablutions and prayers, the writer and a brother-monk stood upon the upper verandah of the Tamil professor's quarters and directed their attention to the passers-by. A brahman widow was hurrying home after her ablutions and from the opposite direction of the road, a pariah woman carrying a basket on her head was approaching; the following conversation took place between them. The incident and the conversation lie indelibly impressed in our mind, for to our eyes the brahman widow represented old orthodoxy and the pariah woman was the picture of the New Freedom. The widow said, "You, there, keep out of the path, step aside". On hearing this the pariah lady--her manner and bearing at that moment were such as would do credit to any high-born matron--lifted up her head with dignity, looked squarely at the face of the poor widow—who really meant no harm when she uttered those offending words—and with calmness and due deli-

beration said, "You ask me to step aside, do you? My husband tilled the fields of your sons; I and my sisters planted the seedlings of paddy; we watched the growth of the paddy-plants and at harvest-time, we reaped and thrashed the paddy and my husband carried the bags of grain to your very doors; you eat our food; if I and my husband step aside, you and your children will starve; do you know that?" This interesting conversation was extremely illuminating. Economic interdependence, the dignity of labour, the inherent rights of the individual citizen and such other learned questions stood revealed by the light shed by the simple heart-felt words of an unlettered peasant-woman. What great Shakti has inspired the words of this poor woman? Hush, it is Mother India that speaks. The great Mother is speaking through the mouth of her humble daughter. The awakened India is addressing these words to all who eat India's salt and ask Indians to step aside.

Silently and steadily a tremendous revolution has taken place before our very eyes. Who would have believed, a few years ago that some of the great historic temples of South India would be thrown open to all classes of Hindus? Nevertheless, the impossible has happened. The guardian Deities of India could not have lagged behind when the whole country is marching ahead in the path of the New Freedom. The saints and noble souls, whose memories we revere, provided the necessary inspiration and an enlightened Hindu prince gave the lead to this far-reaching reform in Hindu social life. The disabilities regarding educational facilities and civic rights were removed earlier and temple-entry has now been achiev-

ed. Hope has been brought to the doors of those who were fast losing it. The universities of Benares and Annamalainagar are encouraging Harijan young men to prosecute higher studies, and a generation is growing up with strength in their body and faith in their hearts to labour for the motherland standing shoulder to shoulder with other Hindus.

A friend from Australia recently sent us a book on the "Education of Women in India" by Munna G. Cowan, M.A., published from Edinburgh in 1912. The book is written with a certain amount of sympathy and insight. The authoress says: "It is not a little thing to open the door of self-realization, with its opportunity for an even greater selflessness, to the myriads of Indian women. The new thought and new ideals which are permeating the whole East have no more striking phase than their manifestation in the life of women. The tentative attitude towards growing freedom, the hesitation to enter in and possess, the recurring tragedy of those who are ahead of their times, and of others for whom the new wine is too strong, are only partial aspects of a problem which cuts deep into modern civilization". Much water has flown during these three decades and the call of the nation has brought to the fore-front of the national struggle not only educated women, but also matrons and maidens of the working classes, who though unlettered have a surprising grasp of the part they have to play in shaping the destinies of the future.

In girls' schools and colleges, open air life and athletics are breaking up age-old traditions. The swing of the pen-

dulum—as it is only to be expected—tends to carry women students towards that social freedom which their sisters in the West enjoy. Reactionary elements cannot hold back those who have chosen to march on the path of the New Freedom. It is neither necessary nor desirable to curb self-expression and attempt to place barriers on the path chosen by the would-be mothers of a Free India. The right thing for leaders and elders to do is to keep themselves aloof and allow women to solve their own problems.

It is said that, "Servitude begets servitude". Likewise, liberty leads to liberty. The path from bondage to freedom lies in the direction of giving freedom to those to whom it is possible for us to give it. There is a moral law, the working of which is inexorable. This great country noted for its learning and wealth, its spirituality and high ideals has been in bondage for the last few centuries. The one great reason for that state of affairs is that on account of caste-restriction and sex-distinction certain sections of our people kept certain other sections in a state of semi-slavery. Outworn customs and meaningless formulæ enslaved the minds of upper classes. These shackles were no less strong than the other shackles that bound the entire nation. The breaking of one set of fetters would make the other set drop down spontaneously, without much effort. The New Freedom that has been won in the social sphere would definitely lead to a fuller emancipation. They that have given freedom to others may with a clean conscience turn to the Heavenly Father and pray, "Forgive us our debts, for we also forgive everyone that is indebted to us".

SHRI KRISHNA'S MESSAGE TO THE WARRING WORLD

BY DR. M. HAFIZ SYED, M.A., Ph.D., D.Litt.

[A war more devastating than the contest between the Pandavas and the Kauravas is taking place in the battle-fields of Europe. Its consequences are in the womb of the future. The message that was delivered in the field of Kurukshetra stands for all time. We commend this thoughtful article of Dr. Syed to our readers.—Ed.]

War is the talk of the day. Every one whether literate or illiterate, man or woman, eastern or western, is full of fear and forebodings.

No one feels secure when the world-war is going on. Since the cessation of the last titanic war which terminated in 1918, there have been not less than eighteen big or small wars in different parts of the world.

After the devastating war of 1914-1918 it was presumed that the civilized nations of Europe who were mainly responsible for that world-conflagration would not so soon girdle up their loins to wage another war which according to the meanest calculation, may prove more disastrous and ruinous than the last war.

Our knowledge of the world we live in has increased with bewildering speed during the last century. The total output of Science has increased so tremendously that we now produce every year more than the total accumulated store of knowledge of the time of Aristotle. At the same time the rate of production has increased year by year. The scientific mode of thought has spread from a small band of scientists to embrace larger and larger groups, and at the same time has extended to new departments. The scope of freedom of thought has widened. It is being recognised more and more that human conduct is subject to law. It is said that individuals as well as nations learn

from experience. The sum total of human experiences in the form of historic, scientific and philosophic knowledge leads people to act wisely and tactfully and to foresee clearly future consequences of their present day actions. If it were really so, they would not have so readily plunged into another ruinous war and cast to winds all their experiences born of such tragic, and heart-rending consequences as they gained only a quarter of a century ago. Alas! the civilized nations of Europe who are supposed to guide the destinies of their less fortunate nations, seem to have so quickly forgotten the lessons learnt from the last war.

Many large countries seek to imbue even their children with admiration for war. They do all they can to represent war as the most glorious expression of national greatness.*

According to this doctrine the highest function of man is to bear the burdens of absolute war. His mission is thus to be born and to give birth, in order to kill and be killed.*

While this is going on in certain countries, in others every possible effort is made to avoid war even though owing to the military preparations of the war-minded countries, the others are compelled unwillingly to pile up enormous armaments.*

* *Hibbert Journal*, July, 1939—Professor Olof Kinberg. p. 516.

How is all this to be explained? Has humanity been seized by a homicidal mania, a destructive frenzy in which certain nations seem even prepared, if necessary, to go under themselves, provided they are able at the same time to destroy the rest?

Professor Olof Kinberg of the Stockholm University has propounded a theory of his own and says "that mental disease is mainly responsible in causing war." He lays great stress on the diseased condition of the mass-mind. He says "that the likeness between these qualities of the national mass and the paranoid type is striking. The paranoid personality is distinguished by its suspiciousness, touchiness, egoism, quarrelsomeness, inability to judge its own affairs impartially, and conceit and arrogance which sometimes take the form of positive megalomania."

"The paranoid has a lens in his eyes that distorts his conception of reality. Thus he does not see reality as it is, but the distorted image created by his distorted mind. Another factor, according to him, is the servile attitude of the mass towards its leaders. It is a quality also of this mentality to adopt towards its leader an attitude of servile and slavish submission, of admiration and worship, which in certain circumstances approaches the deification of olden times."

"This fact explains the peculiar shade of cultural degeneracy which has fallen over the modern world."

Now we have to see what light Shri Krishna, the Supreme Teacher of ancient India, has to throw on this tangled problem and what message has he to give to the bewildering and warring world of to-day. According to the ancient scriptures of the Hindus an avatar is the *Ishvara* of a world-system,

appearing in some physical form at some great crisis of evolution.

The avatar 'descends'; we think of the Supreme as though far off, although in reality He is the all-pervasive Life in which we live; to the outer eye only is it a coming down and descending—and such an avatar is Shri Krishna. He is held in the highest authority.

The Bhagavad-Gita is a precious little book of supreme importance. The war of Mahabharata was waged under His guidance and inspiration. How? Did He plunge Himself precipitately? No. He never forgot or failed to use the means which Right Order demanded at the time.

It is common knowledge how before the battle-day dawned, Shri Krishna went to the Court of the King Dhritarashtra, and how with His matchless eloquence, He pleaded there for peace? We remember how He called Duryodhana and pleaded against his obstinacy. All His efforts failed. Thus He knew that war was inevitable. None the less He knew that duty must be performed and it was His duty as patriot and as statesman to strive for peace with every effort and with every human and Divine power He possessed.

If the duty of the moment demanded that one should wage war one should not hesitate to discharge one's *sacra-dharma*, but fight without passion or anger with the sole object of the good of the society and the world one was born in.

Shri Krishna encouraged only righteous war as against war for self-aggrandisement, plunder and possessions. This is the first lesson we learn from His life and His attitude towards war.

Can war be ever avoided and behaviour of the kind a natural and inevitable tendency in man or a nation put to an end to?

In answer to this question Shri Krishna lays down certain fundamental

principles which guide human destiny. He says that the cycle of human progression is composed of two arcs, the descending and the ascending, the well-known *Pravritti* and *Nivritti margas*, the path of forthgoing and the path of return. These two primary paths are necessarily trodden by all mankind in the long course of human evolution. Every human being is travelling along one or other of these two paths, of which may be used the phrase of Shri Krishna: "These are thought to be the world's everlasting paths, by the one he goeth who returneth not, by the other he returneth again" (8-26).

On the *Pravritti marga*, consciousness is dominated, blinded, by matter, and constantly endeavours to appropriate matter and to hold it for using. All this is necessary for its sovereignty over matter and thus it treads the path of forthgoing. At last satiety begins to replace craving, and slowly, with many relapses into forthgoing, consciousness begins to turn inward and a decreasing interest in the Not-Self permits the growth of an increasing interest in the Self.

These two arcs of the circle of evolution give us the first main division of mankind into two great classes, those who are going forth and those who are returning, those who are differentiating themselves and those who are unifying themselves. The first includes the vast, the overwhelming majority; the second at this stage of evolution, consists of the few.

In the sixth verse, sixteenth Discourse, Shri Krishna says, "Twofold is the living creation in this world, the divine and the demoniacal: the divine hath been described at length, hear from me, O Partha, the demoniacal." He further goes on saying, "Demoniacal men know neither right activity nor right abstin-

ence; nor purity, nor even propriety, nor truth is in them." (16-7).

"The Universe is without truth, without (moral) basis, they say, without a God, brought about by mutual union, and caused by lust and nothing else." (16-8). "Holding this view, these ruined selves of small understanding, of fierce deeds, come forth as enemies for the destruction of the world." (16-9).

"Surrendering themselves to insatiable desires, possessed with sanctimonious hypocrisy, conceit and arrogance, holding evil ideas through delusion, they engage in action with impure resolves." (16-10).

"Giving themselves over to unmeasured cares which end only with death, regarding the gratification of desires as the highest, feeling sure that this is all." (16-11).

"Held in bondage by a hundred ties of expectation, given over to lust and anger, they strive to obtain by unlawful means hoards of wealth for sensual enjoyments." (16-12).

"This today by me hath been won, that purpose I shall gain, this wealth is mine already, and also this shall be mine in future." (16-13).

"I have slain this enemy, and others also I shall slay. I am ruler, I am enjoyer, I am perfect, powerful, happy." (16-14).

"I am wealthy, well-born, who else is there that is like unto me? I will sacrifice, I will give (alms). I will rejoice; Thus deluded by unwisdom." (16-15).

"Bewildered by numerous thoughts, enmeshed in the web of delusion, addicted to the gratification of desire, they fall downwards into foul hell." (16-16).

Every word of these verses just quoted hold good up to the present day. These words portray literally the present mentality of Hitler and men of his

way of thinking. His uncurbed desire for expanding his kingdom; his ambition to acquire more and more territories by fair or foul means are so aptly described in these words. The nature of these unrighteous conquerors is truly demoniacal. They do not know right from wrong. Their vision is clouded. Their moral sense is deadened. This devilish nature of man is and has been the true cause of war which no generation can possibly avoid.

Having proved the inevitability of war Shri Krishna advises Arjuna who represents the whole of the human race, as his name *Nara* typifies, to throw off pusillanimity and fight. The reasons given to Arjuna for this course of manly action may be summed up as follows:—

The real man is deathless, no weapon can cleave him, no fire can burn him, “Uncleavable he, incombustible he, and indeed neither to be wetted nor dried away, perpetual, all pervasive stable, immovable, ancient” (2-24). “Unmanifest, unthinkable, immutable, he is called, therefore knowing him as

such, thou shouldst not grieve.” (2-25).

“Or if thou thinkest of him as being constantly born and constantly dying, even then, O Mighty-armed, thou shouldst not grieve (2-26). For certain is death for the born, and certain is birth for the dead, therefore over the inevitable thou shouldst not grieve.” (2-27).

To sum up, however much we might desire or deplore, we cannot possibly dissuade demoniacal-minded people from shedding human blood. Their very nature would constrain them to resort to unrighteous war. Our duty, then, is to stand by what we consider to be right and just in the way of either defending ourselves from their attack or eradicating the evil-doers to make the world safe for democracy and for the peace and the well-being of the human race. We must always throw our moral and material weight on the side of right causes without desire for the fruit of our action, acting in conscious co-operation with divine will, which is another name for right course of action.

A PRAYER

Blessed be Thy name, O Lord! And, Thy will be done. Lord, we know that we are to submit; Lord, we know that it is the Mother's hand that is striking, and “The spirit is willing but the flesh is weak.” There is, Father of Love, an agony at the heart which is fighting against that calm resignation which Thou teachest. Give us strength, O Thou who saw Thy whole family destroyed before Thine eyes, with Thine hands crossed on Thy breast. Come, Lord, Thou Great Teacher, who has taught us that the soldier is only to obey and speak not. Come, Lord, come Arjuna's Charioteer, and teach me as Thou once taughtest him, that resignation in *Thyself* is the highest end and aim of this life, so that with those great ones of old, I may also firmly and resignedly cry, “Om Sri Krishnarpanamastu”.

—Swami Vivekananda

MODERN CIVILIZATION AND PRESENT-DAY INDIA

BY SHIB CHANDRA DUTT, M.A., B.L.

[The writer who is well known to the readers of the *Prabuddha Bharata* draws our attention to the great task of harmonizing the spirituality of India with the strong points of modern civilization 'by a process of natural fusion and assimilation'.—Ed.]

It requires no reasoning or facts nowadays to establish the truth that the past of India, compared with the then contemporary world, was glorious, to a degree. In that connection it is only necessary to remember that the past of India shone not only with the depth and splendour of India's spiritual achievements. India showed her capacity in several fields of materialistic achievements as well. It has not been possible for any other country to equal the heights scaled by the spiritual giants of India. On the other hand, India never neglected the worldly life. Till about the eighteenth century India was not behind the rest of the contemporary world in material affairs—in physical strength and heroism, in wealth and prosperity and in knowledge—but was even ahead of the rest of the world in several aspects of material life.

Since the eighteenth century India has been coming into intimate contact with several countries of Europe and latterly she has been coming into intimate contact with the United States of America and modernized Japan as well. As a result of that, the current of modern civilization has fallen with powerful force and impact upon Indian spiritual life and culture.

It is true that in the earlier stages of that impact the outward glamour and splendour of modern civilization dazzled the eyes of Indians and led them to efforts at blind imitation. But because of the appearance of several first-class spiritual leaders and thinkers on the

Indian soil and because of their persistent efforts, this ruinous tendency towards mechanical imitation was resisted to a very great extent.

But this propensity for imitation has not left us completely. On the other hand, the mentality which regards everything of ancient India as invaluable and sacred is not rare in present-day India.

We should understand it very clearly that it is not possible to re-create the India of the past. On the other hand, we should know it equally well that it is not possible for us to become cent per cent Englishmen, Frenchmen or Americans. Nor would any of those alternatives be a desirable consummation.

India will not wipe out her past. Nor will she eschew modern civilization. We shall have to maintain intact the substance of Indian spiritual culture and we shall have to advance on the granite and age-old foundations provided by our hoary spiritual culture. But, at the same time, we shall have to welcome and accept all that is good and beautiful in modern civilization. That is our way.

The whole world, nay the whole universe is the expression of Divine Power and Divine Essence. The climax of man's life consists in expressing the Divinity within man. That is the substance of spirituality. In no other country in the world has that truth found expression in the lives of so many individuals, nor with equal depth, as in India.

India cannot forsake the centre and foundation of her national life throughout the centuries without committing veritable national suicide.

But it will be neither intelligent nor wise to forsake the means and instruments for comfort and betterment afforded by the modern world on the plausible excuse of spirituality.

It should be understood very clearly that there is no clear-cut and water-tight division between spiritual progress and material progress. Material progress is as much the result of man's will power as spiritual progress—only the field of application of the will power in the two cases is different.

Another point should be understood. It is this: that all persons in a society cannot reach the pinnacle of spiritual progress at the same time. Those who have not the capacity or the possibility in them to make quick progress in religious life should not be made to take to the life of renunciation all at once, but should be helped gradually to progress towards renunciation through the path of worldly life.

A few Indians may be the embodiment of the highest spirituality or may be men of outstanding learning, but the vast majority of Indians are illiterate and are steeped in the deepest *tamas*. The contact of the energistic and activistic force in modern civilization has been and is of the greatest benefit to them.

Fundamentally there is no contradiction or incompatibility between Indian spirituality on the one hand, and modern methods of production, transportation and means of communication, modern political and judicial systems, modern liberty, civic rights and feminine freedom on the other. If India accepts (as to some extent she has been doing) modern civilization on the foundations of her spirituality, Indian civilization will attain a development more glorious than

in the past. Besides, by such fusion and assimilation modern civilization will lose its ugly aspect and hollowness—it will lose its godless and non-moral aspect. There will then be not two civilizations, but one civilization only for mankind the world over.

The welfare of the modern world and modern India requires that there should be a harmony between the utmost spirituality and the strong points of modern civilization by a process of natural fusion and assimilation. Because of their past and their present, and their peculiar capacity developed through the ages, it is the task of the Indians to bring that about.

May we appreciate this great task of ours with our whole heart and may we apply ourselves to it with the utmost possible devotion.

The brightest age for mankind and for India is still in the darkness of the future. It is for Indians to understand its real nature, to prepare the path for its appearance and to welcome it, and to spread its beneficent light over mankind the world over. On the one hand, we have to let loose an immense and unprecedented flood of spirituality over the whole world. On the other hand, we have to see that the conveniences of life in the widest sense that have been made available by the march of modern civilization are placed within the reach of all. From the standpoint of human civilization that is the first and foremost duty that is before Indians to-day. Never in the history of the world was there a greater task for the inhabitants of a country. May we not be wanting in the strength of character, physical strength, whole-hearted devotion and spirituality that are indispensably necessary for a satisfactory discharge of this greatest of great tasks that ever fell to the lot of any nation.

SRI RAMAKRISHN

BY PROFESSOR PREM CHAND, M.A. (Cantab.)

[Read on the occasion of the one hundred and fifth birthday anniversary of Sri Ramakrishna Paramahansa Deva, celebrated at the Ramakrishna Advaita Ashrama, Benares.—Ed.]

It is difficult for the uninitiated to speak with confidence on a subject like the one that I have chosen for myself to-day. In fact it was at the request of a friend of mine, whom I hold in great esteem, that I thought of speaking at all. But now I feel that I have benefited immensely by making a study of the life of the saint whose anniversary we are celebrating to-day. I have studied his life and teachings in close comparison with the lives and teachings of some other saints, and I find that Sri Ramakrishna ranks amongst the highest of them. Probably the way in which I look at him is not the same as the way in which you look at him, because your mental equipment and spiritual achievement may be different from those of mine. The more you advance in spiritual matters, the more you are able to see in the life of a saint. I speak only as a man of the world and do not profess to have had any spiritual experiences, but I believe in such experiences, and therefore whatever I have been able to see in the life of this great Teacher, I shall say. But I wish to point out at the outset that to attempt to write the life of a saint or to make reflections on it is to attempt the impossible. Spiritual experiences cannot be described. Blessed were they who got an opportunity of sitting in company with him and feeling the benign influence of his spiritual radiance! For to sit near him was in itself an experience. Those men could have *felt* what the Master's life was: even they could not write it down.

Much less can I, a man of the world and completely devoid of spiritual experience, be expected to say something which may be of any value to you or to anyone else. I shall only say what I felt after reading a few books on the life and teachings of this great soul, and in the end I shall quote a few verses from the writings of some other saints, by way of comparison with the teachings of Sri Ramakrishna.

I shall speak on "the object of true religion and Sir Ramakrishna's contribution towards the achievement of it." Now what is the object of true religion? Why should one have a religion at all? Everyone born in this world realises sooner or later that there is no everlasting happiness in this world. Things that we regard as ours are not ours, for we shall have to leave them one day. In all our acts of daily life, we wish to have joy and to avoid pain as far as possible. Thus the desire to acquire pleasure or to avoid pain appears to be the motive of all animate volition and acts. Now a motive which is actuated by the impulse to acquire pleasure or to avoid pain can find a resting place in such a state alone as is entirely free from pain and is one of supreme bliss. To acquire such a state is the real object of religion. When the spirit gains admission into the purely spiritual regions of the Supreme Being, then it becomes immortal. There it remains absorbed in everlasting rapture, in the supreme bliss of the majestic vision of the Almighty Creator.

Now what is the truth about religions that we find in this world? They all point towards the same thing. The central fact is "nījāt," "mukti" or "salvation." Nījāt or mukti from what? From the joys and sorrows of worldly life. Our joys are not pure joys for they are only the opposite extremes of pain or sorrow. If somehow pain or sorrow can be completely eliminated, and a man is able to rise above the joys and sorrows of this world, which are all transitory, eternal happiness and eternal peace can be realised—not in the hereafter but in this world, in this same body of flesh and blood. What the state of such a bliss is can only be described by those who have actually achieved it. But one can imagine that it is not a state of lethargic inactivity. On the contrary, it must be one of movement—of eternal movement towards its object, the Supreme Being. In this movement itself there must be eternal happiness, for this movement is "prema"—prema with the Supreme Creator.

But if the idea of "Salvation" is common to all religions, then why bother about any particular religion? Truth can be realised through all the various paths. That is all very true, but the realisation of Truth is not so simple as it seems in theory. To a great extent it depends on the help that one gets from one's spiritual teacher. That makes all the difference. The fact is that it is the spiritual teacher who matters—not the religions. If a true spiritual guide is not available, then spiritual achievement is almost impossible. To the very exceptional, it may still be possible—to those, for example, who from their very birth are destined to re-shape the world, for they are endowed with intense spiritual capacity from the very start. But even they need guidance to traverse the primary regions in the course of their journey, though later they may achieve

more than their teachers had done. In this category of saints we can place Sri Ramakrishna, who from his early childhood had an enormous capacity for spiritual experiences. Though he began on his own, with his own ideas of worship and devotion, and with a burning desire for beholding the true form of the Divine Mother who graciously granted him the vision he fervently sought, he further felt the need for guidance in spiritual matters which he got from the Bhairavi Brahmani and from Totapuri. These adepts could only guide him. It was for him to achieve. He achieved because of his unbounded capacity for receiving such experiences. Not only that: the ground in him was thoroughly prepared for such a realisation of the Infinite. This was mainly due to the purity of his soul. Such men cannot be "created" or "made." They come to this world with a definite spiritual aim and are fully equipped with the necessary material for their spiritual journey, which they perform while in the human frame and while living on this earth. We, who look at them from outside, say they have achieved this or that. They had the seed in them and it simply grew.

Sri Ramakrishna's progress in the spiritual journey was exceptionally rapid. Stage after stage he traversed in his transcendental flight until he merged in the 'nirvikalpa samadhi', which is known as the highest stage in the journey of the spirit towards the Infinite. But that was not all. He must see what there was in other religions, in the teachings of other saints or adepts. To see this required a broad vision and also great courage. The zeal with which he applied himself to this task is simply amazing. But his experiences in other domains were quite as enlightening as in his own. In Islam, his contact with Mohammed was intensely personal, and in Christianity he came face to face with

Christ. Why was that? How could he achieve all that with so much ease and naturalness that none of us can even think of achieving in a life time? The fact is, that his spirit had already undergone the transcendental journey—had acquired the state of supreme bliss. He belonged to a higher order of beings. Whenever he put himself to experiment with other religions, he promptly had revelations and visions, for he looked at things from entirely a different plane—the plane of pure spirit.

What is Sri Ramakrishna's contribution towards social reform? I would say that Sri Ramakrishna's place is not with social reformers. He goes much higher and should be ranked with the great spiritual teachers of the East like Guru Nanak, Kabir Sahab, Paltu Sahab, Zagjiwan Sahab, Tulsi Sahab of Hathras, Shams Tabrez, Mansur, Sarmad, Hafiz, etc. Social reform is never aimed at by such teachers. They have achieved the highest stage of God-realisation—the state of supreme bliss, one of perfect unity with the Supreme Being. Their achievements lie in the domain of spiritual elevation rather than in the realm of social reform. Yet it may be said that social reform has followed their teachings and man's character has been moulded more by their teachings than by any other reforming agency. The Hindu renaissance that followed the teachings of Sri Ramakrishna was the natural consequence of such teachings. He taught what he realised through actual experience. All that he said had the direct impress of spiritual experience and thus his teachings were all inspired. They were bound to have their effect, for the words he spoke were themselves highly spiritualised. Such is the force of the teachings of saints! Whatever they

achieve in the domain of the spirit benefits the world, for they are like the refulgent sun, throwing out beams of light and peace to all irrespective of the fact whether the receivers of such light want it or not. Sri Ramakrishna's life, therefore, has been an immense boon to the world as a whole, whether we realise it or not. Of social reforms Sri Ramakrishna said, "Talkest thou of social reforms? Well, thou mayest do so after realising God. Remember, the Rishis of old gave up the world in order to attain God. This is the one thing needful. All other things shall be added unto thee, if thou carest to have them. First see God and then talk of lectures and social reforms."

The orthodox Hindu mind is not impressed by anything less than spiritual realisation. Whatever system of thought you may build up and however rational and intellectual your system of thought may appear to be, the real test remains, what is it all for? If it is going to end in mere talk or intellectual speculation, it does not impress the common man. Put your principles to practice and dive deep into the ocean of spiritual experience. That is what will convince people. As Swami Nirvedananda says, "Sri Ramakrishna came to fulfil such a need. In him the orthodox society found a pre-eminent seer who had the potency of bringing about a mighty awakening of the old religion of the Hindus with all that it stands for."

The greatest contribution that Sri Ramakrishna has made to religious thought is his message of the harmony of religions. This harmony was discovered by him in practice through the realisation of the true object of religion. The message came at a time when it was greatly needed and has been responsible for an immense good done to human society.

Now about his teachings. The most important thing that I find in his teachings is his great stress on the realisation of the Supreme Being. Everything else is subordinated to this great object. To the men of the world he says, "Always perform your duties unattached, with your mind fixed on God." At another place he says, "Mukti can be found only by him who has forgotten self." "The perfect realisation that all is done by God, makes one a Jivan-mukta, free even in this life." Against fanaticism he says, "A truly religious man should think that other religions also are paths leading to truth." "Dispute not," he says, "as you rest firmly on your own faith and opinion, so allow others also equal liberty to stand by theirs. You will never succeed by mere argument, in convincing another of his error. When the grace of God descends, each one understands his own mistakes." As regards the necessity of a Guru and the difficulty of finding a true one, he says, "If thou art in right earnest to be good and pure, God will send thee the Sat Guru, the right teacher. Earnestness is the one thing necessary." "Whoever can call on the Almighty with sincerity and intense earnestness, need no Guru. But such earnestness is rare, hence the necessity of a Guru or guide." "The Guru is the mediator. He brings man to God." "The disciple should never carp at his own Guru. He must obey implicitly whatever his Guru says." Regarding Bhakti he says, "First obtain bhakti and all other things shall be added unto you." "Prema, the ecstatic love of God, is attainable only by a few." "The two characteristics of Prema are, first, forgetfulness of the external world, and, second, forgetfulness of one's own body."

These are highly significant sayings and point out what great heights the soul of this great teacher had attained. Some of his sayings remind me of Sahjo Bai, Paltu Saheb, and Hafiz of Shiraz. Sahjo says—

"It means that Sahjo lives in the world like the tongue in the mouth which consumes a lot of ghee but does not get greasy. It comes to the same thing as Sri Ramakrishna's saying, "Always perform your duties unattached, with your mind fixed on God."

Paltu Saheb says—

"Subjugate thy mind: then only thou canst realise the Supreme Father. Cultivate humility, dispute not and utter not words full of pride. Destroy thy ego and humble thyself to the dust while alive. Forgive those who abuse thee, have a good word for everyone and regard thyself as low. Raise thy hand in salutation to all. That spirit, Paltu, is blessed that wears a shining jewel in the forehead. Subjugate thy mind: then only thou shalt have the Supreme Father."

The same thing is pointed out by Sri Ramakrishna when he says, "Mukti can be found only by him who has forgotten self."

Hafiz has said—

"Pour wine on thy carpet of prayer if thy Master bids thee, for the Master knows all the secrets of the stages thou hast to traverse." This is exactly the same thing as pointed out by Sri Ramakrishna. The disciple "must obey implicitly whatever his Guru says."

I could go on making several such comparisons wherein it could be shown that Sri Ramakrishna's teachings were of the high order of Saints, but I need not. What is most significant in the

teachings of this great Master is that his words are most simple, coming directly from the depth of his heart. They are not the words of a learned man but the words of one who has gone

beyond learning and beyond comprehension—one who spoke from intuition, from experience! The full significance of his words cannot be grasped unless we also undergo the same experiences.

CONQUEST OF DEATH

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[In the presence of Chastity and True Devotion, the King of Terrors appears in his true colours as King of Justice ; the classical story is beautifully retold in the course of this article.—Ed.].

The phenomenon of death has been discussed elsewhere¹. It is equivalent to the disappearance of what is vaguely called life. The Hindu philosophers have analysed the life spirit into seventeen constituent parts. These include five sense-organs, five work-organs, five breaths including the life itself, intelligence, and mind of which the three functions consist in thinking, feeling, and willing. Death according to them results in the cessation of the harmonious working of these constituent parts. The conquest of death should, therefore, result in the withholding of this cessation. In other words when death is conquered the life-spirit continues to reside in the body and its constituent parts or the limbs and organs remain active, provided they are not worn out and exhausted as happens in old age. But it is of frequent experience that life lingers on in the dilapidated bodies when eyes do not see, ears do not hear, tongue cannot distinguish tastes, skin becomes wrinkly, hand and feet shaky, brain does not work, memory fails, intelligence and mind weaken. On the

other hand in the prime of youth or even in childhood when these limbs and organs are quite strong and active even then life departs and the body with all its freshness begins to decompose. Some philosophers have endeavoured to explain this unintelligible fact by assuming that life comes to reside in a body for a mandated period in order to reap the fruits of its *prârabdha* or accumulated actions. And as soon as this mandated period expires, life leaves the body whatever might be its condition. Thus the cycle of birth except, of course, the original one when there could have been no accumulated action, is regulated by the force of action. This cycle comes to an end when there is no more action, or rather desire which is the motive of all action. This end can also be reached by some special favour of the prime Mover of the individual life-spirit for the first time. The conquest of death, according to this school of thought, is equivalent to the mixing up or emerging of individual life into the universal life or the all-pervading energy known as God. Such a conquest of death is stated to be possible by the knowledge and faith into the assumption

¹ See the writer's article 'Guest of Death', published in the *Vedanta Kesari*.

that the individual life and the Universal life, resembling respectively the water in a pot and the water of the limitless ocean, are both immortal, everlasting, and without a beginning or an end. The conquest of death through the path of knowledge is illustrated in the mythological story of Na(not)Chiketas (knower), who secured three boons from the Death-god and thereby got back life after death in childhood, enjoyed youth and heavenly comforts, and acquired the knowledge of the nature and relation between the individual and Universal souls². The other and more intelligible result of the conquest of death is to get over the suspension of duties by the limbs and organs in an able body, which is caused as soon as something subtle disappears from the body. Reports in medical and other journals have proved beyond doubt that this suspension, especially in bodies with unworn limbs and organs, is, in some cases like snake bite, sudden shocks, etc., only temporary. The application of artificial respiration and drugs like oxygen have in many cases prolonged life for the time-being. This success has emboldened further experiments by medical men and scientists. According to a well-known cinema story, the body stolen from the grave could be given only the power of mechanical movement without intelligence (*buddhi*) and thinking, feeling and willing (*manas*). The resurrected body could only move about aimlessly and could cause injury to whatever came across it. This ghost-like body of the story proved the absence of intelligence and mind owing to the murder of an innocent child who, being alone, wanted to make friends and play with the ghost.

In Hindu Mythology the conquest of death through the path of action or the performance of one's duties is illustrated

by the story of Savitri and Satyavan³. Savitri was the late born only child of the King of the Madras. Although, otherwise, a good King, he exceeded the age to beget a child unto his queens. Whether it was due to the excess and intemperance of his youth, that is not expressly told. But the looseness of his character is suggested when it is laid down as a remedy that with a view to getting a descendant he undertook to lead a very strictly regulated life. For eighteen years he adopted celibacy (*brahmacharya*), practised self-control (*jitendriya*), took well-regulated modest food at fixed hours and prayed million times daily to the Creator⁴. As the result of this strict course of prolonged treatment the God of creation deputed his Shakti, the goddess Savitri, to the fairly elderly King to grant a boon to him. He prayed for many sons through whom the family could expand. But he was told that the Creator himself had thought of such a request and therefore she was deputed to tell him that he could only have a powerful heavenly daughter and that he should not remonstrate, implying thereby that through that daughter his all other desires might be fulfilled. Thus in time the King was able to beget unto his eldest queen the promised heavenly daughter whom he named after the goddess Savitri, the spouse of Brahma, the Creator.

Thus born, almost as a part of and bearing the blood and character of Brahma's spouse, the princess grew up among royal care and with heavenly

² This story is related (in the Vanaparva Chaps. CCLXIII —XXLXLVIII of the Mahabharata) by way of reply to the boast of Yudhishthira that there could be no more devoted and useful wife than Draupadi who did not leave her spouse despite being insulted by the cousins of Yudhishthira and despite being molested and abducted by Jarasandha, the King of Gandhara.

⁴ Mbh., Chap. 294, vv. 7—9.

³ For further details see the writer's article 'Guest of Death' in the *Vedanta Kesari*.

features and charms. Like all other girls she fully bloomed in youth. But unlike others, none, among the princes, or the warrior classes, or the idle rich, or even among the commoners dared to seek her hands in marriage. Her dazzling beauty like a burning image of gold appeared to burn rather than warm the heart of intending suitors. Like those of goddesses her youth and beauty were objects of wonder, not of use. Everyone who came to see her thought that she was really the daughter of God worthy to be worshipped and not sought for as a human partner⁵. Thus the old King who had been anxious to provide for the continuity of his family through a daughter, if not through a son, became anxious. Besides he recalled that a father becomes blameworthy in society and fails in duty if he fails to give his daughter in marriage even as the husband who fails to maintain his wife or the son who, in the absence of the father, fails to protect the mother. Thus the King disregarding the prevailing customs and practices appealed to Savitri to choose a husband for herself, who should match her qualities of mind and body. The desired groom should be reported to him and after due consideration the King would give her to the desired one. She could choose as she liked, provided her conduct and behaviour in seeking and selecting a young man is not unworthy of her birth and family and not unbecoming of the gods, through whom her birth was realized⁶.

Thereupon, in obedience to the commands of her father, the gentle and meek Savitri bashfully bowed down to his feet and set out in a golden car accompanied by the elderly ministers. Instead of going to the pleasure gardens or the

dancing halls of royal palaces which are usually infested with reckless youths, she chose to visit the delightful hermitages of the royal sages (*râjârshi*). There bowing down to the feet of the elders and the revered she visited all the forests, and giving away riches in charity in all the holy places (*tirthas*) she travelled over all those places inhabited by the foremost of the twice-born ones⁷. Thus her visit looked more like a pilgrimage rather than a mission to catch a young man and far less for a reckless courtship with the first young man she came across. How she exactly felt a preference for Satyavat is not described in the text. She must have gone to the hermitage of the dethroned blind King of Salya, Dyumatsena by name, whose only son, Satyavat, maintained his parents earning by hard manual labour their livelihood. The elderly ministers and herself must have talked to them as in other hermitages and learnt all about them. As it usually happens, the ministers must have introduced the princess to this family like all other places they visited. It is but natural for the dethroned blind king to speak out his mind to the ministers as to how glad he would have been if it were possible to have such a princess for Satyavat, as he was a jewel of a young man and so helpful to the blind parents. But he himself, in his fallen condition, should not have the audacity of making a formal proposal. Savitri must have heard all the talk, as the hermitage of a poor King could not have been an extensive one, and learnt of the extraordinarily good qualities of Satyavat. Similarly Satyavat himself must have seen Savitri and heard all about her. Love at first sight in such circumstances is not unlikely. But the Hindu decorum and the hermitage atmosphere would

⁵ Mbh., Chap. 204, vv. 26—28.
⁶ Ibid., vv. 35—37.

⁷ Mbh., Chap. 204, vv. 39—42.

prevent any conversation or courtship between Savitri and Satyavat in presence of the elders". Savitri's choice fell on this young prince of fallen fortunes who appeared to her as a fit mate even for a goddess. She must have recalled that she was warned to keep up her dignity; she was only to report a possible suitor who would match her in all respects. She had no freedom to settle anything herself. The final approval rested with her father. On the report of her desire her father himself would invite the bridegroom according to the Brâhma form of marriage⁹ in which Savitri was married.

On her return to the Court where the great sage Narada came by chance, she related that she had wedded in mind the prince Satyavat who was the only son of the King Dyumatsena of Salya. The king was a pious man but he lost his eyes and kingdom and was residing in the woods. Satyavat was born in the city and brought up in the hermitage and was a fit and proper person to match her. The all-knowing sage Narada who came there by chance dilated upon the extraordinary merits of her choice. Thus it was disclosed that Satyavat was so named because the parents were very truthful; and he himself was as truthful as Sivi, son of Usinar. His other name Chitrastva implies his fondness for horses.

⁹ The circumstances in the hermitage of Kanva, under which Sakuntala and King Dushyanta contracted a hurried and secret union, were different. Moreover Sakuntala had a natural weakness, having been the daughter of a union of lust of a weak Rishi and a professional nymph. The King himself had no self control, was childless, and might have been in the habit of leading an uncontrolled life.

¹⁰ According to this form a bridegroom of learning is invited by the guardians of a suitable bride to accept her with dowries. In Daiva form the bride is given to a successful priest as a reward. In Ârsha form a bride is given in return for some cattle to a Rishi who ordinarily does not marry. In Mânusha form a man and woman are

He is heroic as Mahendra, energetic as Vibhavasû, wise as Brihaspati, forgiving as the earth, and very intelligent. He is very handsome, large-hearted, amiable in nature, charitable and devoted to Brahmans. He resembles Yayati in magnanimity, lovely to look at as the moon, and beautiful as the Aswins. He possesses self-control and is meek, heroic, of subdued senses, faithful to his friends, free from malice, modest and patient. Men of great asceticism and of high character say that he is ever plain and firm in honour. 'All these are his noble qualities, but what are his defects?' asked the wise King of the Madras. 'He has only one defect and that is, that he will, within a year from this day breathe his last' declared Narada. This serious defect the father of a bride could not pass. So he asked Savitri to seek another for her husband. Savitri refused to change her mind: 'Whether his life be long or short, whether he is gifted with noble qualities or destitute of them, I have, for once, chosen him, and will not select any other a second time', said Savitri and firmly added, 'Having first settled a thing in mind, it is then expressed in words, and is ultimately given effect to by external acts. My own mind is a proof of this, the die falls but once, daughter can once be bestowed and "I bestow" is uttered but once'¹⁰.

This uncommon firmness of resolve pleased Narada who recommended the bestowal and blessed the union saying: "Monarch, fixed is she in mind and

invited to perform household duties. These are the four usual forms. The four exceptional ones include the Gandharva form in which man and woman co-habit before any social rites being observed as in the case of Sakuntala and Dushyanta. In Rakshasa form a bride is abducted or carried away by force by a warrior as a booty. In the Paisacha form a maiden in intoxication or madness is molested.

¹⁰ Mbh., Chap. CCLXLIII.

heart¹¹. From her truth she should never be asked to depart". The King accepted the sagely advice. Thus he went barefooted to the hermitage of Dyumatsena and requested him to accept Savitri as his daughter-in-law, in conformity with the usage of his order. Dyumatsena though delighted at the proposal hesitated and then said, "Exiled from my kingdom we have taken refuge in the woods, and have been, like ascetics, practising virtue with subdued passions. How will your daughter, unused to a forest life put up with its hardships? Formerly (when Savitri visited the hermitage) I cherished a desire of forming an alliance with you. But deprived of my kingdom I hesitate to do it". "Neither happiness nor misery has any permanence. Both my daughter and myself are aware of this fact. You are my equal and I am your equal. Be pleased to accept my daughter, as wife of good Satyavat", said the King. Then those two monarchs invited all Brahmans dwelling in the hermitages and caused the wedding to be celebrated agreeably to the usage. Her father having departed, Savitri cast away all her ornaments and bridal and royal robes, and put on barks of trees and clothes dyed red. Thus she became an equal and real member of her new family. Savitri and Satyavat rejoiced exceedingly. By her ministrations, good qualities, affections, self-control, and good services to all, she pleased every one. By giving physical comforts and mental happiness she delighted her husband's mother and father who became her own mother and father. Similarly, by agreeable words, skilfulness, sweet disposition and by ministering to him in private she delighted her husband.

Among all this happiness Savitri could not, however, forget the words of Narada

about the mandated period of her husband's life. Three nights before the fatal day, which was not disclosed to the husband or the parents, she took a vow of fasting and invoking the god of death. On the morning of the fatal day she sought the permission of the elders to accompany Satyavat who was going on his daily round. Fasting as she was, the permission was given on her assurance that that was the part of her vow. Thus accompanied by his wife Satyavat proceeded, gathered fruits and began to cut down trees when he felt unwell with a headache :

"Cruel ache is on my forehead, fond and
ever faithful wife,
And I feel a hundred needles pierce me
and torment my life,
And my feeble footsteps falter, and my
senses seem to reel,
Fain would I beside thee linger, for a
sleep doth over me steal".

Thereupon Savitri coming up to her husband sat down on the ground with his head on her lap. Savitri saw the fearful God, and asked him why he was there and she was told :

" 'Know me', thus responded Yama,
mighty monarch of the dead,
'Mortals leaving earthly mansion to my
darksome realms are led.
Since with woman's full affection thou
hast loved thy husband dear,
Hence before thee, faithful woman,
Yama doth in form appear,
But his days and loves are ended, and
he leaves his faithful wife,
In this noose I bind and carry spark of
his (Immortal¹²) life,
Virtue graced his life and action, spotless
was his princely heart,
Hence for him I came in person, princess,
let thy husband part' "¹³.

¹² Mbh., Chap. 208, vv. 12-13, 16-17.

¹³ In the text it is not specified: but the translator introduced the fact earlier.

¹¹ Mbh., Chap. 295, v. 29.

Thus saying the god of Death is stated to have packed the vital spark (*ungushthamatra-purusha*) leaving the body pale, bloodless, cold and dumb, and started to move towards his domain. Preserving the beloved body of her husband carefully, Savitri, the faithful wife, followed in fulfilment of her marriage vow :

“For eternal Law divides not loving man and faithful wife.”

She firmly reminded the Lord of Justice (*dharmaraja*) that it was her inherent right to follow her husband wherever he goes or is compelled to go : this right she acquired by due performance of her duties, by devotion, by securing her husband's love and by constancy ; the Lord of Justice, she said firmly, will not be justified in preventing her from exercising her own rights, which she was determined to do at any cost¹⁴. This naturally embarrassed the Lord of Justice and he frankly confessed : “. . . and no further living creatures may with monarch Yama go”. Thus being almost helpless either to prevent Savitri from her inherent rights and duties or to take her to his domain as her mandated period of life did not expire he thought of making peace with her and offered her four or five boons,¹⁵ which at first excluded the life of her husband. What was uppermost in her heart she asked and was granted as the first boon :

“Since you so permit me, Yama,” so the good Savitri said,
 “For my husband's banished father let my dearest suit be made.
 Sightless in the darksome forest dwells the monarch and is weak,
 Grant him sight and grant him vigour,
 Yama, in thy mercy speak,
 Grant him back his wealth and Kingdom,
 Yama, in thy mercy speak.”

And as the second boon she got from Yama that her father-in-law would never fail in performing the royal duties of ministering to the comfort and convenience of the subjects¹⁶. This clearly indicates that Savitri had identified herself with her husband's family ; that the first misery she felt was not of her own worries, but that of her father-in-law's—first in the loss of eye-sight and next the loss of kingdom. But in her nobility she never forgot that the kingdom was required not for their own comfort and convenience, but for the service of the subjects who had been suffering from the misrule of the enemy who unjustly snatched away the kingdom.

It should be noted that Draupadi with whom Savitri was being compared never uttered a word showing her sympathy with the subjects who had been no doubt suffering from the misrule of King Duryodhana. Nor did ever Draupadi think of her mothers-in-law or even of her own parents. But Savitri asked the second boon for a hundred sons for her old father who in her absence was lonely and whose greatest misery was the absence of descendants to inherit and continue the rule of Justice¹⁷.

These boons proved as test cases. These unmistakably showed Savitri's unselfishness and anxiety for a rule of justice all over the country. Thus the Lord of Justice offered further boons, still excluding the life of her husband Savitri equally anxious for the continuance of justice in her father-in-law's kingdom prayed :

“Grant him that the line of monarchs may not untimely end”.

This being readily and probably knowingly granted Savitri almost automatically asked as the fourth boon : “Let

¹⁴ Mbh., Chap. 298, vv. 22, 23.

¹⁵ They are really three, but some has counted them as four and others as five.

¹⁶ Mbh., Chap. 298, v. 88.

¹⁷ Ibid., v. 89.

me have strong and powerful sons born of Satyavat and begotten of us both, who will perpetuate our line¹⁸.

This was also granted and she was told that a hundred sons would be born to her and that she could thus be happy and enjoy her youth and fortune. It was, however, not disclosed as to how she should beget those hundred sons: according to prevailing custom she could, no doubt, beget sons, even after the death of Satyavat, either by remarrying or by hiring begetter by the *niyoga* system. But she, the ideal faithful and dutiful wife, made it perfectly clear to the Giver of all things: "I do not want happiness bereft of my husband. Without him I do not crave heaven itself. Deprived of him I do not long for prosperity or the enjoyment of begetting a hundred sons. And bereft of my husband I am unable to bear life". This last remark implies her determination to commit suicide which is really equivalent to the following of her dead husband.

Yama was, however, not authorised to abet the sin of suicide by a pious and dutiful person. Besides, the Lord of Justice was satisfied that Savitri had the right of not being separated from her

loving husband. Moreover Yama was the mere custodian of immortal life for a mandated period and was authorised to release the detained life as soon as he was satisfied that the departed life had reaped the fruits of bad action in his custody. Above all Satyavat had no sins for which he might be taken to Yama's reformatory. Thus his life was released and he was granted a long lease of life in order to be able to beget unto Savitri a hundred sons who would ensure all happiness and make it possible to render the line of monarchs endless.

The moral of the story is simple and intelligible: the performance of one's allotted duties faithfully and firmly can conquer all obstacles on one's path; this enables one to bring under control what is vaguely called fate or destiny. This is the conquest of death. Life being immortal the business of death is only to detain and punish the wrong-doers. There is no fear of death for the law-abiding and the dutiful workers. No mysterious knowledge and vague assumption is required for people of action. Savitri illustrates this fact by the conquest of fearful death.

Draupadi does not stand comparison. She was the first of the company on their way to heaven to fall: this illustrates her failure of some duties for which Savitri could never be found guilty even by the highest court of justice which can detect all known and unknown failures of human duties.

¹⁸ Mbh., Chap. 298, 46.

The reading 'Sata' appears to be for 'Subha' because it would be greedy and a matter of lust for the godly Savitri to ask for. Yama, however, in his mercy and wisdom granted a hundred sons who would ensure the continuance of the line of monarchs, which, alone, was her real and justifiable desire.

Love seeketh not itself to please
Not for itself hath any care
But for another gives its ease
And builds a heaven in hell's despair.

—William Blake

(GURU NANAK'S CONCEPTION OF EDUCATION

BY PROF. TEJA SINGH, M.A.

[The opening sentence of Prof. Teja Singh's article gives, as it were, the key to the thought developed in it.—Ed.]

Guru Nanak did not believe in saving a soul so much as making it worth saving. Being, not becoming, is the question with him. His system of belief, therefore, is *Sikhism*, that is a process of learning which a disciple has to undergo before he is fit to be saved. He based his education on the wholesome belief that "in the mine of the human soul there are so many gems and jewels of faculties waiting for development—only if he cares to listen to the voice of the Teacher" (*Japji*, vi). In the four stanzas, following the 7th in his *Japji*, he actually lays down the process by which the disciple is to develop his inner nature.

At first the Guru's teaching will create in him an interest in the wisdom of God as revealed in physical nature. This is the most natural beginning of a man's education. For most of our errors, involving so much sin and suffering, proceed from our superstitious beliefs about our physical surroundings. It is right, therefore, that the disciple's religious education should include a working knowledge of facts about Nature. And it should astonish nobody. For our knowledge of natural as of moral truth is a real participation in the wisdom of God, which measures and determines His will. People have come to regard Science (the knowledge of God's creation) as distinct from Divine knowledge. But if rightly interpreted, Science is a part of God's infinite wisdom and Scripture an index to that

wisdom as revealed in the mind of man and the workings of Nature.

This is how the education begins:

"By hearkening to the voice of the Teacher the disciple is enabled to know what the Siddhas, Pirs and Master-Yogis are.

He comes to know the real nature of the earth, its supporting bull, the skies,

The islands, the spheres, and the underworlds.

Death loses its terrors for those who hear the Word.

Nanak, to the devotees this knowledge is always refreshing.

It gives them mind enough to defeat all sorrow and sin."

The disciple in trying to get rid of superstition comes up against the false ideas spread about physical nature by teachers of the old school. In the days of Guru Nanak the sect of Yogis had spread strange ideas about heaven and earth. The Yogis claimed that by practising certain mental and physical juggleries they could float in the air, shake the foundations of the earth, force the skies to send rain, and perform hundred other tricks which went directly against the ordinary principles of geography. The Guru's teaching will dispel such superstition. As for instance, the belief that the earth is supported from underneath by a bull is dispelled by the teaching, given in the 16th stanza, that—

"The fabled Bull is really Law,
born of Mercy,

Which in a spirit of Harmony is
supporting the whole system.

To justify oneself one must under-
stand

How great is the load that the Bull
must bear!

There are other worlds beside this
earth, and beyond them still
others;

And all this load on one Bull!

What is the power that supports
the Bull itself?

The names of creatures of different
species and colours

Have been recorded by an ever-
flowing Pen.

Who can write an account of them?

And if written, how great must be
the account!

How great His Power, and His
Beauty,

And His Gifts! Who could know
the measure thereof?"

When man is freed from superstition,
which is the mother of all fears, he
becomes fearless and happy. "They
entertain no fear of death whose minds
are free from superstition" (*Gauri*, v).

With a true knowledge of Nature, the
belief inculcated by certain old books
in gods and goddesses also vanishes.
This is what is taught next:

"This instruction will make the dis-
ciple realise the true significance
of the powers represented by
Shiva, Brahma and Indra :

And he will begin to dislike the
offering of praise to them.

He will come to know the secrets
of physical Nature and the unify-
ing Spirit working behind;

And in the light of that knowledge
he will be able to correct his views
about the Shastras, Smritis and
Vedas.

Nanak,*to the devotees this knowl-
edge is always refreshing.

It gives them mind enough to
defeat all sorrow and sin."

Why had the people personified the
destructive, productive and sustaining
powers of Nature as deities like Shiva,
Brahma and Indra? Because they
could not see the spiritual Power that
was working behind these forces (see
Stanza xxx. 4). They could not
establish any relation between the
physical phenomena and the organising
mind of God, without supposing some-
thing palpable between that they could
easily think and speak of. The disciple
having learnt of the true connection
between Matter and Mind will at once
give up his belief in gods and goddesses,
and will acknowledge that God Himself
through His well-organised laws is
working everywhere.

Then the disciple enters the moral
sphere:

"By the Guru's instruction the
disciple will obtain the sense of
Truth, Harmony and Goodness;
Which will be as good to him as
bathing at the sixty-six places of
pilgrimage,

And the study of which will minister
to his honour.

He will thus acquire a steady vision
of life.

Nanak, to the devotees this knowl-
edge is always refreshing.

It gives them mind enough to
defeat all sorrow and sin."

The Guru gives here the three repre-
sentative virtues: Truth, Harmony
and Goodness, as opposed to *Satto*
(Peace), *Rajo* (Desire), and *Tamo*
(Passion). The sense of Truth will teach
the disciple how to distinguish what is
essential, significant and true from what
is non-essential, trivial and false. The
sense of Good will enable him to see
what is moral and best fitted for the
fulfilment of God's purposes. And the
sense of Harmony will teach him how

to co-ordinate the things of the soul with those of the body, the things that concern this world with those that concern the world beyond. He will acquire such a balance, such a singleness of mind that he will never wander in search after salvation in pilgrimages, etc. He will feel most honoured in the knowledge that he possesses such a mind. For, what greater satisfaction of ambition can there be than the possession of a balanced outlook of life?

So far the Guru had inculcated qualities of individual character; now he takes up those which belong to public life:

“While listening to the Teacher the disciple goes over the cardinal virtues of manhood:

He learns what might be expected of him as a religious leader or a king;

So that with his help even the blindest men could find the way; And he would be able to solve the deepest problems of life.

Nanak, to the devotees this knowledge is always refreshing.

It gives them mind enough to defeat all sorrow and sin.”

This teaching considers man in his representative capacity, and helps him to understand how he should behave in different spheres of public life and what is expected of him as a leader of men in church or state.

It is this teaching which led to the development of corporate life among the Sikhs. It is this teaching which led the succeeding generations of Sikhs to take interest in national life and to develop the civic sense in themselves.

THE PROBLEM OF THE PURUSHOTTAMA IN THE GITA

BY BRAHMACHARI BHAKTICHAITANYA

In the February Number of the *Prabuddha Bharata* Mr. Anilbaran Roy has contributed an article entitled “Discourses on the Gita” in which he alludes to the doctrine of the Purushottama at length as propounded by Sri Aurobindo. The writer addresses himself to the task of giving a correct interpretation of the doctrine as “most commentators have stumbled” in their attempt; but, in fact, he himself has not been able to convince either as to the soundness of his own arguments or the mistakes of the ancient expounders. The writer has not even cared to substantiate his assertion that most commentators, especially Sri Shankara and Sri Ramanuja, have failed to interpret

correctly the Gita’s doctrine of the Purushottama. In the first place all the Acharyas, whose commentaries on the Prasthanatraya have been considered authoritative for centuries, have interpreted the Vedanta-passages in the light of a still older tradition acceptable to other venerable teachers of insight and understanding. Such traditions cannot be simply dismissed merely for the fault of being tradition. The Bhashyakaras have accepted the etymological sense in the interpretation of the texts only where it was found to serve as a faithful guide. They were quite conversant with the entire religious and philosophical literature from the times of the Vedas down to their own days. It should also

be noted that they were nearer to the time when these texts were produced and formed a living link in the successive transmission of the texts from teacher to disciple and so stood a better chance of understanding the original meaning than we, who approach those texts with no equipment other than what is given by our own knowledge of the present. Hence if we have to judge a criticism of the ancient commentators' exposition in an unbiassed way, we shall have to consider all the above points.

In the following paragraphs an attempt is made to vindicate the Purushottama theory of the Gita from the point of view of Sri Ramanuja, comparing it with Mr. Roy's interpretation, which is declared to set forth the views of Sri Aurobindo.

I

In trying to find out the meaning of a term etymological sense alone is not sufficient. Often it is the context that gives us the key to the determination of the correct meaning. For instance, in the twentieth stanza of the eighth chapter of the Gita, the word 'Avyakta' has first been used in the Sankhyan sense, that is, applied to the non-intelligent matter and later on the same word has been used in the Vedantic sense where it is applied to an intelligent principle which "is not perished, even when all created things are perished". In short the adjective 'Akshara' has been used in the Gita sometimes with reference to the Sankhyan Prakriti and sometimes with reference to the Mukta Purusha beyond the Prakriti. In many places the Sankhyan meaning which is valid in its own system has no force in determining the sense of a Vedantic text. If the critical inquirer is not on his guard he would unhesitatingly think a cow to be a horse because he sees it tied in the

usual place of a horse, as Shankara puts it humorously.

When Mr. Roy says, "The Akshara Purusha of the Gita corresponds to the liberated Purusha of the Sankhya, the Kshara corresponds to the Sankhya's Purusha associated with Prakriti", he confounds one with the other. The Kshara corresponds to the bound Purusha of the Sankhya in so far as it is matter-tied; just as the Sankhya Purusha is caught in the grips of Prakriti, the Kshara, as an embodied soul which is in bondage to Karma, is destructible in the sense that it is subject to repeated births and deaths.

But the Sankhya analysis leads us to the postulation of two entities, the inert and immobile Purusha on the one hand, and Prakriti possessed of action on the other hand. In the union of Purusha and Prakriti Purusha seems to be active, though not so in reality. The Kshara Purusha of the Gita is not apparently active with Prakriti, like a lame man sitting on the shoulders of a blind person. He is simply bound to the chariot-wheels of the Samsara with a Chetana which is his own. Even when the Baddha becomes the Mukta Purusha, he does not run away from nature with the fear of a fall, but he sees the whole universe as throbbing and pulsating with life by the principle of the Supreme Consciousness.

In the Sankhya if the Purusha separates itself from the Pradhana or Prakriti his bonds are broken, and he becomes free and absolute. The Sankhyan Moksha should not be confounded with the Moksha of the Vedanta; for according to Vedanta the soul is free from any definite state of action. The Sankhyan Mukta Purusha is absolutely incapable of action whereas the Akshara Purusha of the Gita, even after rising above the Prakriti, will continue to work unattached even as the lotus-leaf is not

smeared with water. The Bhagavan says in the Gita, "The Akshara is the Supreme Brahma¹". What is termed as Tad-Brahma is Paramam Aksharam; Aksharam is that which is not subject to decay and death, and is the collective name given to the Kshetrajnas. The Shruti also declares that "Avyakta merges into Akshara²". Hence we are unable to see any analogy between the Akshara Purusha of the Gita and the liberated Purusha of the Sankhya.

II

According to Mr. Roy the Gita brings in a third Purusha, the Purushottama, for the manifestation of a divine life and a divine action, which is not possible in the case of the liberated Purusha of the Sankhya. It has been previously explained that such a parallelism is most confusing. The Akshara Purusha who has disjoined himself with the Prakriti is not immobile and incapable of action like the Sankhyan Purusha. The Sthita Prajna, the Jnani, the Bhakta, and the Yogi of the Gita finds sufficient scope for divine life and divine action. Though he has no object in the world to gain by doing an action, he always performs them for the good of the world without being attached; though he lives in the world, he is not of the world, and he performs actions for the guidance of humanity lest the world should mistake him for a lotus-eater. So we find that it is not at all necessary for the Akshara Purusha to become the Uttama Purusha for attaining greater power of His nature, His energy and His will. At the same time, though he has not become the Purushottama, qualitatively there is no difference between him and the highest Person as He is his Antaryamin.

In the message of the Gita as interpreted by Sri Aurobindo (published by Messrs. George Allen & Unwin, Ltd.), Mr. Roy translates the fifteenth stanza of the third chapter as follows: "Work know to be born of Brahman, Brahman is born of the Immutable; therefore there is the all-pervading Brahman established in Sacrifice". If the meaning of this stanza is properly understood, it gives us the key to solve the problem whether the Akshara Purusha is capable or incapable of action, and whether he has to attain the nature of the Purushottama for the possibility of a divine life and divine action. Here Mr. Roy has not thrown any light as to the exact interpretation of the term 'Brahma' either in the foot-notes or elsewhere. The interpretation that work is born of Brahma, Brahma is born of the Akshara does not become intelligible. If Brahma means the Supreme Spirit, the Supreme Spirit born of Akshara is meaningless and irrelevant. Lokamanya Tilak interprets the word 'Brahma' as the Fundamental Substance of the World, following Sri Ramanuja's commentary on the same stanza where the interpretation is given consistent with its sense in the stanza "*Mama Yonir Mahat Brahma*" (XIV-8). Here the word 'Brahma' denotes the body which is the aggregate of the material stuff. This denotation is based on the Upanishad-text which declares, "From Him, this Brahma, (matter or body) name, form, as well as food are born."³ Hence the interpretation of the passage, "*Karma Brahmodbhavam*," meaning "the actions proceed from the body" is consistent with the context of the particular passage in question. On the basis of this interpretation it will be easy to get the link between Brahma and the Akshara. The term 'Akshara' refers to the finite soul to whom the body

¹ अक्षरं ब्रह्मपरमं स्वभावोऽव्यात्ममुच्यते ।
Gita, VIII. 8.

² अव्यक्तमक्षरे लीयते अक्षरं तमसि लीयते ।
Subalopanishad, V. 2.

³ तस्मादेतदुद्भवा नामरूपमक्षरं जायते ।
Mundakopanisad, I. 9.

is an instrument for work. So the body which is an instrument for the soul, is said to spring from Akshara. This is sufficient to show that unlike the Sankhyan Purusha who has to take the help of the Prakriti for mobility, the Akshara Purusha of the Gita himself possesses the power for a divine life and divine action.

III

Then, whence does this Purushottama come? What is his purpose? What is the relation between the Purushottama on the one hand, and Kshara and Akshara Purusha on the other hand? The reason is not very far to seek. The Purushottama is different from the Kshara and the Akshara as the Gita clearly says.⁴ The Uttama Purusha is known by the epithet 'Paramatman', which cannot be applied to the Kshara or the Akshara Purusha, which is always the finite self. The individual soul, though not outside the body of the Supreme Soul, is inferior in power and glory, as it cannot project, sustain or pervade the whole universe of mind and matter. 'The Purushottama is designated by the word 'Purusha' as He stands in the same relation to the universe as the soul stands to its body. He is the soul of the universe as He permeates it, giving it consciousness and sustains it as the centre of all dynamic power and glory, even as the individual soul pervades its own embodiment giving it life and energy. The Uttama Purusha and the Akshara Purusha are not essentially different from each other. There is only a distinction in degrees. The Supreme Soul has no limitation whatsoever, whereas the finite soul sometimes may be under the power of Prakriti. It is this difference which makes the Gita attribute supremacy to the Lord

in the epithets of Purushottama and Paramatma.

The term 'Purushottama' denotes the Supreme Soul who is Nirguna in the sense that he is essentially free from all limitations and imperfections and is Saguna in the sense that he possesses numberless auspicious qualities of unsurpassable excellence. The Gita exhorts the wise man to know the Uttama Purusha as different from the Mutable and the Immutable and to serve him in every way in order that he may attain the highest state of peace and blessedness. The Akshara Purusha holds the pivotal position for the correct understanding of the Gita-theory of the Purushottama. If the Akshara Purusha is interpreted as the Supreme Spirit, the Uttama Purusha who is above the Akshara Purusha will have no definite representation; on the contrary, if the Akshara Purusha is again defined as the emancipated Sankhyan Purusha, he cannot attain the Sadharmya of the Divine, but remains a mummy for ever. Hence if the Akshara Purusha is interpreted as the individual soul who is an Amsha or part of the Paramatma, and who becomes Kshara when matter-bound and Akshara (*na-ksharati*) when he is disjoined from the connection with matter by the power of the grace of the Lord, whom he cognizes as the Purushottama, there will be no stumbling-block to understand the mystery of the Purushottama.

IV

It is true that the entire universe of mind and matter in all its modifications and the individual souls of different manifestations are the real constituents of the Purushottama. Kshara or the Achit (matter), and Akshara or the Chit (Spirit) constitute the body of the Lord. The Kshara and the Akshara stand to Ishwara in the same relation of depend-

⁴ उत्तमः पुरुषस्त्वन्यः परमात्मेत्युवाच ।

Gita, XV. 17.

ence just as an animal body stands to its soul. Matter and spirit are in Him as he prevades all things which exist, material or spiritual, as the Soul of their souls. It is illogical to say that the Purusha "can be both at the same time as he is above both of them and contains them as his two poises" (Kshara and Akshara). The Purushottama can never become bound by helpless association with Nature, or become half-free, having the character of absolute silence and eternal immobility, or jump back to his primordial nature where he is the all-pervading aerial principle that dwells in etheric and so in whom all existence dwell.

The Kshara which is Jada is subordinate to the Akshara, which is Chaitanya, and both are subordinate to the Uttama Purusha. The Purusha which is Amsha or part of the Lord, owing to the effect of its former actions, is reduced to a state of embodiment which limits its full freedom and power. Hence it should endeavour for the final emancipation by rising above the limitations of the Kshara and acquire all the glorious parts and characteristics of the Purushottama who is the very soul of the Akshara. The Paramapurusha is not only transcendent but immanent as well. He intimately

interpenetrates everything, but nothing binds or limits him. As he transcends both Purusha and Prakriti he is celebrated by the name Purushottama. Here the Gita solves the riddle of the mystery of the universe in its triple conception of Prakriti, Purusha and Uttama Purusha. "That heavenly person is without body; he is both without and within, not produced, without breadth and without mind, pure, higher than what is higher than the Imperishable."⁵

The Gita unequivocally declares that the Purushottama is the bed-rock on whom the entire universe of mind and matter rests. The Bhagavan himself, the Uttama Purusha of the Gita, defines their characteristics and relations and determines their value. He is the supporter of the Dharma and shows the kingly way to attain bliss and final release. The grand conception of the Purushottama impels us to make the supreme attempt of knowing Him in these triple terms. The Bhagavan has taught the most secret of the sciences in the chapter known as the "Purushottama-yoga."

° दिव्यो ह्यमृतः पुरुषः सबाह्याभ्यन्तरो ह्यजः ।

अप्रायो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः ॥

Mundaka, Ch. I. 2. 9.

THREE QUESTIONS

"What is the highest kind of knowledge? To contemplate God without intermediary.

What is there that is best in life? To have a will united to the will of God in prosperity and adversity, in joy and in sadness.

What is the best of interior exercise? To turn to God at each moment and to be united to him."

—*Life of union with God.*

THE PREACHER OF NON-DUALISM: HIS QUALIFICATIONS

BY PANDIT DURGA CHARAN CHATTOPADHYAYA, B.A.

[Pandit Chattopadhyaya is well known as the translator of many Sanskrit treatises. He argues quite logically that the teacher of non-dualism should be conscious of unity and plurality at the same time.—Ed.]

“Come unto me, ye, that labour and are heavy-laden and I will give you rest,” was a promise held out by one who enjoyed an inviolable peace of mind, even at the threshold of death. The promise, therefore, bears with it the certainty of fulfilment. When we dig for the bedrock which served as the foundation of that ineffable peace, which supported the great seer at the hour of trial, we find that it is no other than the sense of identity with the Father—“I and my father are one.”

You are the son of “the Father” and are, therefore, safe; but what of me? I am the son of man. Can you hold out to me the same assurance as you feel within yourself and cry unto me likewise “Thou art that” and art, therefore, equally safe? I can, at best, take you on trust, when you declare your identity with ‘the Father’, but how can I trust myself at the hour of need? I, being the son of a man, may fail at that critical moment. I am ready to trust myself to your guidance when you promise to lead me to the Kingdom of Heaven, but how can you prevent the secret misgiving from creeping into my heart, that some day for some unconscious ‘trespass,’ a decree of banishment may be pronounced upon me—a decree from which there is no appeal? So long as I find myself in the presence of One, more powerful than myself, no matter how merciful, I run the risk of being ousted from His favour and dislodged. Your assurance does not breed in me the

confidence that I can stay there, of my own right, as you do not pronounce me like yourself, a “son of immortality.” I can never feel myself safe so long as there is a second, nor can you feel safe either, so long as you allow me an existence, no matter in how subordinate a capacity; for, someday I may overtake you. I can but repeat to you what Mother Sruti taught me to lisp, “As long as there is a second, so long there is fear.” She has taught me, not only the gospel of some great seer who gave expression to the sense of his own security with the words, “I am the Great One,” but also of another equally great, who gave us his assurance of safety in the words “Thou art That,” and also of a third one who declared that multiplicity, the root cause of our misery, is after all a myth, no matter how patent, meaning that unity is the reality, the realization of which can alone bring us safety.

You may turn back with a smile and ask me—“For whom was the declaration made? If he was really convinced of the truth of his declaration, why should he play false to his own conviction by assuming the existence of a second being, like you and me, fit to be spoken to? If he had discovered the truth, he ought to have kept it within himself. Any attempt to give it out would expose him to the charge of self-contradiction. He would prove merely as ridiculous as the

one who declared quite distinctly 'I have no tongue within my mouth.' "

On the other hand, if he has not been convinced of the truth of his declaration but only retails what he takes to be the truth, he cannot command any audience, and his evidence would be vitiated as being only heresay.

Assuming that the philosophical theory of non-dualism has its counterpart in truth, how is that truth to be conveyed to one chary of belief? Demonstration is the weapon resorted to by the scientists in fighting incredulity. But here is a truth that baffles all demonstration, for any attempt at demonstration, were it possible, would make the demonstrator belie himself. On the other hand one who has realized the truth is alone qualified to impart it as also to interpret the utterances of those who realized the truth before him, and this fact is borne out by the remarks of the sage Vidyâranya (*Anubhutiprakāśa*, XI. 13. 14). Preceptors are of two sorts. One of them merely knows how to paraphrase the texts expounding the essential nature of the self. The other has actually realized it. The preceptors of the first-named class are but men and not the Great One, for they have not been able to divest themselves of the notion of their being men. When they undertake to interpret the texts recording the experiences of those who realized the truth, they seldom succeed in dispelling the doubts from the minds of their audience, much less in producing a conviction. For want of a conviction, they put various constructions upon the texts, which seem to contradict one another (with the result that the self at times appears as a thing existent and at other times as a thing non-existent; sometimes as the doer in you, at other times as the non-doer; sometimes as pure, at other times as impure). But the preceptor who has

actually realized the essence of Self, is nothing short of the Great One with whom he has discovered his own identity. When he undertakes to explain the nature of the Great One as a thing not in any way different from the Self, he carries conviction into the hearts of his hearers. But the pity is that he does not feel called upon to undertake the task as he feels sure that besides himself there is no other being to whose enlightenment he should address himself.

It would, therefore, seem that it is not in the power of man to vouchsafe the supreme knowledge to man, nor has ordinary speech any power to convey it. The happy possessor, on attainment of it, crosses the bar that seems to separate man from the Supreme Being, and he leaves the 'speech' behind, it being not only of no use to him but positively baneful, as calculated to drag him down into the lunatic asylum from which he has been released.* This, of course, is true of one who by the perfection of his realization has been completely cut off from interchange of thoughts with men, but the bar has one saving feature. It is, fortunately for the man in bondage, somewhat capricious. It seems to play fast and loose with the seer, in whom the old leaven of ignorance, the sense of duality perseveres and proves so very tenacious that in the early stages of realization he can hardly wash it off. He has often to put up a prolonged fight with it.

As the result of the fight, the consciousness of multiplicity which seemed to be part and parcel of his self, ultimately loosens like the skin of a snake,

* This fact partly accounts for the dictum of the Ancients that the knowledge that makes for the liberation of man comes not from man but directly from the Godhead, assuming human form for the purpose, and conversely, if you would be liberated, you must not look upon Guru as a man but as an incarnation of God.

which he can don and doff at pleasure. The sage Yajñavalkya had attained to a high step towards self-realization, before he, in the court of Janaka, directed his pupils to drive home the herd of cattle which the king Janaka had offered as prize to any one who would solve his question. It would seem that the sage was still labouring under the avidyā which shuts out the supreme knowledge. But Vidyāranya Muni has argued (*Jīvanmuktiviveka* Chap. II.) that he must have attained to the supreme knowledge before that incident, as the solutions given by him of the questions put by Janaka are still helping us to attain to the supreme knowledge.

To many this argument on the part of the Muni would seem to be a piece of *ipse dixit* and serve only to prove his reverence for the Sruti which records the incident for our edification. But his above remarks, in the light of his foregoing observations made in *Anubhūti-prakāśa*, evidently means that the solutions of Yājñavalkya can help us to attain to the right knowledge only when they are interpreted to us by one who has realized their meaning in actual life. It does not mean that the text read by ourselves, independently of the interpretation described above, can help us into the realization. But once we have been so helped by such an interpreter and put in possession of the Supreme Truth, we become competent to interpret any other texts dealing with the same Truth, in its various other aspects. In other words, the interpretation amounts to the delegation of a power enabling us not only to perceive the Truth in all its aspects, but also to impart the knowledge to other fit recipients.

But the point remains : In what attitude of mind, the interpreter should impart the knowledge? Is it with a consciousness of the Unity or with a consciousness of the plurality? The answer,

absurd as it may seem, would evidently be with a consciousness of both, the consciousness of the Unity being latent and that of the plurality being patent, i.e., when he hovers on the borderland of duality and absolute unity, when though relapsing into avidyā or rather the semblance of it from time to time, the shine of realization is still on him. It is at such a juncture that it becomes possible for him to dwell upon the non-dual principle in a way fit to be apprehended by those who are unable to apprehend it except through ordinary speech. But even then they must have prepared themselves to receive it by surrendering the boasted privilege of manhood—"free thinking," as well as the desires for worldly pleasures and by developing a fine perception through continence, on the one hand, and by keeping themselves alert on the other, like the ten virgins in the parable, awaiting the advent of the bridegroom. The teacher also, in his turn, has to prepare himself like the milch-cow attempting to suckle the young calf, by assuming the proper frame of mind, and by fitting his phrases to their comprehension; for, all expositions of the non-dual principle by speech are, at best, but the gesticulations of the deaf and the dumb to give expression to their feelings. When the conviction of non-duality has sufficiently grown upon him, but not to such an extent as to deprive him of speech, the frame of mind in which it is possible for him to open his discourse, is one of sport or playful representation. He gives it out as one benefiting the world or helping other teachers by supplying them with easier and more enjoyable texts for their discourses. The obstacles that stand in the way of the disciple and the vehicles the teacher uses for conveying the supreme knowledge are interesting topics that fall outside the present discussion.

JESUS AND THE KINGDOM OF GOD

BY PROF. GOUR GOVINDA GUPTA

[The Divine Messenger appears in every age and every clime. The account of His advent in Palestine and the central theme of the message delivered are discussed here by Prof. Gupta, Senior Professor of Philosophy, Carmichael College, Rangpur.—Ed.]

THE DIVINE MESSENGER AS THE INCARNATION OF GOD

The world is familiar enough with the mighty name of Sree Ramakrishna and yet how little do we know of what he came and stood for! For indeed the flood-gates of spirituality have just only been opened by Him for man and we have still to witness the flood—not this time as onlookers standing apart but as the very channels of the divine outflow itself.

Let us not forget however that this is not the first time that the Sun of Divine Glory has arisen before us to bless His creation with His genial warmth. Time and again has He thus come and gone only to keep Himself in hiding for a season that we may, the better, for the matter of that, and with a growing spiritual preparedness, receive Him in His plenitude of Grace and Power.

He comes! Ah yes—but why after all is this solicitude for man who either has cursed Him¹ behind His back, or pierced Him² with the arrow, or reviled Him³ to His face or nailed Him⁴ on the Cross or hounded Him⁵ out of His corner of rest or spat at Him⁶ by the road-side or laughed at Him⁷ in derision?

¹ Ramachandra.

² Krishna.

³ Buddha.

⁴ Christ.

⁵ Muhammed.

⁶ Chaitanya.

⁷ Ramakrishna.

True, too true is all this in nakedness of fact—but let us, if we would, be consoled with the thought that He takes it all as play and indulges in it as His own play.—His Leela (लीला)—as we in this country call it!

But can we indeed rest satisfied with such an explanation of His Advent from age to age? The Geeta does, of course, help us with a clue to the mystery by saying—

“यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥”—

—but the halo of mystification still remains! For what matters it to Him at least if virtue does not subside and irreligion does prevail? Why should He not stand aloof? Is there then no other purpose in it? May we not look at it from a different angle?

Certainly we may!! For the Lord has Himself said in one of His advents —“No man knoweth the Father except the Son and he to whomsoever the Son will reveal Him.”

This may be taken as a definite hint at the truth that the Son comes as man before man to manifest the Father in Himself in order that man may know Him and that there is no other way of knowing Him. So that it may also be presupposed that man has to know Him—this being the only purpose for which he has been brought into existence. And indeed, in the latest advent before us He has expressly said so—“To realise Him is the goal of life;”

⁸ Sayings of Sri Ramakrishna.

and again—"Seek ye first the kingdom of God and all other things shall be added unto you." To satisfy our rationalism still further as to why God-realisation should be the goal of life, He tells us—"Because it is He who has become all, in order that all may become even as He is". And we have a definite assurance of it also, that we may become "perfect even as our Father in heaven is perfect"—for "We are verily His own children and have a right to His Power and all that belongs to Him."¹⁰ So that *what better can He do for man than reveal Himself in Man as God, appear before us as a God-realised Man, tell us what God-realisation means and show us the way thereto?*

This is exactly what the Apostle Paul says—

"How then shall they call on Him in whom they have not believed? How shall they believe in Him of whom they have not heard? How shall they hear without a preacher? How shall they preach if they be not sent" (i.e. come direct from the Divine Gnosis itself)?

The whole secret of the truth of Avatar-hood lies here, and so we have it—

"To know the Son is to know the Father."

"To see the Son is to see Him." So when the simple-hearted Philip asks—"Master! Show us the Father," forthwith the reply is—"Hast thou seen me Philip, and not seen the Father?"

Often again it was noticed in the case of Sri Ramakrishna that when the God-intebriates would be sitting at His feet drinking of the secret waters of the World of Spirit, He would abruptly close with the remark "And do you see

here?" pointing to His own person as He said so.

Or again as the Lord Buddha said—"The Tathagata has shown you the way 'Ananda' than which there is none other better or more perfect."

Thus it is, therefore, that when Arjuna pointedly asks—

"एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ ११"

—The definite reply of the Lord is—

"मध्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमाः मताः ॥"

Speaking therefore of the secret (गुह्यम्) and of a still greater secret, (गुह्यतरम्) He always draws his attention to the greatest secret (गुह्यतमम्) as He calls it himself—"सर्वगुह्यतमं भूयः शृणु मे परमं वचः" and what is this greatest secret? It is to use His own words again—

"मन्मना भव मद्रक्तो महाजी मां नमस्कुरु ।
मामेवेष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥"

or more laconically still—

"सर्वधर्मान् परित्यज्य मामेकं शरणां व्रज ।"

But then a pertinent question! Why come again and again? Is it simply because as the lamenting apostle says

"He came into His own but His own received Him not?" Nay, not so exactly perhaps. A deeper significance may very well be brought out from the utterances mystically made now and again on the occasion of every Advent;—as also from the fact of His manifestation as explained before.

St. Paul it was, who, as a mere vessel in the hands of the Master, declares the truth about it when he says—"The earnest expectation of the creature waiteth for the manifestation of the Sons of God."

So for this reason it is, the mighty stream of divine manifestation has gushed out and the river floweth on

¹⁰ Sayings of Sri Ramakrishna and the Bible.

¹¹ Sayings of Sri Ramakrishna.

through winding courses and at each turn it takes, spreads out covering a wider expanse in its sweep and goes on deepening in intensity as it rushes into the Ocean Eternal.

Each time the Lord comes with almost the same Message changing it in form and content as need demands, according to the growing receptivity of humanity as a whole.

What then is the message with which the Lord stood before Man twenty centuries back as Jesus the Christ?

Has it lost all significance for the humanity of the present day? Most certainly not; for with each subsequent advent it has been gaining in force and depth and has but remained conserved for a fuller expression—to vouch for the truth of which we need only refer to some of the mystical incidents and utterances on the occasion of the latest advent before us in the person of Sri Ramakrishna Himself. For herein indeed lies the truth of the saying—“He who was Rama and He who was Krishna, the same is here as Ramakrishna.” How then are we to understand the message of the kingdom of God?

The Kingdom of God or the Kingdom of Heaven can best be interpreted from the parables of Jesus. It comes too from the all-embracing idea of His teachings.

The origin of the idea is to be traced to the theocracy of the Jews. Its inspiration is to be traced to Issiah, its form to Daniel and its popularity to John the Baptist, with all of whom it had a local significance, being confined to Palestine and the Jews who regarded themselves as the chosen people of God.

Palestine—the land of the Jews on the borders of the Mediterranean—being the only route for attack availed of by the Babylonians or the Assyrians against the Egyptians, or by the latter

against the former, and again by the Hittites against the Egyptians or the Arabs, as also by the Greeks and the Romans against the eastern peoples in general, came now and again under foreign domination. The Jews who found themselves powerless against such formidable enemies and knew no end to their sufferings looked up for help to God who had preserved them as a people for countless generations; and their righteous men—the Prophets—kept up their faith by engendering in them a strong belief in the Coming of God as the Messiah or the Deliverer to establish His kingdom among His own people and to punish and chastise the foreigner who was also the unbeliever.

The kingdom of God thus came to be the hereditary dream of the Jews who fondly looked forward to the day when at one blow the Roman grip would be loosened from the throat of His people, and a Jewish state with Jerusalem for its capital and a greater David for its king would be established on earth and the hopes and promises of the prophets would be fulfilled.

So did the Jews dream and their prophets pray. The child heard of it from its mother in her evening stories by the hearth-side, the school-boy learnt about it from the teacher and the Scriptures which constituted the only learning of the time, the passer-by heard it preached in the synagogue and the prophet cried hoarse over it asking his people to be ready for its reception by being true to God and walking in His ways. The idea of the kingdom of God thus came to be rooted deep in their hearts and their eagerness for its realisation grew with time till the pure-hearted John began to preach it openly to the people and to baptise them with the water of the Jordan saying—“Repent ye! For the Kingdom of Heaven is at hand,” thus signalling its

approach with words of promise. John may or may not have felt the spiritual significance of the revelation which welled out from his heart, but Jesus it was who, with spiritual experience of God within Himself through the 30 years of preparation hidden from the eye of man, linked the idea of the kingdom to His own spiritual realisations and felt the awakening and the call for the upliftment of Humanity to the Divinity of God, and so, to preach *the truth of the kingdom* by likening it to *the growth of God-hood in man, the reign of God in the soul of man*.

Jesus preached a gospel which was new to His countrymen and to the world of His time. This is strongly emphasised in Jesus' own words spoken to His disciples and audience both by way of admonition and caution.

"Verily I say unto you, that except your righteousness shall exceed the righteousness of the Pharisees, ye shall in no way enter into the Kingdom of Heaven."

The teachings of Jesus were new not only as compared to those of the Pharisees but also to those of even John the Baptist who came to prepare the way for His coming. This may also

be very well borne out by the significant statement of Jesus Himself :—

"No man putteth new wine into old bottles else the bottles break and the wine runneth out and the bottles perish; but he putteth new wine into new bottles and both are preserved."

The old fashioned ideas of righteousness and piety and the means of attaining thereto were of little importance in the sight of Jesus. And it also seems that John the Baptist who preached the advent of the kingdom had not fully realised the truth of the revelation that was made through him, for he still adhered to those old ideas and believed in the coming of a kingdom for his own people as the chosen of God.

Jesus brings about a complete revolution by revealing the full significance of the gospel of the kingdom with His central ideas of the Fatherhood of God and the Brotherhood of man—thus preaching a Religion for all humanity and saying :—

"Many shall come from the east and the west and shall sit with Abraham, Isaac and Jacob in the Kingdom of Heaven." So "did Jesus go about all the cities and villages, teaching in the synagogues and preaching the Gospel of the Kingdom."

"We are the music-makers,
And we are the dreamers of dreams,
Wandering by lone sea-breakers
And sitting by desolate streams;
World-losers and world-forsakers
On whom the pale moon gleams,
Yet, we are the movers and shakers
Of the world for ever, it seems!"

A CREDO

By MAHIDASA

Mr. H. G. Wells is framing a *Magna Carta* for all mankind irrespective of race, creed and nationality, and the World Congress of Faiths proposes to discuss the Common Spiritual Basis for International Order. The time seems opportune for humbler individuals also to give expression to their convictions and beliefs concerning the problem of world-reconstruction—a problem in which all mankind is deeply interested. The three clauses forming this *credo* attempt to state briefly the fundamental ideals that should govern a human society organised on a peace footing. The new-order outlined here, it is needless to say, will in several respects, widely differ from the competitive world-order existing in the present day. The three clauses are as follows :

(1) I believe that the indwelling Spirit that lends light, life and beauty to this universe expresses itself most completely through human society and that all the manifold activities of man influence his spiritual attitude and in turn are influenced by it. Hence it follows that the poet, the philosopher, the politician, the merchant, the scholar, the artisan, the soldier, the priest, the peasant, the vagabond and all other types of humanity are ceaselessly expressing the Spirit that dwells in their inmost being. Further it follows that the human body is the highest temple of the Deity and should be venerated as such and it should be considered a sacred privilege to serve God as He manifests Himself in the sick, the distressed and the poor.

(2) I believe that Woman is the natural guardian of the race and hence

it follows that all property which constitutes and symbolises the means of sustenance of the race should be vested in her. Further, it follows that civilized man should forget the traditions of ownership over women and property inherited by him from his primitive cave-men ancestors and respect all women as the mothers and guardians of the race and the owners of all the valuable things of the earth. Every man should make over all his earnings to the woman to whom it legally belongs—in the first instance to his wife and in her absence to his daughter, mother or sister. All men are entitled to employment and sustenance. In the legislative assemblies the percentage of male members shall in no case exceed fifty. Teachers, ministers of religion and chancellors of the exchequer will normally be women, in special circumstances exceptionally gifted men may be allowed to fill these posts. Military service, mining, and such other dangerous occupations will normally be filled by men. Care of children (which term would legally denote boys and girls under eighteen years of age), care of the sick and of inmates of asylums and penitentiaries will be wholly entrusted to women. All other occupations will be open to both sexes.

(3) I believe that the contemplative life of retirement, wholly devoted to religion and philosophy is as important as the active life devoted to the acquisition of power and pleasure. In consonance with the excellent practice instituted by the Aryan Rishis of old, all men and women on attaining the

age of sixty should wholly retire from the world renouncing all rights of citizenship and handing over their belongings to their heirs and successors. Thereafter they should live in isolated spots like the Himalayas adopting the simple life of monks and nuns. Their expenses should be met by the State. These retired persons should wholly concern themselves with spiritual pursuits and have little or nothing to do with mundane affairs.

Although these clauses are simple and self-explanatory, brief notes on them may be found useful. They in a way codify the application of the fourfold principles of non-violence, truth, non-possession and Brahmacharya (self-restraint) as far as possible to human society, thereby freeing it from unnecessary strife and confusion and enabling it to give more thought to the permanent values of the Spirit which form the right consummation of a well-ordered life. The first clause by laying emphasis on the indwelling spirit provides the rational basis for all ethical conceptions and removes colour, race and class prejudices. It also removes all sectarian prejudices and supplies the basis for a universal religion. The second clause effectively provides for the protection of the young and the continuation of the race and lays down the economic basis of a spiritual civilization, where mere physical force symbolized by the male will be relegated to the background and love and

spiritual insight will be elevated to a ruling position. The old Mosaic law that brackets the neighbour's wife with his ox and his ass, belonged to a primitive society where woman was looked upon as a slave, a mere chattel of the male. It is time that woman is looked upon as what she is, the loving mother and guardian of the race. The maritime nations such as the English whose history records the glorious reigns of eminent queens will easily accommodate themselves to the altered conditions, outlined in this clause. The west coast of South India has shown that a progressive and enduring civilization can be built upon the principle of vesting property rights in the mother. As for the third clause, let us remember the words of the poet, Robert Browning:

"Grow old along with me !

The best is yet to be,

The last of life, for which the

first was made;

Our times are in his hand

Who saith 'A whole I planned,

'Youth shows but half; trust God;

see all nor be afraid !' "

Each individual in his own life should harmonize the fleeting concerns of the world with the permanent interests of the spirit by giving a definite period of life for each of these. Thereby religion will come to its own and engage the attention of all who need it, instead of being delegated to parsons and priests.



IN PRAISE OF THE DIVINE NAME

[We give here a translation of Canto I., Section 1, of the "Periya-Tiru-Mozhi" of the Vaishnava saint Tirumangai-Āzhvar, whose life was given in the April Number of the *Prabuddha Bharata* under the caption, "The Highwayman and the Heavenly Wayfarer". For the information of readers unacquainted with Indian languages, we may mention that the first two vowels in "Narayana" are pronounced long as in "father", and the last vowel is often elided, thus giving the trisyllabic word "Nārāyana". It may also be noted that all the three syllables are pronounced with equal stress. -Ed.]

(1)

Languor and pain crept o'er my weary heart;
Life in its train brought countless aching ills;
I sought the company of fair young maids,
Hoping to find in them the bliss I missed;
At last, in Wisdom's fane, my goal I reached;
There in the speechless ecstasy of soul,
In bliss, my search did end; for I beheld
The sacred name, the name of Narayana.

(2)

Moved by soft memories, endearingly
I spoke to women; treading folly's path,
Many a day I spent in vain pursuits;
The burning flames of passion scorched my heart;
Turned I then to the Lord of Kudanthai,
That fertile city, where the soft-feathered swan,
With its own mate abides; at last I found
The saving word; my tongue now uttereth
The sacred name, the name of Narayana.

(3)

Days passed, the store of evil deeds increased;
My heart dwelt on the slender forms of women;
Like the dream of dumb mutes, unspoken passed
The gloom of sad thoughts; then turned I to Him,
Our Master, Kāmā's sire, He that resides
In the hearts of His servants; then I saw
The path to lasting bliss, I now declare
The sacred name, the name of Narayana.

(4)

Victory in the battlefield I sought,
And yearned for wealth that often fails to please;
The lance-like eyes of women held my thoughts,
That drifted on, until I reached my Lord;
He is the discus bearer, Who of yore,

In the white boar's magnificent form, did
 Lift the earth from the waters of the deep;
 Beneficent is His name, I declare
 The sacred name, the name of Narayana.

(5)

A robber chief, beset by evil deeds,
 I roamed the narrow pathways of man's life;
 Yet, I became a saint by grace divine;
 Now with a melting heart and faltering tongue,
 And body drenched in tear-drops evermore,
 Far in the depths of the night and in all
 Hours of the day, I loudly shall acclaim
 The sacred name, the name of Narayana.

(6)

My lord, my father, my sole kith and kin,
 My noble sovereign, my life's chief concern,
 My leader, who with flaming fiery darts,
 The frightened hordes of demons scorched to death,
 In Tanjai's jewelled shrine amidst high groves,
 Fragrant with flowers, He resides; in Ilim
 I found salvation's path, I utter now
 The sacred name, the name of Narayana.

(7)

O poets! versed in words and their import,
 Why sing ye loudly the praise of mere men?
 You call them the wish-yielding tree and prop
 Of needy bards; you neither know their birth
 Nor attributes; come hither unto me,
 I shall confide a secret to you, friends,
 Worship in Kudanthai, sing His praise, and
 Through Ilim attain salvation, uttering
 The sacred name, the name of Narayana.

(8)

Not versed in learning's lore, my mind did seek
 Objects that pleased the senses five; naught good
 I saw in these; in wretchedness I roamed
 The wide earth planning to destroy good lives;
 Now I refrain from all such sinful deeds;
 I think of Him, Who gives salvation's bliss,
 As my guide on the path, I firmly grasp
 The sacred name, the name of Narayana.

(9)

Noble birth, riches, both these boons it grants;
 It casts aside the ills of votaries
 And gives them 'heavenly perfection, with
 Eternal life and blissful grace divine;
 Urged by love more than that fond mothers bear,
 Triumph it grants and many other boons;
 That which gives all these I declare, it is
 The sacred name, the name of Narayana.

(10)

Kaliyan who lives in the fertile land,
 Where buzzing bees abound in misty groves,
 Has strung this garland of melodious words,
 Make this your own and call on God, when life's
 Tide ebbs and woes assail; those too who are
 Free from woes may well praise the loving Lord;
 Behold my friends, the poison to all sins,
 The sacred name, the name of Narayana.

NOTES AND COMMENTS

PRUSSIAN INFLUENCE IN GERMANY

A pamphlet under the above title issued from St. Stephen's House, Westminster, London S. W. 1, contains some interesting information concerning the factors which brought about the present situation in Europe. The following quotations may show to what extent newly-accepted ideals can alter the character of a whole people.

"Before the formation of the German Empire, when people spoke of Germany, they often, if unconsciously, were thinking of the states other than Prussia. The typical German was usually looked upon as a lover of home and *gemuthlichkeit*, more devoted to study, philosophy and music than the English, a bit of a dreamer, at times impractical. Long before the age of aeroplanes Voltaire is said to have coined the epigram (which Heine put into verse): 'France

rules the land, England rules the sea, Germany rules the clouds.' The 'ideology' of the ordinary German was fixed by two principal concepts, fear of God and love of family and among the intellectual classes 'in a special and objective relation to mind.' Other countries were slow to realise the changes that the domination of Prussia has made in the German character. Along with the finer qualities of loyalty, devotion to duty and endurance of hardship, the Prussian had always retained other characteristics. Like his climate, he was more hard and dour, his domestic life more spartan; he was in some ways more materialistic in outlook and certainly more 'realistic' in policy, and more ruthless as well as more efficient in action than the South German. Social life was more benign, there was more humanity in the South. 'The idea of Prussia always evoked a vision of rudeness, of rigidity of automatism' wrote

Bergson (Hibbert Journal, October 1939). Goethe said, 'The Prussian was born a brute and civilization will make him ferocious'."

"In general, religion was and to some extent still is, respected and in the higher ranks of the Army at least there were many sincerely religious men. But Prussia had been less influenced by Latin civilization and had been converted to Christianity much later than the south. The 'good old German god' of the Kaiser combined several of the qualities of Wotan with those of the Israelitish Jehovah."

"The love of war dates from early German history. A Greek orator tells us that the Roman Emperor Julian remonstrated with a teutonic tribe for their predatory and war-like habits and received the reply 'But we see in war life's chief happiness'. Similar views persist throughout Prussian history from the time of Frederick the Great, who made war 'the national industry of Prussia, down to modern times and Hitler.'"

PLANNING FOR THE FUTURE

The National Planning Committee is going ahead with the labours entrusted to it. The following are extracts from the statement issued to the Press by Pandit Jawaharlal Nehru :

"Thinking and planning for the future is essential if that future is not to end in misdirected energy and chaos. It is foolish to imagine that when the present crisis at long last ends, a new or better arrangement of world affairs or our national affairs will automatically emerge out of it. It is equally unwise to allow

matters to drift, protesting occasionally perhaps, but otherwise looking on helplessly, for fear that what we may do might involve a risk or be taken unfair advantage of by our opponents. The world is full of risks and dangers today. We cannot escape them. The greatest risk and danger is to drift and not to give thought and energy to finding a way out. It is manifest that the old order has had its day and is dissolving, whether we like this or not. It has led to wars and upheavals and continuing conflicts which involve not only passion and hatred and an enormous waste of energy and resources, but also prevent us from achieving what is otherwise easily attainable. We have to understand the conflict of forces that dominate the world today and see to resolve these conflicts."

THE MARATHI LITERARY CONGRESS

Prof. Phadke, presiding over the Marathi Literary Congress held at Ratnagiri, drew the attention of the audience to the necessity of setting up and putting into action a very powerful machinery for bringing about the all-round improvement and enrichment of the Marathi language. He said that books, magazines and papers constituted an unofficial University which holds a tremendous potential power—much greater than any official chartered university could ever possess—to educate and uplift the masses.

Regeneration of the national literatures of India and the dissemination of modern ideals through the mother tongue of the people are indeed very necessary factors in promoting national uplift.

REVIEWS AND NOTICES

THE RHYTHM OF LIVING. By SIR ALBION BANERJEE. *Published by Messrs. Rider & Co., Paternoster House, Paternoster Row, London, E.C. 4. Pp. 157. Price 6sh.*

Sir Albion comes from a respectable Brahmin family of Bengal; he has travelled widely and made a thorough and intelligent study of the social conditions prevailing in most of the countries of the East and West. Thus being fully conversant with the highly artificial mode of normal Western life which is full of bustle and worry and hardly gives any opportunity for spiritual contemplation, the author has attempted to set forth in this volume the essential principles of Hindu life and conduct in a way suited to the modern Westerner.

At the outset the author discusses the universal law of Karma or the inevitability of cause and effect and says that while the Hindus devoted themselves to an investigation of the 'internal' spiritual realms, the modern Western civilizations made great advances in their investigations of the 'external' physical world. The secret of life lies in mutually harmonizing the physical and the mental requisites of our being. Dealing with the physical or material side of human life, Sir Albion holds that under modern conditions, laws of personal hygiene have been ignored—the body is overworked, the brain is over-taxed and the senses deteriorate before middle age. In a whole chapter entitled "Care of the human body," the learned writer draws the attention of modern Western youth to attend carefully to each and every part of the body and to give up unhealthy and injurious habits of living and dressing. In order to keep up a healthy body and a sound mind, the Hindu customs of bathing in cold water, regulated breathing exercises, fasting at intervals and concentration of the mind are advocated by him. He has a good many excellent and original suggestions to give on the 'Rules of Health.' A lengthy section of the book is devoted to the discussion of sex, love and marriage, and here, as elsewhere in his work, the author quotes extensively from

many writers to supplement his own conclusions. In the concluding chapters, Sir Albion makes a fervent appeal to the 'materialistic' West to cultivate a living faith in the spiritual side of our being and to develop it even from an early age, so that by the time one grows up, he or she may have formed the habit of the right way to live. On the whole the book is well written in simple and clear language. The author has boldly prescribed Hindu customs and institutions as a remedy for the ills of the machine civilisation of the West. He has also certain thought-provoking observations to make on the place of women at home and in society, child-marriage, caste system and the advantages and disadvantages of totalitarian principles.

LECTURES ON THE BHAGAVAD GITA. By PRINCIPAL D. S. SARMA. *Published by N. Subbarau Pantulu, President, Hindu Samaj, Rajahmundry. Pp. cvii+233. Price Re. 1-8 as.*

In this volume have been gathered together six lectures delivered by the author at the Hindu Samaj, Rajahmundry, some years ago. The author is undoubtedly well versed in the Gita, for the proper exposition of the teachings of which he has given his best attention. In his opening lecture he appeals to one and all, especially the young men, assiduously to take up the study of the Gita in the right spirit. Then follows a short account of the content and form of the Gita wherein the lecturer explains in detail the significance of the epithets contained in the colophon which appears at the end of each chapter. A liberal elucidation of the different forms of Yoga or paths to spiritual realisation taught in the Gita forms the subject of the author's next lecture. In another discourse, he discusses the universal and non-sectarian aspect of the Gita by showing its relation to the six types or groups of contemporary religious thought and practice. The last two lectures are: Gita and Svadharma, and Gita and Progress. The lectures are inspiring, instructive and characterised by a broad and sympathetic outlook. The style is at once simple and

easy and we commend the book to every ardent student of the Gita. It may be mentioned that the publishers have enhanced the worth of the book by embodying in it the whole of the Gita text together with a running translation by the author, and by

appending the valuable views on the Gita of Mahatma Gandhi, Pt. Malaviyaji and others. A learned introduction from the pen of Sir S. Radhakrishnan prefaces the book. It is nicely got-up and has run into three editions.

NEWS AND REPORTS

SWAMI PARAMANANDA: IN MEMORIAM

The sudden passing away of Swami Paramananda, Head of the Vedanta centre, Boston, the Ananda Ashrama, La Crescenta, and the Ashrama, Cohasset, all in the U.S.A., on Friday, June 21, at Boston, has come as a great shock to his many friends, admirers, and devotees. He was nearly sixty, though he hardly looked it. For some time past he was not in perfect health, but apparently there was no indication of the approaching end, which was due to heart-attack.

Swami Paramananda, known in early life as Basanta, hailed from Barisal District, Bengal. He left home at an early age and took orders in 1900 under Swami Vivekananda. He was much loved by all; particularly he became an special object of affection of Swamis Brahmananda and Ramakrishnananda. He worked at the Ramakrishna Math, Madras, for some years, before he was sent to New York for preaching Vedanta. He attained remark-

able success in the U.S.A. and subsequently succeeded in establishing and organizing magnificent and important Vedanta centres at Boston (Massachusetts), La Crescenta, and Cohasset. He will always be remembered as one among the pioneers in the field of Vedanta work in the U.S.A.

He was the author of several books in English, both in prose and verse, which have a wide circulation, specially in America. He was a pleasing personality and an impressive speaker. He travelled widely both in America and Europe and had a large circle of friends and devotees. In the intervals of his long period of preaching Vedanta in the West he paid several visits to India. He inspired many men and women with the noble ideals of renunciation and service both here and abroad, one of the tangible results of which was the establishment of the Ananda Ashrama at Dacca. His death is a great loss to the Order.

THE GENERAL SECRETARY OF THE RAMAKRISHNA MATH AND MISSION ON TOUR IN SOUTH INDIA AND CEYLON

Leaving Belur Math on May 1, Srimat Swami Madhavanandaji, Secretary, the Ramakrishna Mission, arrived in Madras on the 9th. On the way, he halted at Puri, Vizagapatam and Rajahmundry. On the 15th he left for Colombo via Chidambaram, Trichinopoly, and Rameswaram.

At Puri, Swamiji was accorded a public reception and he addressed two meetings. At Vizagapatam also he was accorded a public reception, and at a meeting presided over by Dr. C. R. Reddi, Vice-Chancellor of the Andhra University, Swamiji delivered a lecture on the "Practice of the Vedanta." He also laid the foundation-stone for the building of the local Mission centre. At Rajahmundry a civic reception was accorded

to him and he lectured on the "Mission of the Vedanta." At Madras (Thiyagarayanagar) he laid the foundation-stone of the Mission Girls' School, Sarada Vidyalaya—the building is to be constructed at an estimated cost of over a lakh and a half.

Swamiji arrived in Colombo on the 19th May and was met at the Fort Station by friends and devotees. The same evening at a public meeting held in the spacious premises of the Colombo Centre, an address of welcome was presented to him on behalf of the members, friends and devotees of the Ramakrishna Mission (Ceylon Branch). Sir Baron Jayatilaka, Minister for Home Affairs, presided and Mr. S. Somasundaram, for sometime Secretary of the Ceylon Mission, read the address of welcome. Swamiji in

the course of his reply made mention of the cardinal principles guiding the Mission's activities and the difference in scope of the work of the American centres and the centres in India, Ceylon, Burma, F. M. S. and Singapore. On the 24th morning Swamiji arrived in Batticaloa where most of the educational institutions conducted by the Mission are situated. He was met at the station by the leading citizens; Christians, Buddhists and Muslims taking as great a part in the reception as the Hindus. In the afternoon, a civic address was presented to him. Mr. N. S. Rasiab, Chairman, Urban District Council, read the address. The Shivananda Library at Koddaimunai welcomed Swamiji, and a procession was formed from the Shwananda Library to the Vivekananda Hall in Batticaloa, where at a public meeting presided over by Mr. K. Kanagasabai, an address of welcome on behalf of the public of Batticaloa was presented to him, Swamiji stayed at the Shivananda Vidyalaya, Kalladiuppodai and visited most of the Mission schools in Batticaloa. On the 26th morning he left for Trincomalee, where the largest Secondary school of the Mission is situated. Swamiji was welcomed

at a public meeting presided over by Mr. M. M. Subramaniam. He spoke for one hour on the "Ideas and Ideals of the Mission", laying emphasis on spiritual practice. On the 28th Swamiji visited Anuradhapura and saw the historic Bo-tree and the other places sacred to Buddhism. On the 29th Swamiji visited the city of Kandy and also Nurvara Eliya, Sita Eliya, and Ilakgala Gardens. He returned to Colombo and reached Jaffna on the 3rd June. He was met at the station by Dr. S. Subramaniam, his host in Jaffna, and other friends. He was taken in procession to the Ramakrishna Mission Vaidyeswara Vidyalaya where at a public meeting presided over by Mr. C. Kumaraswami, District Judge, an address of welcome was presented to him. He visited the schools in Jaffna and on the 4th at a meeting presided over by Mr. M. Prasad, Government Agent, Swamiji spoke on "Sri Ramakrishna and World-peace". Soon after the meeting he left for Talaimannar and crossed over to India on the 5th June. Swami Asanganandaji was constantly with Swamiji from the day of his arrival in Colombo to the day of his departure to India.

THE RAMAKRISHNA SEVASHRAMA, SHYAMALA TAL, HIMALAYAS

The Sevashrama is situated in the sacred region of the Himalayas at an altitude of 4,944 feet above sea-level. This institution has been rendering medical relief for the last twenty-five years to the poor and helpless inhabitants of a number of small villages scattered over an area of thirty miles. Patients undergo even a day's journey to avail themselves of the treatment provided here. The utility of the institution to the hill-people of those parts can never be over-estimated.

The report of the Sevashrama for the year 1939, records a remarkable increase in the number of patients both indoor and outdoor, which testifies to the ever growing popularity of the institution.

In the outdoor dispensary as many as 6,380 cases were treated while the indoor

department, which contains six beds, provided treatment to 132 patients of whom 97 were cured, 30 were relieved, 3 left treatment and 2 died. The patients consisted of people from all communities—Hindu, Mahommedan and Christian.

Another distinctive feature of the Sevashrama is the treatment it provides to domestic animals such as cows and buffaloes.

The authorities of the Sevashrama keenly feel the necessity of putting the institution on a sound financial basis to secure the permanence of its useful activities for the benefit of the poor hill-people, and appeal for a permanent fund of Rs. 20,000/- which will meet the requirement. Charitable donors desiring to perpetuate the name of their near and dear relatives or friends may endow a bed which will cost Rs. 1,000/- only.

PRABUDDHA BHARATA

VOL. XLV

AUGUST, 1940

No. 8



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

GOSPEL OF SRI RAMAKRISHNA

Sri Ramakrishna's birthday anniversary; the Master receives the devotees

The devotees are taking Prasâdam (food offered to the Deity). Sweets, flattened rice and many other things have been served, which the devotees are taking with satisfaction. The Master asks M. “Have you not invited the Mukherjies? Ask Surendra to call the Bauls for meal.”

Srijut Bepin Sarkar has come. The devotees introduce him to Sri Ramakrishna. The Master gets up from his bed and says with humility, “Bring a seat for him and offer him some betel.” He then speaks to Bepin Sarkar, “I am sorry I could not talk to you; see what a crowd we have !”

At the sight of Girindra, the Master asks Baburam to procure a seat for him. He then finds Nriyagopal sitting on the floor and says, “Bring another for him also.”

Mahendra, a Kaviraj from Sinti, has come. The Master is signing to Rakhal smilingly to get his pulse examined. He then turns to Srijut Ramlal and says, “Make friends with Girish Ghose and then you can easily attend the theatre.”

Narendra was talking with Hazra for a long time in the outer verandah. Narendra's people at home are passing through hard days since the death of his father. Narendra now enters the room and takes his seat.

Instructions to Narendra

Sri Ramakrishna (to Narendra): “Were you sitting with Hazra? He also wants a thousand and five hundred rupees. (Laughter.)

“Hazra says, ‘Narendra has cent. per cent. of the quality of Sattva; there is only a slight touch of Rajas. But I possess even more than cent. per cent. of pure Sattva.’ (All laugh.)

"When I say, 'you always indulge in ratiocination and so you are dry', he replies, 'I drink nectar that originates from the sun and so I am dry.'"

"When I talk of pure devotion and say that a pure devotee does not pray for wealth or power, he replies, 'When the flood of His grace descends it overflows the river and fills to the brim even a small pool and a narrow canal; it confers not only pure devotion but brings in its wake the six miraculous powers and even wealth.'"

Many devotees including Narendra and others are sitting on the floor of Sri Ramakrishna's room. Girish comes and takes his seat.

Sri Ramakrishna (to Girish): "I look upon Narendra as a veritable embodiment of the Atman, and I am devoted to him."

Girish: "I wonder to whom you are not devoted!"

Sri Ramakrishna (with a smile): "His attitude is that of a male whereas mine is that of a female. Narendra is a highly spiritual soul."

[Girish goes out to smoke.]

Narendra (to Sri Ramakrishna): "I had a talk with Girish Ghose. He is a very great man. We were talking of you."

Sri Ramakrishna: "What was that?"

Narendra: "We were saying that you were illiterate and we were learned." (Laughter.)

Learning and Scriptures

Mani Mallick (to the Master): "You are learned even without book-learning."

Sri Ramakrishna (to Narendra and others): "Really I do not at all feel sorry that I have not read the Vedānta and other scriptures. I know that the essence of Vedānta is that Brahman alone is real and the world is unreal. What, again, is the essence of the Gita? It is what turns out if you repeat the

name ten times, that is, 'Be a man of renunciation.' (Gita, Gita, becomes Tyāgi, Tyāgi.)

"One should learn from the Guru the substance of the scriptures and then apply oneself to spiritual practices. A man wrote a letter. But it was missing before it had been read. All began to search for it. On recovery it was read and learnt that five seers of sweets and a piece of cloth had been ordered. The letter was then thrown away and the people were busy at securing the things. Likewise after learning the essence of the sacred books what use is there in poring over them again? What is then required is practice."

[Girish now enters the room.]

Sri Ramakrishna (to Girish): "Well, what were you talking about me? I live here quite innocently!"

Girish: "What can we talk of you! Are you a Sādhu?"

Sri Ramakrishna: "Nothing of that sort. Really I am not conscious that I am a Sādhu."

Girish: "We cannot surpass you even in wit and humour!"

Sri Ramakrishna: "I once put on a cloth with red borders and went to the garden-house of Jaygopal Sen. Keshab Sen was present there. At the sight of that cloth with red borders, Keshab remarked, 'What a display of colour today, and what a splendid red border! What is the matter?' I replied, 'I am to charm the mind of Keshab, so I have appeared at my best.'"

Narendra will again sing now. Sri Ramakrishna asks M. to take down the Tānpurā (a stringed musical instrument). Narendra is tuning the instrument for a long time. The Master and all others have grown impatient.

Binode says, "Today it will only be tuned and the singing will take place some other day." (All laugh)

Sri Ramakrishna laughs and says, "I feel like smashing the Tānpurâ."

Bhavanath : "One feels equally disgusted at the beginning of a theatrical play."

Narendra (while tuning the instrument) : "One feels like that because one cannot understand."

Sri Ramakrishna (with a smile) : "Ho ! how he puts at nought everything we say !"

Narendra sings and Sri Ramakrishna enters into an ecstasy

Narendra is singing. The Master is sitting on the smaller bedstead and listening to it. *Nrityagopal* and others who are seated on the floor are also listening.

Song : 'Ever dost Thou abide in my heart,

O Mother ! the inner Ruler of my soul ;
Thou holdst me in Thy lap day and night.'

Song : 'O Thou single-stringed lute of mine,

Sing the name of the blissful Mother,
The name that showereth peace in life.'

Song : 'In the midst of the dense darkness,

O Mother ! breaketh forth a flood of light,
Thy wealth of formless beauty. To this end is the Yogi's meditation within the mountain cave.'

The Master, in an exalted mood, comes down from the cot and sits by the side of *Narendra*. He speaks in that mood of ecstasy.

Sri Ramakrishna : "Shall I sing? (to *Nrityagopal*) What do you say? One

should listen to songs for inspiration. When that is attained it matters little whatever may take place afterwards.

"The idea is this : We are to be merged in the ocean of bliss.

"Shall I sing? Of course, I may sing as well. Water is water whether it remains steady or moves."

Go beyond both knowledge and ignorance

Narendra is sitting near. His mother and brothers are in extreme straits, and this is causing him constant anxiety. He used to go to the *Sâdhâran Brâhma Samâj*. Even now he always discriminates between the real and the unreal, and has got a great desire to study the *Vedanta* and other scriptures. He is twenty-three now. The Master looks at *Narendra* with steadfast eyes.

Sri Ramakrishna (with a smile, to *Narendra*) : "You are indeed the *Kha* (i.e., your real self is as universal as the formless *Âkâsha*). Only if there were no taxes (i.e. anxiety at home) to be paid ! (All laugh).

"*Krishnakisore* used to say 'I am the *Kha*.' One day I went to his house and found him sitting in great perplexity. He was not talking much. I inquired, 'Well, my good sir, what is the matter? Why are you sitting like this?' He replied, 'The tax-collector came and held out the threat that if I failed to pay the taxes he would dispose off all my utensils and realise the amount. So I am much worried over that.' I laughed and said 'What is there, you are the *Kha*, the formless ether ! Let the devils take away the utensils, what is that to you?'

"So I say, you are the *Kha*, why then worry so much? *Sri Krishna* once told *Arjuna* 'If you possess one of the eight *Siddhis* you may have some power, but

not me.' Great power, wealth and such other things may be attained through Siddhis but not God.

"One thing more : Go beyond both knowledge and ignorance. People extol a man and say 'He is very wise.' But really it is not so. Vasishtha, considered to be so wise, was overpowered with grief at the death of his sons. At the sight of this Lakshmana said to Rama, 'Rama, how I wonder that even he is so

much overwhelmed with grief !' Rama replied, 'Brother, one who has got knowledge, has got ignorance too; one who has got the sense of light is conscious of darkness also; one who is aware of what is good knows the evil also; one who is attached to happiness is subject to misery too; dear brother, go beyond both, beyond happiness and misery, knowledge and ignorance.' So I say, go beyond both knowledge and ignorance."

LETTERS OF SWAMI TURIYANANDA

San Francisco, California,
C/o Mrs. C. F. Peterson,
Buchanon Street,
Nov. 16, 1901

My dear . . . ,

I thank you for your good letter I received day before yesterday. I was so much concerned and sorry to learn about Miss B's illness. Will you please let me know how she is doing now by return of post. May she get well soon and feel hale and hearty. Remember me to her please and give her my love and best wishes. I received your card you left the day you came to see me. That was the first time I went out for a walk after my recovery. I am feeling almost all right now, and hope to be myself again soon under the good and kind care of . . . I am glad to know that you have moved the children and you all are feeling well. Hoping to hear from you soon about the well-being of Miss . . . , with best wishes and love,

Yours in the Mother,
TURIYANANDA

San Francisco, 1809, Buchanon St.,
Nov. 18, 1901

My dear . . . ,

I have received your good letter and the book you sent yesterday. I thank you very much for them. It pleased me immensely to learn that Miss B. is out of danger and improving steadily. I saw this book when I was at Cambridge near Boston. I saw and was introduced to its author too in the same place where he came to lecture on St. Frances. I liked him very much. Especially his simple, unassuming attitude I noticed with great satisfaction and pleasure. I think he is an advanced thinker of this country and tries to live the life as best he knows. I think too he has not come in close contact with the Vedanta Truths yet. However, he seems very free and liberal in his ideas. I will read the book with care this time. I thank you again for the book. I shall be so

glad to see you whenever you shall find it convenient to come. I am feeling well and strong again. Trusting you are all doing well, with best wishes and love,

Yours in the Mother,
TURIYANANDA

Brindaban,
May 27, 1903.

My dear . . . ,

Your kind letter of April 18 I believe is to hand. It contained a kind note from Miss B. also. I received your other beautiful and affectionate letter you wrote to me in the month of October, 1902. I thank you ever so much for both of them. And my thanks are also due to Miss B. I am sorry I could not write to you so long. I had been suffering more or less from something or other all this time and am not quite free from complaints even now. I think my nervous system has undergone a terrible shock under all those severe tests of life that I have gone through during the past few years. And it will take a considerable time, I believe, before it can come to its natural condition of health if it ever comes at all in its present lease of existence. I have been very glad to hear that Swami Trigunatita has done such good work in San Francisco and that you all like him so well. But I do not hear from anybody any detail of the work done as you think I do. I like to hear so much of it and will be so glad if you will let me know the full account of the work. But our letters will be between you and me. I understand that there is one Swami Rama amongst you for some time. I would like to know something of him from you. It is so nice you have seen the photos of other Swamis with me in the group. Will you send me a copy of the same if you can? I like to see it. Kindly send it to my Brindaban address. Nothing pleases me so much as to know that you are treading on and on in the path of religion you have once begun and that you are following your Ideal as best as you can. May Mother bless you all and keep you close to Her embrace. It gave me great satisfaction to learn that you are in correspondence with . . . What a noble soul this dear . . . is. He is now all alone in the Ashrama. . . . is true to his name in the very real sense of the term. He is indeed blessed. Kindly remember me to Mrs. . . . and Miss . . . and give them my best wishes and regard. I feel really glad to know their feelings for me expressed in their words and writing and to know about their spiritual advancement. All love to . . . May Mother keep him and bring him up after Her own choice. My best wishes and love to all the friends please. With prayer and love for you as ever,

Yours in the Mother,
TURIYANANDA

SILENT SOURCES OF LIFE AND STRENGTH

"The real wisdom of human life is compounded out of the experiences of ordinary men".

—Woodrow Wilson.

The longer one lives, the more one realises the limitations of a college education. These limitations are not imposed from without, but seem to exist as a part of the thing itself, being inextricably bound up with the very conception of college life. The student is expected to specialise in certain subjects. Knowledge may be as wide as the world, but he has to restrict himself to some "compulsories" and a few "optionals". The more time he is prepared to spend in college the more restricted his choice becomes, until at last we get the specialist, who is profoundly interested in his own subject and pretty little outside it. *Ars longa, vita brevis*. Art is long, life is short, none can deny that. The grinding poverty of the country has made the life-span here much shorter than it is elsewhere. The average Indian's expectation of life is just about a third of the psalmist's three score years and ten. Again within the short time at his disposal, the student is expected to cover the essentials of the past achievements in the chosen subject and thus prepare himself to add to the store of human knowledge in that particular branch. Necessarily, he looks backwards to the past and endeavours to appreciate what the great masters have done. Consequently the shades of the past are more real to him than the living flesh-and-blood men and women of his own times. A third limitation of college life arises from the fact that the student is temporarily placed

in a state of cloistered existence. Elders, teachers and university authorities, all join in a sort of a conspiracy to keep the student away from what they call the distractions of the world. Even if they relax their grip, the all-important examination has its stranglehold and will not permit the student to turn his eyes away from his books. The teachers themselves are forced to lead a secluded life. The demands of the higher branches of teaching and research are so great that the conscientious professor finds little or no time to establish human contacts. The upbringing of his own children is often left to his partner in life. The first university professors were monks and recluses; the tradition, we see, is maintained in effect, even as the gown and the hood have come down unchanged throughout the centuries.

Is there no possibility of freeing college education from these limitations? The task appears well-nigh impossible. If the student is asked to interest himself in many subjects, he will lose in depth what he gains in breadth; he will develop a superficial versatility and defeat one of the ends for which college education is intended. If the student is asked to turn away from the past and take into consideration only the present, he runs into the danger of becoming a law unto himself, much in the same way as the school of modern poetry has become. Thirdly, if the student gets too much interested in the active life around him and actively participates in politics and social service, he may miss not only his examination, but also the enduring discipline of college life. If the limitations are indis-

pensable, what is the best way of harmonizing college life with active life and producing the balanced individual whose keenly trained mind will be at the service of society and assist it to solve the real problems of real life? Commenting on the making of a philosopher, George Bernard Shaw says: "When we come to humanity it is still the same: only by intercourse with men and women can we learn anything about it. This involves an active life, not a contemplative one; for, unless you do something in the world, you can have no real business to transact with men; and unless you love and are loved, you can have no intimate relations with them. And you must transact business, wirepull politics, discuss religion, give and receive hate, love and friendship with all sorts of people before you can acquire the sense of humanity. If you are to acquire the sense sufficiently to be a philosopher, you must do all these things unconditionally. You must not say that you will be a gentleman and limit your intercourse to this class or that class; or that you will be a virtuous person and generalize about the affections from a single instance—unless, indeed, you have the rare happiness to stumble at first upon an all-enlightening instance. You must have no convictions, because as Nietzsche puts it, 'convictions are prisons.'"

From the above it is plain that the college student in order to become a full man should take the earliest opportunity of entering the school of life with an open mind, ready to learn. If his senses and his mind have been fed, strengthened and made keen and receptive by a college education—this is, of course, the best that a college education can do for anyone—he would patiently gather his material out of the experi-

ences of ordinary men and women and compound out of them the real wisdom of human life. The priest, the philosopher, the man of letters, the social worker, and the politician have to receive their second and true schooling in the same school, the school of life. Ordinary life is so rich that all these persons can receive all that they need for their intellectual sustenance from it, however varying their needs might be. At the same time, even as the leaves absorb the life-giving air and sunlight and pass it on to the tree, so can educated men transfer to common people the life-giving ideals they gained in their college course and the facts they gathered by their subsequent reading. This would establish that interdependence, so necessary for the healthy growth of a living organism. The plant rooted out of the soil, the plant, in which the life-giving sap has ceased to flow from the roots to the leaves and from the leaves back again to the roots, becomes effete and soon withers away. The sooner we become aware of the silent forces of life and strength hidden in the soil, the better it will be for our national progress. What a wealth of wisdom—mind you, true living wisdom—is exhibited by the folk-lore and the folk-songs of India. Some of our great leaders,—we may not be far wrong in saying, all our great leaders—who represent the dumb millions of this motherland of ours have drawn their wisdom of life from those same dumb millions. They make their approach with humility, sympathy, and true fellowship and the dumb millions become extremely eloquent and communicate to them the true secrets of life.

There come moments of true inspiration in the lives of all thinking men when they feel fed up with books,

magazines, newspapers, the radio and all such propaganda machines and thirst for true wisdom. If they would start life anew and have their own way in planning out their education, they would probably follow the path of Socrates and seek wisdom in the marketplace, at the crossing of roads and all such places where men gather and they may also like that great philosopher begin catechizing their friends and acquaintances to the mutual advantage of the parties concerned. Their writings, if they write at all, would glow with life and provide true illumination to all seekers after truth. The essential thing is to approach the silent sources of life with an open mind. The man who stupidly gets entangled in the cobwebs of his own thoughts and the other man who is hide-bound in his own convictions can have no access to these silent sources. He who is seeking for true religion can get it in market-places, in hospitals and in cremation grounds, as well as on the banks of the Ganges and the seclusion of Himalayan peaks. If he fails to get it in these places, vain is the search he makes for it in religious scriptures and philosophical treatises. The history of Mediæval India could better be studied first-hand from the tombs of Delhi than from the dusty tomes of college libraries. Villages and temple fairs would teach one more about Indian economics than learned treatises produced from British and American universities. As for the fine arts, no argument is needed to convince the reader that the material for them has to be drawn first-hand from one's own surroundings. The great mystics whose poems and writings enrich the religious literature of this land draw all their illustrations from the ordinary lives of ordinary men and women; how apt and how convincing those illustrations are.

Educationists, who advocate the use of the mother-tongue as the medium of instruction are guided by the true insight that recognises the mother-tongue as the great store-house of the accumulated experience of the people of the country. The literary renaissance that we see in all provinces realises the necessity for recording the hopes and aspirations of the ordinary man. The poet who sings to a classical strain, and the lecturer who stands aloof from the realities of contemporary life cannot get anything much of an audience these days. It is well that it should be so. In our last number we commented on the ideals set up by those who are labouring for the regeneration of Marathi and Sindhi literatures. Similar movements are afoot all over the country. Princes have ceased to be the heroes of the poets of India. The modern Indian poet sings of the peasant. India is beginning to know herself. It is time that the educated Indian makes the attempt to understand India, not the India of legend and history, but the land of the toiling millions, who in the midst of starvation are prepared to share their last crumb with a needy neighbour, the land that has not lost its soul, in spite of poverty and oppression, the land for the regeneration of which Swami Vivekananda and other noble souls laid down their precious lives.

Knowledge leads to understanding, which begets sympathy. To know the masses of this country is to love them. The love and the sympathy thus engendered would lead to mutual service. The uplift of the whole country and of all classes of people centres round the uplift of the "great struggling unknown masses of the men who are at the base of everything."

The Hindu myth regarding the origin of castes says that the Sudra caste came out of the feet of the Creator, probably the myth symbolizes the fact that the labourer is the prop and support of all other classes: priests, rulers, soldiers and traders. Those who would labour for the regeneration of the country have got to direct their best attention to the uplift of the masses, knowing fully well that their own interest is intimately connected with the welfare of the people. True wisdom consists in appreciating the interdependence of the various limbs that constitute the organism known as society. The limbs would suffer unless the whole body is nourished and strengthened. There is poverty in the country and there is ignorance. For some years to come, the national mind has to concentrate its efforts in the direction of food-production and removal of illiteracy. The masses have the will to help themselves, but there are obstacles on the path. All that the educated man has to do is to help in the removal of these obstacles. Even in this, the educated man would do well to respect the wisdom of the ordinary man. The theories learnt at college regarding agriculture and rural economics may be applied to the solution of the real problems of real life. But such application should be considered experimental, until the experiment is confirmed by the practical wisdom based upon the experience of the ordinary man.

Human contact with the masses will help the educated man to shake off some of his weaknesses. Instead of vainly seeking for employment and "making it the be-all and end-all of life", the educated man may get the necessary self-reliance to start a little

business of his own. By human contact, he may get to know his markets and the sources from which he can get his supplies advantageously. He may discover new avenues of wealth and employ labour to the mutual advantage of both parties. The ordinary man has a greater sense of physical righteousness than the college graduate. He never runs into excesses and seldom attempts to burn the candle at both ends. He knows that a certain amount of physical exertion and regular hours of sleep are absolutely necessary for health. In these matters the average educated man sins very deeply. When it comes to strength of character and spirit of philanthropy, the man who earns his bread by the sweat of his brow often possesses these qualities to a higher degree than those who merely use their cunning to live upon the fruits of other peoples' labours.

* * *

In India as well as elsewhere, the lower classes are awakening. Hereafter it will not be possible for the upper classes to repress the lower. As Swami Vivekananda says, "The well-being of the higher classes now lies in helping the lower to get their legitimate rights." Swamiji goes on to say, "Therefore I say, set yourselves to the task of spreading education among the masses. Tell them and make them understand, 'You are our brothers—a part and parcel of our bodies, and we love you and never hate you.' If they receive this sympathy from you, their enthusiasm for work will be increased a hundredfold. Kindle their knowledge with the help of modern science. Teach them history, geography, science, literature, and along with these the profound truths of religion. In exchange for that teaching, the poverty of the teachers will also disappear. By mutual exchange both parties will

become friendly to each other." The time has come for Young India to work

out the programme outlined by Swamiji, in the words quoted above.

WHAT IS RAMAKRISHNA ?*

BY PROF. DR. BENOY KUMAR SARKAR,

President, Bengali Institute of Sociology, Calcutta

It is already 8 o'clock; I doubt very much if it is possible for anybody present here to listen to my words about religion, morality, spirituality and things like that. Just at present, you are thinking of other things, quite substantial things, mundane items, things that are likely to be supremely useful. It may, therefore, be quite appropriate to deal with these topics of religion, spirituality, Avatarhood and so forth, from a material, temporal and secular point of view, especially because, as I believe, it is possible to think of Ramakrishna as a man, as a man of flesh and blood. It is possible to think of Vivekananda as a man of muscles and bones, like yourselves and myself. The Swamis of the Ramakrishna movement, who are about 500 in number today, are also human beings, as you see, men of flesh and blood like all of us. Let me then try to find out what is Ramakrishna, what is Vivekananda and what is the Ramakrishna-Vivekananda movement from the standpoint of human beings, men and women as we know them here, there and everywhere.

There are human beings the world over, who are all the time using the word "God" or the word *Avatar* (Incarnation of God-in-Man), and it is very curious that men and women in Europe, America, Asia, and of course our India do not, as a rule, think that they are

discussing something great, unless they can connect it with God or *Avatar*. I believe they are philosophers, religious-minded or pious people, they are wise men and women, and I congratulate them on their philosophical bent of mind and admire their mentality, their brain-power, their logic, and their personality. But unfortunately my mentality is very earthly. It is possible for me to think of the highest things of the earth, to think of the greatest glories of man and the world, without any reference to God or *Avatar*. At any rate, you will admit that God is only a word, and I ask, who created this word? Yourself, myself, these men and women, those other men and women over there. It is man that created gods in the past and it is man that will create gods in the future. Nobody knows if God ever created man but everybody is certain that God, the Gods and the *Avatars* are all creations of man. The creator of the external, physical, natural world is unknown. But it is self-evident that man is the creator of the moral and spiritual world, the sphere of values, perhaps the only world that counts. While trying to ascertain what is Ramakrishna (1836-1886) you can, then, well imagine that I have but to discuss the powers of man, only the creative abilities of human beings.

Now, what is Ramakrishna? If people

* Based on the report of a public lecture delivered at Dhanbad (Bihar), under the auspices of the Ramakrishna-Vivekananda Society on April 21, 1940. Shorthand notes were taken by Mr. Sudhir Chandra Nandy.

believe that by calling him a god or an *avatar* they honour him tremendously, they are at liberty to do so. Emotions, sentimentalities, and enthusiasms are valuable ingredients in human personality. Idealistic feelings and expressions will always have a very large place in the character and cultural creations of men and women. I can have no objection to the display of the *bhakti*, emotive or devotional elements in human character. The *bhakti* method of approach to Ramakrishna is by all means to be conceded to those men and women who cannot think of any other methods. I concede it with all my heart. The world is wide enough for all of us, *bhakti-yogis*, *jñana-yogis*, *karma-yogis* and what not. But to me, if Ramakrishna was a god or an *avatar*, at once the following questions arise: Is a god or an *avatar* such a very glorious being, an extraordinary creature? Are men and women, as a rule, really sincere and serious when they take delight in pious words or phrases, nay, devout feelings and sentiments about gods and *avatars*? Do we genuinely make Ramakrishna great and glorious by treating him as a god or an *avatar*? If a god is one creation of man and an *avatar* another creation, how can a god or an *avatar* be appraised as something superhuman, extra-mundane, exceptional?

To be a god or an *avatar* is by itself not a merit or a qualification as I understand it. In order that the god or the *avatar* may be worshipped it has first to be proven that the god or the *avatar* has been serviceable or useful to man. The godliness or *avatarhood* must depend on the serviceability or usefulness. The epithets, God and *Avatar*, are of no intrinsic significance. They have no *swaraj* or self-determined validity, no independent worth in the domain of moral and spiritual values. Instead of expatiating on a person's godhood or

avatarhood it is more reasonable to deal direct with his contributions or services to the world of men and women. For, the god or the *avatar* has always to justify his existence or very mention by positive marks of co-operation with man in the sphere of values. The supreme governor in the moral and spiritual realms is man.

Let me be perfectly frank. The picture of Ramakrishna as a god or an *avatar* does not enable me, my stupid and impious self, to realize his greatness or glory in any remarkable manner. I am almost positive that it does not satisfy the real spiritual sensibilities of even the peasant, the workingman, the poor and the pariah—men and women who are supposed to be credulous and have faith in the mysterious, the unknown, and the unseen. And of course the sophisticated, hypercivilized bourgeois or highbrows of the world care, generally speaking, as much for the divinity, sanctity or piety associated with such a picture as you and I have for the man in the moon.

If, then, you ask me how I want to pay homage to or worship Ramakrishna, I should begin by saying that I know nothing of him. It is clear that I have not seen him. There is nobody present here who saw him. There is none among the 500 Swamis of the present day,—Bengali, Madrasi, Ceylonese, Maratha, Oriya—who are veterans enough to have seen him. How, then, is it possible for an ordinary man, the man in the street, a rural peasant, an industrial worker, a school boy or a school girl, the academician, and the researcher to know or to understand Ramakrishna?

The fundamental problem for all of us is to try to find out what is Ramakrishna from the persons who came in contact with him, and if possible from some of the words and phrases which are

supposed to have fallen from the lips of Ramakrishna. You know quite well that there is only one document in the form of a book in Bengali which contains the words of Ramakrishna, the "*Kathamrita*" (1882-1886), and that happens to be the only literary document in print available today. This has been translated into many languages of India as well as several languages of Europe and America. There is hardly anything to doubt the authenticity, the genuineness of the words which were collected so religiously and scrupulously by the compiler. I ask you, those of you who have read the *Ramakrishna Kathamrita*, as I ask myself, as to how it is that a book like that has been able to produce the vast organisation that the world sees today, the organisation which I have always had the liberty of describing as the Ramakrishna Empire. Is there anything in those words, which can serve as the texts, as the foundations, as the pillars of the influential structure of world-wide importance,—although not yet very large and magnificent in dimension,—which is today being governed by the 500 Swamis of the Ramakrishna Mission? I say, hardly anything.

The Ramakrishna Mission, as you all know, has been growing, although not by leaps and bounds, but steadily growing all the same,—from village to village, province to province, country to country, and continent to continent. It represents a world-embracing system of intellectual re-makings and moral reconstructions. These spiritual values have been giving rise to a humane democracy among the races, nations or peoples based on the fundamental ground-work of social equality, personal dignity and moral freedom. The Ramakrishna Empire has already been functioning as the nucleus of a new world-order emancipated from the tyranny of

superiority-complexes of all sorts, but broadbased on constructive co-operation between diverse races, nations or peoples in the field of societal enterprises.

It is, again, impossible to connect with the *Ramakrishna Kathamrita* this little institution over here at Dhanbad except perhaps in a very indirect manner. There is hardly anything in those words and phrases on the strength of which we can account for the social services as embodied in the wonderful hospital that is being run by the Ramakrishna Mission at Rangoon in Burma, that great hospital which is the second biggest hospital in Burma, the first being the Government institution. It is scarcely possible with the help of the *Ramakrishna Kathamrita* to explain the vast network of primary and secondary schools which are being conducted by the Swamis of the Ramakrishna Mission in the island of Ceylon. And I wonder if those words and phrases can substantially account for the great success of the regular and systematic teachings on the *Vedanta*, the *Upanishads*, the *Gita*, etc., conducted by the Ramakrishna movement in the United States of America. You know that today in the United States of America there are over a dozen centres, operated by thousands of dollars, all contributed by American intellectuals, middle-class people and bourgeoisie. Finally, what is there in the *Kathamrita* which could explain satisfactorily the gradually growing hold of the Indian cultural movement which is associated with the Ramakrishna Institutions on the different parts of the world. I suspect that the words of the *Ramakrishna Kathamrita* do not furnish much guidance in regard to these organisations of all sorts in the two hemispheres.

My remarks must not be misunderstood. I do not mean by any means that the *Kathamrita* has no value. It

is certainly valuable in its own way. The compiler was interested in particular sentiments or expressions of Ramakrishna and he knew that they were valuable to himself and to many others. They have indeed rendered service and been useful to thousands of men and women since. And I have no doubt that in English, French, German, Spanish, Italian, Polish, Czech and other translations they have been serving to enrich mankind in the two hemispheres with moral and spiritual counsels. But, on the other hand, it is perfectly clear, first, that the compiler could not possibly collect all the words and phrases that fell from Ramakrishna's lips, and, secondly, that there were dozens, nay, hundreds and thousands of others besides the compiler with whom Ramakrishna held conversation and who accordingly saw so many other sides of the great Master. Naturally, therefore, the *Kathamrita* is but a part, although a valuable part of Ramakrishna's entire personality and not the whole. There were many Ramakrishnas,—the Ramakrishnas *vis-à-vis* the carpenter, the boatman, the housewife, the merchant, the lawyer, the clerk, the medical man, the intellectual, and so forth, that were not recorded by anybody. All those unreported Ramakrishnas, those unwritten selves of Ramakrishna cannot possibly be discovered in the *Kathamrita* however valuable and useful it be in other ways. The *Kathamrita* Ramakrishna cannot be taken to be the entire Ramakrishna.

We are, therefore, compelled to try to discover Ramakrishna somewhere else. There seems to be only one possible way, so far as I am concerned, by which it is possible to know something about Ramakrishna, and that source is none other than the personality and workmanship or handiwork of Vivekananda (1868-1902). He is the

only source on the strength of which it is possible for me to understand a little bit of Ramakrishna with reference specially to the activities developed by the Ramakrishna Mission. If Vivekananda had not opened his mouth and had not been open-hearted enough to declare in so many words that whatever good he had done he owed to Ramakrishna, I as an ordinary mortal would have said it is impossible to connect the Ramakrishna Empire with Ramakrishna.¹ If Vivekananda had not been sincere enough to announce that every thought of his life, every activity that was associated with his own life, and his entire life-work was a direct contribution of his great Master, I should have said that the gap between Ramakrishna and Vivekananda's personality and workmanship is unbridgeable. But, curiously enough, Vivekananda says nowhere in his seven volumes of complete works exactly what Ramakrishna told him to do. Not a word, not a phrase, not a hint appears to have been given out by Vivekananda which could furnish us with an effective key to the contacts between him and his great Master.

One of the counsels we have from Vivekananda in some of his letters to a *gurubhai* (fellow-disciple) is as follows: "Do not try to describe Ramakrishna as an *Avatar*," or rather, "Do not make much of the *avatarhood* of Ramakrishna."² This is a peculiar expression but a very valuable item with reference to the contents of my talk this evening. In this statement we have something negative, however. But this deserves a

¹ See the Address at Calcutta in Vol. III (1932), p. 312 of the *Complete Works of Swami Vivekananda*.

² See some of the letters of Vivekananda, e.g., the one written from the U.S.A. on May 6, 1895, *The Complete Works of Swami Vivekananda*, Vol. V (1924), p. 64. See also the conversations in the same volume, pp. 805-806, as well as Vol. VI (1926), p. 824.

special emphasis by all means by the side of the positive statement referred to above about his alleged totalitarian indebtedness to Ramakrishna.

But I wonder if from such statements, expressive and profound as they are, we obtain any clue to the problem as to which items of his plan, campaign, or propaganda were directly derived from Ramakrishna's counsels. In any case, the greatest gift of Ramakrishna to Vivekananda was perhaps never categorically declared by Ramakrishna nor has it been definitely expressed by Vivekananda. What, then, is Ramakrishna is a mystery to me and that is a question which everyone of us has to explain in his own way.

Let me, then, proceed in my way. I can know Vivekananda in his activities, I can know Vivekananda in his thoughts. Now if Vivekananda is a sincere reporter about Ramakrishna—and I believe he is—then I should say that the inspiration that Vivekananda got from Ramakrishna is to be found embodied in all the activities for which Vivekananda lived and moved and in which Vivekananda had his being. I, therefore, try to discover Ramakrishna not so much in Ramakrishna's words and phrases as in what Vivekananda did and thought. To me Vivekananda is virtually the only creation of Ramakrishna, practically the solitary child of Ramakrishna.

Vivekananda is perhaps too modest, too humble, too self-denying or too self-effacing when he attributes every item of his life's work to Ramakrishna. A critical student of personality, characterology, social processes, human progress, growth of ideas and institutions would observe at once that Vivekananda can by no means be exclusively Ramakrishna. This totalitarian ascription of everything to Ramakrishna is not acceptable as a psycho-social reality. Vivekananda is certainly Ramakrishna,

but he is also something more. And this "something more" can be further analyzed into Vivekananda's "personal equation" plus many things that are neither Ramakrishna nor Vivekananda. But, for the present, interested as I am chiefly in Ramakrishna I may ignore these larger considerations and partially accept Vivekananda's modesty and humility (although not his wholesale self-effacement) as the basis of my knowledge about Ramakrishna. This modesty and humility of Vivekananda *vis-à-vis* Ramakrishna is, let me observe *en passant*, quite genuine and honest. For me the supreme consideration tonight is that, in any case, Ramakrishna is to be discovered in the personality and life's work of Vivekananda.

Vivekananda, as you know, did many things but there is one item which I wish to emphasize tonight and that item is the fact that he left India and crossed over to the other world,—not the other world of theologians and metaphysicians—I mean to the trans-Atlantic world, America.

"Lo there's America newly arisen,
To swallow the universe she maketh attempt!
Restless has she grown through her innate might,
Her hu-humkar yells cause the earth to quake.
Disembowel she would the globe, as it were,
And reshape it fresh at her own sweet will."

This is the U.S.A. in the Bengali poet Hemchandra Banerji's imagination as embodied in his soul-stirring verses on Young India (c. 1886). It is to this all-risking and all-seizing America, this new world of creative energists and all-assimilative men and women, that Vivekananda wends his way (1893). To this continent of self-conscious demolitions and reconstructions he swims

across, so to say, in his poverty and in his yellow robe³.

When you ask me what is Ramakrishna, my answer is that every activity of Vivekananda's is Ramakrishna personified. Ramakrishna, then, is Vivekananda's voyage to America. Vivekananda was not invited. He was at the time unknown and untried even in India, nay, in Bengal—in the world of science, philosophy, spirituality or social service. But he ventured to present himself to the Parliament of Religions at Chicago, perhaps as an unwelcome guest. The Parliament was a vast assembly of several thousand men and women,—philosophers, scientists, theologians, professors of religion and ethics, race-experts, anthropologists, sociologists, and others. To that Congress he made his way. Who counselled or inspired him to make his way? Ramakrishna. That young man found himself face to face with the most varied specimens of world-wide humanity, occidentals as well as representatives of other races, guests and delegates from the invited institutions from all corners of the globe. The combined intelligence of the entire world assembled at Chicago listened to this uninvited and perhaps unwelcome intruder from the banks of the Southern Ganges and was convinced that a new power had arisen in the international sphere and that this new power was Young India. East and West,—philosophers, scientists, middle-class men and women, business magnates, millionaires,—all came into contact with Vivekananda and they had to declare that this young man of 31 had conquered the world. Vivekananda was acclaimed as the world-conqueror for Young India. Young India got a diploma of world conquest in 1893. What, then, is Rama-

krishna? I deliver the following equation, Ramakrishna = world conquest. *Charaiveti* (march on) and *digvijaya* (conquest of the quarters), which had been the facts of Indian culture, Indian arts and sciences, Indian peoples since the days of the Mohenjodarian and Vedic Rishis have at last come back to modern India through Vivekananda, the child of Ramakrishna⁴. Ramakrishna is the *avatar* or God, if you please, for the establishment of Greater India in modern times.

From 1757 down to 1893 for more than a hundred years,—for nearly 140 years, the world had known almost nothing about Indian India, nothing of the creative Hindus and Mussalmans, nothing of Indian culture, nothing of India's constructive energism. In 1893 Vivekananda threw the first bomb-shell that announced to mankind in the two hemispheres, to the men and women of America, of England, France, Germany, Russia, Italy, nay, to the yellows of Japan and China that India was once more to be a power among the powers of the world. Mankind came to realise 1893 as the year No. 1 of a vast empire and to recognize the founder of that empire as Vivekananda. That Indian Empire of modern times has had a brilliant band of strenuous energists as its architects continuously since 1893. You ask me, what is Ramakrishna? My reply : Ramakrishna is the man who started Young India on the career of world-conquest. The evidence? Ask Vivekananda, he knows.

The men and women of India had been known in those days only as slaves, as clerks and coolies, as pariahs to the rest of the world. But the recognition of

³ See "Vivekananda as World-Conqueror" in B. K. Sarkar's *Creative India*, (Lahore, 1937), pp. 669-688.

⁴ See B. K. Sarkar : *Introduction to Hindu Positivism* (Allahabad, 1937). The doctrine of *Charaiveti* is discussed on pp. 60, 103, 110, 149, 184, 390, 451, 459, 463, 469, 572, and of *Digvijaya* on pp. 15, 86, 362, 572 and 623.

Vivekananda by the combined intelligence of Eur-America as a first-class power in 1893 served to elevate enslaved and parianized India to the plane of equality with the conquerors of the world. The Americans and the Englishmen began to feel that from now on they had to treat Indians, however modest they be in clothing, however humble be their huts, however simple be their food, and however negligible be their earnings in dollars or sterling, as men and women on a par with themselves in the world of intellectual and moral values. The Frenchmen and the Germans also commenced realising that they could not look upon Indians all the time as mere learners at the Universities of Paris, Berlin, Oxford and New York. The world of academies, scientific institutes and learned societies began to feel likewise that representatives of India deserved to be invited to the Western universities and seats of higher learning as teachers on terms of equality with the representatives of their own races. Vivekananda is thus the embodiment of the doctrine of equality between India and America, between India and Europe. What, then, is Ramakrishna? Ramakrishna is a spirit of challenge to the combined intellect of Europe and America, to the superiority-neurosis of the Western world. He is the spirit of defiance against the world domination as established by white men and women, against the chauvinism of albinocracy. He is the embodiment of resistance against all sorts of slavery, willing or unwilling, forced upon the teeming millions of Asia. The emancipation of Asia from the thralldom of Eur-America is the message of Ramakrishna, as delivered in and through Vivekananda, the only creation, the only child, as I say,—the last and the first work of Ramakrishna.

The *status quo* in the relations between

East and West was subverted by Vivekananda in 1893. Equality with the world-powers was tasted by Young India, and the Indian freedom movement was ushered into being. This self-consciousness of the Indian people has been broadening down from individuals to individuals, from groups to groups. Vivekananda's achievement marks the beginning of Young India's serious and cumulative ambitions in the fields of modern science, industry, machinism and technocracy. It is here that we encounter the initial inspirations for the glorious *Swadeshi* revolution of 1905. What, then, is Ramakrishna, if the categories, God and *avatar*, are to be employed? I declare that Ramakrishna is the God or *avatar* of mankind for the Indian Empire that has been unfolding itself in diverse spheres slowly but steadily during the twentieth century within and outside the limits of the Ramakrishna Mission. This Empire is functioning in spite of the poverty of the Indian people. It is functioning notwithstanding the absence of facilities and in the teeth of world-encompassing opposition from the *status quo*.

Young India's men and women of thought and action have been winning recognition in China, in Indonesia, in Japan, in Turkey, in Iran, in Egypt, in the two Americas, in Europe, indeed, wherever there is somebody to take interest in industry and science, politics and culture, manhood and freedom. Power is being conquered by Young India at home and abroad inch by inch or dose by dose. Young India is being silently and even openly recognized as a power among the powers of the world by all those scientists, philosophers, men of letters, statesmen and peace-workers who have the eyes to see the rejuvenation of races and the establishment of new world-orders. What, then, is Ramakrishna? Ramakrishna is identical with

the conquest of power by the young, the new and the untried, with the conquest of power by the poor and the pariah. If you want to create a God or *avatar* for these human activities, I

should say, finally, that Ramakrishna, the prophet of the clerk and the coolie, the apostle of the poor and the pariah, is the God or *avatar* of the conquest of power.

INDIA'S ROLE IN THE NEW WORLD-ORDER

BY SANTOSH DATTA,

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Those who are in the habit of studying the trend of events with a spiritual outlook must have noticed that a resurrection of a spiritual ideal unifying the human race is almost imminent. The world is in the throes of a rebirth. There is a message somewhere, for the fallen children of humanity groping in the dark and engaged in suicidal strife for narrow selfish ends. There is a message somewhere in India not only for Indians, but also for the world for a spiritual empire broad-based on spiritual republicanism. There is very little doubt that modern civilisation is heading towards a crash, and behind the smoke and thunder of the guns, behind the agonised cry of the brutalised children of humanity there is a message of the Ruler of the Universe heralding the dawn of a new era in human history.

It requires no prophet to predict that India will have to take up the role of a high priest in the new order of things that will inevitably evolve out of the ruins of the devastated world.

Whatever may be said to the contrary the true self of India is that of a naked fakir, an eternal pilgrim with the staff of a Shramana travelling across the sands of Time. The smouldering fire of renunciation that burns eternally on her soil will light up the gloom that has enveloped the world and make humanity

realise the mission that she has in store for them.

Age after age, God has graced India with His presence, not for the benefit of Indians alone, but for the welfare of humanity at large. It is a queer fact that India has been His playground for times without number. It is significant that above all other countries in the world He had chosen India as the arena of His mysterious play. In India every stone has a chronicle. Her dust is sacred. Her mountains, rivers and caves have an air of mysticism. At every step of your journey whether through cities or jungles, temples rear their heads. Gods in Indian temples are not deaf and dumb. They hear the prayers of the devotees and speak to them in their hour of trial.

By tradition, by her culture, by her sacrifice and renunciation India has thoroughly equipped herself for the position of the High Priest of all humanity. India has no sect, no community, no narrow nationalism, no particular favourite doctrine, and no pet theory. She calls humanity as the children of Immortality. She stands for Truth. She stands for God.

Humanity will have to look to India in its hour of tribulation, Indians themselves will have to rediscover their soul, and dig out the message of Peace and Liberation buried in the sands of Time.

Indians themselves will have to fall back on their own culture, the priceless heritage of their fore-fathers, when all other western 'isms' have failed, as ready-made political weapons. The yogis and sadhus in Indian jungles and caves keep

the light of the torch burning. They have kept the sacrificial fire burning and are waiting silently for the day when the rightful owners of their lost heritage shall come and possess them. They are anxiously waiting to deliver their goods.

GOD AND THE PROBLEM OF EVIL

BY SWAMI DESHIKANANDA

I

Various ideas of God have been evolved from the early Vedic period down to our own times. It is said that the Vedic man looked at the phenomena of nature, such as rain, fire and wind and worshipped them as Indra, Agni and Vayu. The regular return of seasons and the rise of the sun and the moon made early man think that there was some intelligent power behind all these and he worshipped that power as God. The propitiation of the departed, like the tribal chief or the leading headman of the community, led ultimately to the worship of God. As physical objects are generally governed by physical laws, early man was driven to think that there must reside, outside nature, some world-power that designs all these things with some purpose. This fact also made men worship the Designer or the world-builder as God because he recognised some intelligence behind all these. Turning back over a series of cause and effect, early man thought that in the very beginning God created the world; since everything that was found in this world was made of some material, early man began to enquire about the essence of which the world is made and he thought that That must be God and worshipped it as such.

In our own times theistic religions

such as Judaism, Zoroastrianism, Christianity, Islam and all the dualist sects of Hinduism such as Vaishnavism and Shaivism, all give us a personal God with whom it is said to be possible for votaries to come into direct and intimate relations. This faith arises because of man's inability to understand the problems which face him in every day life. A power in heaven, it is believed, would help man to secure after death his needs and wants which he could not gratify here on earth. This is the heaven of the theists.

Influenced as we are, from our very childhood, by traditions and scriptures, which paint and depict our God in certain forms, we naively believe them. We also superimpose all human attributes and all excellences on such a Being, calling him God. This is what is known as anthropomorphism. God is not only fearful; He is friendly. He made the world and also created us. Himself being just and righteous, He demands righteousness from us. He responds to our prayers as our parents respond to our entreaties. We also honour Him with such attributes as Absolute, Eternal, Infinite, Omnipotent, Omniscient and Omnipresent. These are some of the qualities of the God of our theistic religions. Such are the Gods as imagined by us according to our books and traditions. But we

know little, nay, we are quite in the dark about what God actually is.

The mystics of all ages have experienced, felt and communed with their God and have had their satisfactions. But what we want to know is whether this God which the various mystics communed with and drew their inspirations from is God as He is. For when the word God is uttered each mystic, each follower of a certain religion, thinks of Him in his own way. And we know that the various mystics speak differently of their experiences and that no two of them agree. For example, the one word God, when uttered by followers of Judaism, Zoroastrianism, Christianity, Shaivism, Vaishnavism, Shaktism and other 'isms', conveys different meanings, for each of them thinks and imagines his God as handed down to him by traditions and scriptures. We do know that these ideas also change from time to time. Men of old were indeed great for their times but their logic and findings cannot be held in the same esteem now. We know that the causes of eclipses, winds and rains ascribed in the early days are quite different from what we know of them to-day. Sacrifices of men and animals were made to Gods but we know that our Gods are now deprived of these sacrifices. So, we depict God as we like and give Him what we think best. We know little of God as he is, other than the anthropomorphic ideas we have projected. What God actually is will be taken up later on, as our main topic.

II

Let us now turn to the problem of evil—why should evil exist if at all, and whether it is justified. The ready-made replies that the founders of traditional religions have given us are: that evil

was created by Satan, the Opponent of God; that in some cases God himself doles out sufferings to the votaries with a view to chastising them and teaching them a lesson and thus ultimately to bring them back to the path of righteousness. If these whims and caprices of God are questioned, the questioners are snubbed by the fanatic followers and told that the doubters would meet with dire suffering in hells. Why should there be differences between man and man in this world under a just and merciful God? For the theistic religions tell us that God is always merciful, just and benevolent. Why should an all-merciful God who is omnipotent treat his children differently? The story of the fall of man from the Garden of Eden as depicted in the Genesis is only an anthropomorphic attempt at tackling these serious problems. It passes our understanding why a just and all-merciful God should punish the innocent children for the sin of their forefathers millennia after millennia.

The Hindu theistic sects and Semitic religions declare that God has created some to be happy and others to be miserable. This is the explanation which is generally given. The followers of religions can neither question nor struggle against the cruel fiat of God, whom they are asked to worship and adore. They are told that they are helpless. This is what is known as the theory of predestination which has made most of them fatalists. Some of the theistic religions also declare that man is born for the first time and when he shuffles off his mortal coil he ceases to be for ever. This is also inexplicable and unreasonable, for if all are born together for the first time they should exhibit equal capabilities and powers, and uniform tastes and inclinations. But our experience tells us the contrary. If these differences are created by God

at the time of creation, He is not worthy of his status and position.

Again, if God has created the world and sustains it and supervises it, whom else shall we hold responsible for all the misery and sufferings? Who created the evils? If God is infinitely good, as we are told, why did he create evils? If Satan created evil, then he becomes more powerful than God, the Lord! What becomes of God's omnipotence then? If He could not prevent Satan from creating sin, evil, pain and suffering, he cannot be called an omnipotent God. If He could do it and yet does not do it, or did not do it, we have no other alternative but to say that that God is not good and merciful, as we are asked to believe.

The only scientific explanation for the solution of this problem is that offered by Vedanta. It is the Law of Karma. Why does evil exist and what is the way out? The answer which a Vedantin gives is that it is due to every man's past actions. He has himself done it and he himself can undo it, if he so wills. These questions are not scientifically or reasonably solved by the theologians of the theistic religions. All that they ask us to do is not to question but to pray and die, so that we will be rewarded in heaven after our death. These are the meaningless hoary myths which are handed down through generations. Vedanta, on the other hand, teaches us that if one is born a king, and another a beggar, it must be due to their respective past actions. It, therefore, follows that our past actions determine the present life. We are the total effect of what we have done. "As we sow, so we reap". It is said in the Upanishads that "As one does and one acts, so he becomes; by doing good he becomes good and by doing evil he becomes evil". If, therefore, 'what we are' is the result of 'what we have

been', it is but logical to say that what we want to be, we can make and achieve. Nothing happens here accidentally. The cause and sequence theory as we see around us is rigorously true. This law of Karma need not drive us to fatalism as many of our critics would have us believe. For each of us is his own architect and can make or mar his future. The Vedantins absolve God and free him from the position of a cruel creator of evil and sin.

Why does the problem of evil exist, and what is the way out? These are the legitimate questions which we hear from various quarters: Evil exists because we ourselves are the cause for it and have sown its seeds; so none other than we are responsible for it. It is not logical to say that we are to suffer, because our forefathers committed sins at the dawn of human history. Neither is it fair and reasonable to think that an all-merciful and just God could create misery for us and afterwards enjoy our suffering the misery.

"Why does man commit sin?" asks Arjuna. Krishna answers that it is due to desire and anger. So if we sin through desire and anger, the way out of this problem is to control our desire. When asked by Arjuna, Krishna further says that desires originate from attachment to the senses. To control desire is, therefore, to control our senses. If it is desire that has brought us here and makes us suffer this misery and unhappiness, then it is the control of the desire alone that can make us free and happy. "What can you do, O God! if what I have done is bad", says Purandharadas. None can help us, not even gods, unless we ourselves undo what we have done. We are suffering and dying every moment of our life because of our desire to possess this thing and the other; and when we don't achieve or attain the object of our

desire we are most miserable and unhappy. If we cannot have it here and now, we have to be born anew to have it or to enjoy it. We, therefore, desire, because of our ignorance of our true nature. We think that we are the body, mind and the senses and that we are so many separate individuals and that we want to possess and enjoy so many things. We little know that we are the embodiment of all our selfish hankerings and desires and that we ourselves are the source of all our happiness.

The Vedic dictum therefore is that "when all such desires that dwell in one's heart or mind are gone, then he, having been mortal, becomes immortal, and attains Brahman here in this very body." So when desires leave us, we attain immortality. This is what is generally known as Moksha or freedom from desire, or liberation from ignorance. Identification of ourselves with our body, senses and mind is due to ignorance. Man is mortal because of his identification with the body and senses under the influence of his desires and past actions. If desires leave him, he will have no more attachment to the body. He knows his Immortality. Because of his attachment to the body, he desires so many things for the gratification of the body and senses. From this we should conclude that our misery and suffering are solely due to our identification with the body and the senses, which were themselves acquired by us as a result of our past actions and desires.

III

This consideration of 'God and the problem of evil' naturally prepares the way for a metaphysical inquiry, and it inevitably takes us to the ultimate philosophic value of the human Experience of the Highest. The question is indissolubly bound up with 'who or what I am'.

That which identifies itself with the body and mind and the senses is known as "I". This 'I' which was and is suffering is not our true self or our nature. It is only the body-idea or the 'ego' which is changing every moment of our life. This 'I' lasts so long as the identification of body and senses lasts. It is but a bundle of sensations which the mind and senses have of the body and the objective world. This 'I' or the 'ego' is as much an object of perception as any gross object is. The only difference is that the gross objects are outside the body and the 'I' is in the body. The constant changing of this 'I' or the 'ego' is clearly brought home to us in our dream and deep sleep. It is within the experience of all of us that when we dream we are mostly other than what we, in our waking state, call 'I'. In deep sleep the 'I' entirely disappears, for we are not conscious that we are sleeping. If we are conscious of our 'I' during sleep, it is no more a sleep. While awake also, we must have often experienced self-forgetfulness when we were deeply engrossed in any thought or object of appreciation. This fact that the 'I' constantly changes, comes and goes, and is an object of our consciousness or awareness is borne out by the psychologists and the scientists. "Alone in the silence of the night and on a score of thoughtful occasions we have demanded, can this self, so vividly central to my universe, so greedily possessive of the world, ever cease to be? Without it surely there is no world at all! And yet, this conscious self dies nightly when you sleep, and we cannot trace the stages by which in its beginnings it crept to awareness of its own existence." (*The Science of Life* by H. G. Wells, G. P. Wells and Julian Huxley—P. 852). "The ego is first and foremost a body-ego, it is not merely a surface entity, but is itself

the projection of a surface . . . it is first and foremost a body-ego". (S. Freud—*The Ego and the Id*). The Buddhists also said that 'I' is an aggregate of skandhas and it is not only unreal, 'I' but is changing every moment. But they did not know that that consciousness which knows the bundle of skandhas or that which is constantly changing is the real 'I'. For change can be known only by that which never changes. Then what is our real nature or which is the real 'I'? Our true nature or real 'I' is that consciousness which sees or knows the coming or going of the ego or the 'I' in waking, dream and deep sleep. Therefore this fundamental contentless consciousness or awareness is the true background not only of our own nature but of the whole universe. This is clearly known to us from deep sleep; for when we get up from deep sleep the first thing we are aware of, is our own body and the next are the objects around us.

IV

Then, again, the question still is what is the personal God of the theistic religions? A personal God or extra-cosmic God is given to the devotees of all dualistic faiths by their founders for the purpose of worship in their early stages of life. However much a man may be intellectual he cannot comprehend or grasp the higher truths unless he purifies himself by a good ethical life. This sort of worship therefore not only helps the devotee to purify his mind but serves him as a kindergarten of the religious life. So, worship appeals to most of mankind. But this should not be construed to mean that this is the highest; the Upanishadic dictum is "While he who worships another God thinking 'He is one and I am another' does not know. He is like an animal to the Gods". The Vedas also say that,

"There is no difference whatever in It. He goes from death to death, who sees difference, as it were, in It." So the votary of religion in the last resort and finally should seek its *terra firma* in the ultimate Atman, Truth. The God whom he was worshipping outside of him somewhere above the clouds, as one or many, finally should resolve into the One which is within him. The votaries of other religions, when asked where God is, may look up to the sky or point to the West. But a Hindu, if asked the same question, would touch his heart and say that his God is within himself. We therefore see how the extra-cosmic Gods which early man worshipped came to be identified with God in one's self, as knowledge gradually advanced. The Rishis have therefore sung that "He the eternal among non-eternals, the intelligence of the intelligent, who, though one, fulfils the desires of many—those wise men, who perceive Him as existing in their own self, to them belongs the eternal peace and to none else."

The question still may arise: Is there no value or use for the theistic religions and their Gods? The simple answer is that they have a very great ethical value for nine hundred and ninety nine out of every thousand of us. They help us to live a good life without hating each other. They are not only of great value for the vast majority but are indispensable for a pure life. So long as man is not able to control his passions and desires, theistic religions are very good correctives. The votaries are thus gradually led from stage to stage. Prayers and fasts therefore help us to a pure and righteous life and also gradually lead us to the highest moral and ethical life here on earth.

One may become God himself, for he is in essence divine. If God is known,

He is no more a God and it is certain that He should disappear in our deep sleep along with 'I' or self. So the Vedic pronouncement is that God as He is cannot be expressed in words, nay, even the mind returns baffled without attaining It. Hence the great Buddha, when asked to define God, kept silent as it is beyond all expression. It has been at best defined in the Upanishads as 'not this', 'not this'. Well has it been said by Yajnavalkya, "Through what, O Maitreyi, should one know the knower?" "It is never known, but 'is' this Knower". As God is the very essence of our being he cannot be brought down to the subject-object relationship.

God, as He is, can, therefore, be realised by becoming one with Him, that is to say, when the identification with external objects and body and mind ceases, we become That. The relation of identity with our true self or being, which is also God as He is, has not to be established or attained from elsewhere, for, it is already there. For example, everyone is experiencing that identity with his own being always in sleep. For in sleep every one goes to his original and true nature. But he is not aware of it, owing to ignorance. The Vedas do not enjoin that this identity with our being or self should be 'established'. In the Upanishads it is said that true knowledge alone can bring about this identity of the self with Brahman. And this knowledge of realising the thing as it is, is what is known as Vastutantra—i.e., knowing the thing as it is, or the self as it is. All that we have to do is to remove the false or erroneous knowledge that we are the body, the mind, etc. True knowledge is realised when this false knowledge is removed; when the false identification with our body, mind and

senses is removed, the true self stands revealed.

We know that most men are not fitted for this kind of enquiry into the nature of the self and, as has been said above, nine hundred and ninety nine out of every thousand are therefore asked to follow religion and devotional practices of various kinds such as worship, rituals, and Yoga according to their mental make-up. All rituals, upasanas and Yogas lead the votary to purification of the mind: "Devotees in the path of work perform action . . . forsaking attachment, for the purification of the heart." And "Let him practice Yoga for the purification of the heart" (Gita V-11 and VI-12). One therefore should not jump to the conclusion that upasanas are useless or unnecessary. He has to pass through the probationary period of an Adhikari before he can think of becoming a student of Vedanta. This period is known as the student-period or the Sadhana period, where he should practise the sadhana-chatushtaya. Sadhana-chatushtaya qualifies the aspirant for the knowledge of Truth. It should not be confused with intellectual acumen or knowledge of shastras or the rich vocabulary of scholars. Scholarship will only lead to a little enjoyment among the learned, but it will not lead to the knowledge of Truth. That is why sadhana-chatushtaya is prescribed as preconditions for a student of Vedanta. They enable him to have a peaceful, steady, unbiassed mind, which would strive after the knowledge of Truth. Faraday who is quoted by Patrick in his *Introduction to Philosophy* says, "The Philosopher should be a man willing to listen to every suggestion, but determined to judge for himself. He should not be biassed by appearances, have no favourite hypotheses, be of no school, and in doctrines

have no masters. He should not be a respector of persons, but of things. Truth should be his primary object." Unless and until one is of this frame of mind, one cannot aspire to be a student of Vedanta, nay, to realise his self, God or Truth, which is the very goal of life. One should be as guileless, as innocent as a child without the least trace of 'I' or ego in him. "Ye shall be like children before ye enter into the kingdom of heaven" says Christ. When one has, therefore, gone through the practices of Yogas and sadhana-chatushtaya he becomes a proper student or Adhikari for Vedanta. The acid test is the life of the aspirant.

To know Self, God or Truth one has to enquire into the nature of Self and non-self. It is ignorance which has covered the Real from us. This wrong knowledge can only be removed by right knowledge. It is said that our misery, Bandha, is due to our wrong knowledge, Avidya, that we are the

body and the senses. This can only be removed by the right knowledge, Samyag-jnana, that we are the one Self without a second and nothing but Self. This knowledge is not like the knowledge of objects of perception, but knowing the thing or the Self as It is. This Vastu-tantra is contrasted with knowing the object with our mind, or what is called Purushatantra. The Self or God as He is, is not separate from us, as it is our very Being. But we assume or imagine that to be separate from us, or is non-attained, because of our ignorance of It. It is therefore, clear that the non-attainment of Self or God as He is, is but due to ignorance. The attainment of It is simply the removal of the obstructing ignorance by Knowledge. It is like the recognition of the tenth man who was all the while there, but who was omitted in the count by every one of the ten! The Vedas therefore definitely declare that "Being but Brahman, He is merged in Brahman."

Silent rushes the swift Lord
 Through ruined systems still restored,
 Broadsowing, bleak and void to bless,
 Plants with worlds the wilderness;
 Waters with tears of ancient sorrow
 Apples of Eden ripe tomorrow.
 House and tenant go to ground,
 Lost in God, in Godhead found.

—*Ralph Waldo Emerson*

WHY FAR AWAY

BY A RECLUSE

Many do not care for God. They have no thirst for the religious life; the longing for a higher ideal has not awakened in them. Again, there are many who follow the traditional way of religious practices in order to be religious; they follow prescribed form of worship, undergo much asceticism and hardship, but they have no clear idea as to what they seek. Some become 'religious' in order to be happy after death: they have suffered much in the present life, and they do not want the repetition of the same thing in the life to come, if there is such a life at all. In order to avoid suffering in a future life, they go to church, worship in temples, perform fasts and prayers. Some are more gross in their religious ideals. They pray and perform religious practices in order to get some earthly end—worldly prosperity, health for themselves or for some near relatives.

Such being the case, God is far away from even those who pass as religious persons, those who are outwardly religious. It seems so very tragic, that people undergo so much hard labour in order to build up their spiritual life, nevertheless they do not make much progress; the realisation of God which is the only aim of a religious life, is far, far away from them in spite of all their religious disciplines.

Still, if we look into the scriptures or study the sayings of saints or men of God, it appears that the realisation of God is not very difficult. "Ask and it shall be given, seek and ye shall find, knock and it shall be opened unto you"—these are the words of Jesus Christ as recorded in the Bible. The

words are clear, unequivocal—there is no mistaking about the sense of the statement. But yet, of the innumerable persons who are earnest about their religious life, how many can say that they have got the direct vision of God, that God is as much alive to them as is any living being? With most men God is simply a name—a word; nothing more than that. God is a word to millions of people. He does not enter into their inner life. Even with those few who outwardly hanker after God, God is not a living presence—He is, to all intents and purposes, a dead entity or was not alive at any time. What is the cause of this anomaly?

It is true, if you seek God you will find Him, if you ask for the vision of God you will be vouchsafed that, if you knock at the door of God, the kind Father will open the door to you. But the thing is, even many devotees fly at a tangent, they do not seek God directly; they have not the courage to think that they will realise God and that they have a claim to that. They have a timid view of the religious life—they are not bold enough to storm the citadel of God. Sometime, they start with the thought that they will realise God, but they lie down on the way in their great journey, and console themselves with the thought that God will be realised in some distant future. Has not the scripture said, one should be persevering, if God is not realised, even through hundreds of lives? They are, however, satisfied with the thought that realisation of God can wait for hundreds of lives, but they do not become persevering according to the direction of the scriptures.

Their contentment is simply a cloak for their inertia, idleness and lukewarm feelings. They have no eye to detect that, for they do not want to see their weakness.

If God is a loving father, He must be impartial. It cannot be that God was kind to a devotee thousands of years ago in the remote past and since then He has closed His doors to all mankind. If God was realised in the deserts of Arabia or in the wilderness of Palestine, He can be realised even now—this very moment. Every devotee has a claim upon the love of God; what is needed is that he should assert his birthright. If you, the heir to a rich father, walk about like a wretched beggar, who can help it? You may say if God is all kind, why does He allow His children to be so miserable? Well, it is none of our business to find out an explanation for the conduct of God—good or bad. On our side, we know, it is a folly to forgo our right to the love of God and court misery. All our miseries are thus of our own creation.

Believe that the realisation of God is possible, and you will have it. Much depends on self-confidence. Faith in oneself is absolutely necessary for success in earthly life; it is equally necessary in religious life. If you want religion, ask for the direct vision of God; long for the living presence of God; don't be satisfied with anything short of that. Because you are so easily satisfied, God plays tricks with you.—He is far away from you. If God be all-pervading,

God is present at the very spot where you are ignoring God.

The lives of the saints and prophets are simply examples before us. Their words and sayings are true, very true. Because you do not pay sufficient attention to them, because you do not ponder deeply over their meanings, you do not reap the full measure of benefit from their examples. But know it for certain, the value of religious life is nil—nay, less than nothing, if you do not realise God, if you cannot feel His presence as a living entity. If you know that, you will pant for the vision of God just as a child longs for his home when overtaken by night in an out-of-the-way place. And once you have that kind of hankering, God will no longer be so remote from you. When you are seized with that earnestness, in a trice you will realise God. God has put on a mask over His face. At any time He can put it off.

So be bold in your desire, firm in your resolve and sincere in your hankering. If there come a time, in your life, when it is impossible for you to live without the realisation of God, God will no longer be far away. So long as you are satisfied with anything other than God, God will not be perceived by you. God is a jealous Being. One cannot serve God and the world together. Here the word 'world' means anything other than God. So giving up every other thing, seek Him and Him only. And you are sure to reach the goal.

Had I but served my God with half the zeal
I served my king, He would not in mine age
Have left me naked to mine enemies.

—Shakespeare

THE VENERABLE LOUIS OF BLOIS AND HIS WRITINGS

By WOLFRAM H. KOCH

[The paper gives an account of the life and writings of the great mystic and heroic monk who consecrated himself to the task of reforming the monastic life of his day from within.—Ed.]

I

The venerable Louis of Blois, descendant of a highly aristocratic family, was born in the Spanish Netherlands in October, 1506, in the ancestral castle of his mother's family of Donstienne in the Hainault. His parents were the Count of Blois and Champagne and Catherine of Brabançon, who belonged to the highest aristocratic circles of Belgium. Louis had four sisters and five brothers. The four sisters became canonesses at Andennes-sur-Meuse and Moustier-sur-Sambre, but the youngest of them later renounced her canonry in order to live in a small cell near the monastery of Liessies under the direct guidance of her brother. All the members of the family showed great nobility of character and love for spiritual things.

Louis himself was educated at the Court of Brussels together with Prince Charles, who in later years became the well-known emperor Charles V., both being tutored by Hadrian Florentius, the future Pope Hadrian VI.

At the early age of fourteen the call from God to renounce the world and all the pleasures that might await him and that his social position seemed to promise came to Louis. His was to be a life of the highest consecration to the Divine, and he joined the Order of St. Benedict in the Monastery of Liessies, the name of which, being a mutilation of the Latin 'lætitia' (joy) or the French 'liesse ici' (here is joy) was, as

it were, the very symbol of his future life, one of deep inward peace and joyfulness in spite of all the struggles he had to face during his life-long endeavour to bring about the needed reforms in the monastic life of his day. In this he was a close spiritual brother to Saint Teresa of Jesus, who also dedicated her whole life and activity to the unrelenting struggle against the laxity of life in the religious orders of their day.

The abbot of Louis of Blois, Dom Gilles Gippus, being struck by the exceptional straightforwardness of the boy's character soon made him his co-adjutor, and after his death Louis of Blois succeeded him in his office at the age of barely 24 years. From this time onward he dedicated himself wholly to the duties of his position and to untiring literary work, slowly bringing about a marvellous reformation and revival in his own monastery of Liessies and from there influencing other monasteries and leading them back to a stricter observance of their vows and to a deeper and truer understanding of the evanescence and will-o'-the-wisp-like nature of the tinsels and baubles of physical life.

When his friend, Charles V., offered him the rich abbey of St. Martin of Tournai he refused to accept it, just as he later on refused the archbishopric of Cambrai, wishing, as he did, to consecrate himself to the great task of reforming the monastic life of his day from within.

He was a helper to all those souls who sought guidance in the arduous paths of darkness and aridness they had to traverse in their eternal quest before reaching the healing light of the presence of God and final union with their Beloved. For many years he worked out the reforms he wanted to introduce, always first trying to apply the rules practically in the life of his own monastery, and only after having tested them in prolonged daily experience embodying them in his statutes. His reforms were publicly approved by Pope Paul III., in his bull of April 8th, 1545.

Louis of Blois really succeeded in changing the conduct and attitude of his monks so greatly that he was able to say on his death-bed, "You all know how highly esteemed and revered our monastery is. Act in such a way that this good repute is kept up."

His death was caused by what at first seemed nothing but a very slight accident. He got a small wound when striking his leg against a beam in a building under construction, and in consequence of this he died on the 7th January, 1566, at Liessies after having served his monastery and brethren for 35 years in deep love and wisdom. He had become a guide to true spiritual inwardness for many a soul, inside and outside the monastery, through his numerous practical treatises on the life of the spiritual aspirant and true monk with all its difficulties and duties, all its uncertainties and waverings, all its doubts and aridity, and with its ultimate blissful consummation. Of him might well be said in the words of the Bible, "I will both play and make myself meaner than I have done. And I will be little in my own eyes", for he had a deep horror of pride and self-assertion and of all forms of worldliness and impurity.

Coming to the writings of Louis of

Blois we find the decided influence of St. John Chrysostomos, Dionysius the Areopagite, St. Augustine, St. Gregory the Great, St. Bernard, St. Lorenzo Giustiniani, Tauler, Seuse, Jan van Ruysbroeck and St. Catherine of Siena in them, but his greatest favourite seems to have been St. Gertrude and her teachings. In spite of that the advice given in his works is more than anything else the ripe fruit of his very own inner experience, mellowed by close observation of human nature with all its weaknesses and imperfections, whether inside or outside the monasteries. He stood, as it were, on the border between the Middle Ages and the new times that were coming in Europe, being himself the representative of Mediaeval Asceticism and the heir of the still undiluted Mediaeval spiritual traditions which were to be overthrown by the great tidal waves of the Renaissance and the Reformation, the forerunners of the present-day materialism and fossilized, lifeless religious dogma, though glowing at the time with life and vigour and bursting the rigid bonds of doctrinal assertions by their overwhelming vitality.

In many of his writings Louis of Blois stresses the short intense ejaculatory form of prayer, to be practised in the course of the day or while busy with one's work. According to him this kind of practice helps in creating the habit of being and remaining fully attentive to the inner presence of God at all times and in all places.

It is a great pity that, especially in his writings against 'Heretics', his insight into the deeper workings of the Divine has become clouded to such an extent that he approaches to dogmatic fanaticism so often found in 'Christian', but never in Christ's teachings and doctrines. He did not possess that deep inner tenderness for all life which pro-

tected St. Antonio of Padua from the worst forms of attack in an earlier age, and which fills the pages of St. Hildegard of Bingen's mystical writings with such poetic intuitive realisation of the oneness of Life.

St. Antonio, the great follower of St. Francis, in spite of his devoting much time and energy to the campaign against the Albigenses, the Patarins and the Catharists, the representatives of the reformatory tendencies of his day beyond the boundaries of the Church of Rome and even of Christianity, in the South of France and Italy, refused to take part in the bloody and treacherous 'crusade' against the Albigenses which will ever remain one of the worst blots on the name of institutional Christianity. Being the greater psychologist and the truer Christian, he tried to convert his opponents through love, through open discussion, and, above all, through the example of the self-sacrificing life and true Christian spirit of the Franciscan friar, and those who could not be reconverted to Christianity he always wished to leave to the hands of God and not to those of human brutes piously wearing the Cross on their garments, masquerading as humble followers of Christ.

Much of the beauty of the writings of Louis of Blois is marred by dogmatic narrowness as soon as he touches upon the question of the rigid assertions and claims of his Church. But in spite of this very human frailty and clouding of his insight, wherever doctrinal controversies are concerned, he was and still can be a faithful guide to many, turning their hearts to the highest Divine Love and to a deifying simplicity, and thereby sweetening the dryness and desolation of the stage of purgation during which the beginner has to cleanse himself from all the

gross accumulated by his sensual self, and which has been built into inveterate and often even quite unperceived habits. Louis of Blois himself cared very little for knowledge and philosophy, notwithstanding his well-grounded education, and came, as the years rolled on, to concentrate more and more on love and perfect selflessness, feeding with deeds of charity and sacrifice a glorious flame, which was to consume all the hindrances standing in the path of man on his way to God, and making these his daily hymns of praise and thanksgiving.

Surveying his life and work one is reminded of the beautiful thoughts expressed by Gregory of Nyssa that the souls are, as it were, vessels and containers, rooms, wherein to store up the good, which go on expanding with the quantity of that which is being poured into them, it being the characteristic of Divine Goodness ceaselessly to give strength and greatness, at the same time making him who is nourished by it become more and more capable of taking in the good, until a greatness is attained that surpasses all limits of growth. So all through the years of his life, the natural love and kindliness of Louis of Blois steadily increased and expanded together with the keen insight into the practical needs of all those entrusted to his care and guidance. And the greatest recommendation to his advice and instructions lies in the example of his own life of spotless purity and self-surrender to the Highest.

His writings were greatly appreciated in his own times and translated into many of the most important European languages. They were recommended by St. Ignatius of Loyola and St. Francis of Sales. Loyola himself was in correspondence with Louis of Blois and ordered that his works should be read aloud to the novices of the Jesuit Order.

All his writings have been preserved, and they can be divided into four classes:— Prayers, Treatises on the Spiritual Life, Writings against Heretics,—the greatest blot on his otherwise spotless and loving character—and finally Extracts and Translations from the work of the Fathers and other mystic writers.

Several of his treatises on spiritual life are particularly addressed to beginners, which makes them so highly practical, others embrace the whole of Christian life and aspiration from the very first steps to the highest Divine Union, but even in these the practical training of the novice is never lost sight of.

The works are all written between 1538 and 1562. In all of them Louis of Blois has tried to lead the aspirant to Christ direct through mental prayer and contemplation, and especially to that Humanity of Christ which was so dear to St. Gertrude the Great, who, as has been said, was his great favourite, and whose doctrine and style have influenced him more than those of any other.

II

Of his writings the most important and popular one is the 'Speculum Monachorum' (Mirror of Monks), written under the pseudonym of 'Dacryanus' in 1538, and meant as a preparation for the coming monastic reforms the author had in mind.

The following passages may give the reader an idea of the general trend of this work, which, although it was meant exclusively for monks, can be of great profit to the general reader also.

He says,—

"What I recommend to you more than anything else is to think often and seriously of the end which has led you to the monastery: to become dead to the world and to yourself so as to live for God alone. Therefore apply yourself

to that for which you have come here. Learn courageously to despise everything of the senses, to vanquish yourself energetically, to renounce yourself to your own benefit. Make haste to mortify your passions and vicious affection. Make an effort to repress the mad vagaries of your mind. Try to control your lassitude, discouragement and the disgust of your heart that feels its shortcomings. This must be your glorious fight and your salutary test.

"No cowardice! Arise! Deliver yourself up wholly! Do not spare yourself; it will be to your own misfortune! That is what God demands of you. You are called a monk. See that you really are that of which you bear the name. Do the works of a monk. The struggle against faults and their annihilation, it is this which must be the object of all your assiduous solicitude. May depraved nature, may the ardour of passions and the desires of the flesh, may the seductions of sensuality always find you fully armed!"

"Understand me well. If pride, braggardism, vainglory, personal complacency are given license to prevail against reason, if you dare to follow shamelessly the promptings of your own mind and to have nothing but contempt for all that is humble and simple, then you are not truly a monk."

"If, as much as the measure of your strength permits, you do not throw far from you envy, hate, harshness, indignation, if you do not put away temerarious, suspicious, puerile complaints, perfidious murmurings, then you are not a monk."

"If some dissension arises which puts you in strong contestation with some other person, and if you do not try to be reconciled and do not forgive immediately, whatever may have been the injury done to you, but instead seek to be revenged or cling to your sentiments

of discord, no longer cherishing sincere affection, if this even carries you so far as to show outward signs of disaffection, or if he who injured you finds himself in need, and you do not seize the opportunity to come to his aid, then you are not a monk, nay, you are not even a Christian. God holds you in abomination."

"If you neglect your interior, busying yourself solely with the exterior, and this but through a kind of habitual lukewarmness, giving to the work of Religion not your heart, but only your body, then you are not a monk."

"If you leave solitude and silence, taking pleasure in idle talks and inordinate laughter, then you cease to be a monk."

"If, putting your joy in the company of worldly people, you wish to run hither and thither outside the monastery through town and borough, then you are not a monk."

"If, holding cheap the commandments of Holy Religion, however small they be, you voluntarily transgress them, if, in short, you seek in the monastery anything else but God alone and do not strive with all your might towards a perfect life, then you are no longer a monk."

"Thus, as I said, in order really to be that of which you are given the name, and not to wear the monk's dress in vain, do the works of a monk. Arm yourself against yourself, fight against yourself, and, in so far as this is possible to you, become the victor and trample yourself under foot."

"That which you must try to attain above all is freedom, unalterable constancy and purity of the heart. You must renounce all self-seeking in order always to remain before God in peace and serenity. No other practice, however troublesome and difficult it be, is

worth this in the eyes of God. Consequently leave all that could become an obstacle to this holy freedom, however spiritual and useful it may appear, as much as obedience permits you to do so. Yea, apply yourself to reject all restlessness and anxiety of the heart, for this is a hindrance to true peace and perfect trust in God and to all spiritual progress."

"Do not abandon yourself at any time to a pernicious idleness, this being the perdition of souls. Avoid even all unnecessary and idle occupations. I call 'idle' those which do not possess any utility. And do not be surprised at hearing me recommend you to flee all pernicious idleness. There is a repose of which only good can be said:—that of a soul wholly delivered up to God, disengaged from the noise and images of things of sense and which responds in interior silence and the delightful embraces of its Beloved in a holy quietude. If it be the hand of the Lord that leads you there, then your repose will be happy and fruitful. If not, be always busy, either with reading or meditating or praying or with some serious and absolutely necessary work."

Assuredly, if you but consent to apply yourself resolutely and with great care to holy readings, you will find therein a great charm, and any spiritual subject will soon appear to you full of sweetness and of great delight, so that the habit of supernatural joys will render the contempt of the pleasures of the flesh an easy thing for you, and your mind will marvellously be strengthened in good. In order to merit plucking so precious a fruit, love to read and do so with a wisdom, seeking therein spiritual profit and solace coupled with the love of God, and not the satisfaction of an idle curiosity or superfluous knowledge and science or the pleasantness and elegance of style. For the

Kingdom of God is not in fine speeches, but in the saintliness of life. Nevertheless this elegance, which need not preoccupy you, if it be lacking, should not be despised when it is there, for it also is a gift of God. Receive all as the action of grace, and you shall profit thereby for your salvation."

"And do not be sad if your memory does not retain all that you read or hear that is good. A vessel which is frequently filled with pure water, keeps its cleanness even if the water does not remain in it for long. Just the same happens in the case of a well-disposed soul which receives the dew of the spiritual doctrine often. It may be that it does not stay there for long, but in spite of that it gives and conserves purity for that soul and is pleasing to God. The real profit of your readings lies not in that you learn by heart all the formulas of the doctrine, but in that the doctrine and formulas have their effect on you, that you may find in them the secret of inner purity and of a will determined to put the Divine Commandments into practice."

"Do likewise if the question of fleshly acts arises. Do not allow your thoughts to halt there, but pass on. Your imagination should no more lose its calmness and tranquillity when the act of human procreation is treated of than in the case of any other outward action of man. Tell yourself that marital intercourse is nothing but one of the functions essential to mankind. Pass on as lightly and without greater mystery than if your imagination showed you a simple block of stone. As far as possible avoid the danger of letting even the most delicate things exercise an attraction upon you such as may give rise to dangerous emotion. And if ever they take the form of an importune temptation which harasses and troubles you, give it a very definite refusal with your

reason and, at the same time, turn your whole mind and will to God. By this means you will be able to get out of the danger unscathed."

"What you have to avoid is acting like those who follow no definite order in their reading but amuse themselves by reading anything that comes under their eyes. Nothing interests them, but what is new and unpublished. All that is known and old may well have its value, but they despise it. Far be such flightiness from you, for this is not the stimulating of the mind at all, it is its distraction, and the work of a man infested with that evil is fraught with dangers. Restrain yourself wisely to fixed reading and create the habit of holding yourself to it even if it happens that you no longer find the same interest therein. Read, but do so with order and not just here and there as chance will have it. Force yourself to listen to the same truths more than once. All this does not mean that you are forbidden to seek a necessary relief in times of tribulation and spiritual dryness by leaving what you have begun in order to apply yourself to other devout practices from which you expect greater solace."

"Our Fathers have taught us that it is good to pass from study to prayer or to meditation and then you come back to study again after prayer. Alternatively substituting study by prayer and prayer by study offers the great advantage that one does not grow tired of either. The mind thus can apply itself by turns with a new vigour and get therefrom more abundant fruit. And who prevents you from interspersing your readings with ejaculatory prayers or letting your desires elevate themselves in holy aspirations to God? There are certain readings which are as convenient for prayer and meditation as they are for study. All Holy Scriptures,

for instance, where the soul holds converse with God."

"Now you may ask me to which subjects it would be convenient for you to apply yourself by preference in your prayers and private meditations. If you will believe me, you will implore God, after having recognised your faults and asked His pardon, to mortify your bad passions and vicious affections completely and to strip you absolutely of all imperfection; that He may grant you the grace to bear every tribulation and temptation with an equal and even joyous soul. You shall ask Him for the deepest humility and the most ardent charity. Further ask Him that He may deign to direct you in any and everything Himself, to instruct you, to illumine you and to protect you. This is in my eyes the grace which you need most. It is of capital importance. It is sublime, and you will not obtain it except by assiduous and persevering prayer. Thus, do not grow tired of knocking every day, for without doubt the Lord will finally open and give you as much bread as you need. But take great care to give thanks for the benefits received, for you do not know how greatly ingratitude is displeasing to God."

"Leave, put aside, destroy, reject any and every obstacle capable of retarding, however little, your progress in Divine Love. Mortify yourself in every way. This is the shortest and surest path. It is the only path. Make haste to follow it in order to become perfect."

"Do you wish to learn now in what the complete mortification of yourself consists, to know this short and certain path? I will indicate it to you and point it out to you. Listen:—strip yourself of all property. This is the shortened path. Strip yourself of all property! And what does this signify?

No longer cherish any affection of your own, no longer any will of your own, no longer any self-seeking. Strip yourself completely of the old man."

"So as to aid you to a better understanding of what I am asserting, I am going to develop my thought a little. You have engaged yourself to observe poverty? Be poor! Poor, in what manner? Poor in possessions, but above all in attachment to these possessions and completely stripped of the passions of the heart, poor in spirit. If passion or the senses still make you keep a spirit property in that which you love or desire, if you continue to seek yourself in anything, then you are not yet voluntarily poor, truly poor. You cannot yet say to God with the blessed Peter, 'Behold we have left all things and have followed Thee!' Thus free yourself, leave all things, strip yourself of all property. All that is not God shall no longer have any place in your heart:—no attachment, no human affection that turns you away from Him. Free yourself from all that is outside God, so that events, whether happy or unhappy, will no longer make you pass from mad glee to an exaggerated dejection.' Neither frustrated hopes nor the loss of an advantage already obtained will ever hinder the tranquil equanimity of your soul."

"Yea, renounce the sense-world and your ego completely for the sake of God. I mean by this:—mortify in yourself the natural ardour of concupiscence, of pleasure, of anger and indignation, and always, whether in adversity or prosperity, accept the will of Divine Good Pleasure without the very least resistance."

"This is the shortest path, and I have shown you that complete mortification is nothing but entire and unconditional renunciation of all spirit of property, and it is this also that is perfect humil-

ity. Perfect humility, indeed, is the shortest way that will lead you straight to the very summit of perfection. And this summit, again, is perfect charity and absolute purity."

"And the means, do you ask, by which to know that I have attained it? If assiduously dwelling in the silence of the heart as in a tranquil haven you have detached your soul from all solicitude or inordinate attachment, from the obsession of created images, from all anxiety and agitation, and have lovingly turned to God in Whom the soul finds its rest, so that memory, intelligence, will, in short, your whole mind have the good fortune to be united to God, then you have attained the summit of perfection, for all perfection is there."

"Before ending this short survey with a few meditations we shall give some quotations from the 'Daily Practices of the Spiritual Tyro' (*Exercitia quotidiana tyronis spiritualis*) which give the author's advice to all aspirants as it were in a nutshell."

"For the love of Jesus Christ who suffered in order to redeem you, renounce the satisfaction of the senses. When you desire to see, feel, touch, say something, remember that it is not the excitations of sensuality, but reason and God who speaks within you, whom you must obey. Renounce even the spiritual consolations if this be the good pleasure and order of God. And when you taste the interior joy and sweetness, beware that you do not take your rest there or turn them to your own satisfaction."

"Guard your eyes, your ears and your tongue with the greatest care for fear that they pasture on forbidden, vain and useless objects. You must use great vigilance and attention in your conversations in order not to speak more nor other than is convenient.

Speak with sobriety, simplicity and calmness. Hold all the limbs of your body in perfect modesty. Avoid immoderate laughter and all flightiness in your actions."

"Entertain holy and pious thoughts and think everywhere of the presence of God. Speak lovingly with Him, whether you feel devotion or not. The following words, when often meditated upon, can greatly aid the spirit of recollection and help you to respect the presence of God,—'O Lord, you are always present to me. You dwell in the very depths of my soul. Be it so!'"

"Look upon everything that is not God as but of small interest to you. Thus you can by holy recollection think of and attend to God in all freedom of spirit. And truly one thing is necessary. In order to obtain it, you must redouble your efforts and your works without ceasing, in short do your very utmost, but in the conviction that with all your diligence you are absolutely powerless, and must put all your hope in God, in His compassion, His goodness, and the help of His grace alone. For without God you cannot but sin."

The following meditations are culled from the 'Manual of the Little Ones' (*Enchiridion parvulorum*).

"When you think of God with sincerity and devotion, you have the idea of a living and spiritual substance, transcending every creature, absolutely free from all limits, all-powerful, with sovereign beauty supremely attractive, lovable and gracious, sweet and delightful, a substance which persists by itself, not receiving its being from elsewhere and not dependent on anything else, but on the contrary itself the very Principle of Existence in the things which exist, the source of life in the beings who live, the source of feeling, reason, holiness, light, for all that is sensible, reasonable, holy, luminous, perfect.' In short, the

source and cause of all good, of all dignity and power, of all virtue and wisdom, of all grace and beauty, of all sweetness and mirth, eternal plenitude of consummate bliss."

"All things are present to God as He Himself is present to all things, even if He is deeply distant from the sense of the impious. But it is above all to the saints that He is marvellously present, because He dwells in them as in His temple by His salutary grace. He is in all things through presence, through power, through essence, and nevertheless nothing touches Him with its impurity. Nothing is impure for Him, except sin, and even that cannot defile Him. What is called sordid in things of sense is so only for the senses; it is not so in sane philosophy. And as to knowing how God who always dwells within Himself in an eternal stability, beyond all change, can find Himself substantially or 'through His essence' in the creatures without these being in Him of their own nature,—for there is no being in God through essence or nature except God Himself—, this cannot be attained in this life by the understanding of the human mind."

"And if it now be asked where God was before He made the world, the true answer would be that He was in Himself, that He dwelt in Himself. Thus God is everywhere, everywhere without local situation, or distinction of parts, always complete, without becoming small in small things, but being in small things, just as in big things, without quantity or dimension, in all His greatness."

"The Divine Essence surpasses so greatly the created natures that compared with God they should rather be called non-beings than beings. No doubt, they are beings, because they come from the Highest Being, but they are non-beings, because by themselves they are but nothingness; in

themselves they are changeable and infinitely distant from and lacking in the immensity and perfection of God who is wholly immutable. There is but He who is in all truth and in all the rigour of the term, He who has not His being from another, who has neither beginning nor end and never changes. That is why He said to His servant Moses, 'I am That I am. Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.'"

In spite of all the limitations of outlook and dogmatic assertions which have dimmed the vision of Louis of Blois, his writings contain many of the eternal and unchangeable truths of spiritual life, truths which do not belong to any particular creed or time or climate, but which are manifestations of the Divine through the instruments of highly purified individuals. He knew, as all spiritual messengers did, that none can hope to reach happiness without previously renouncing the very best of what he has, considered from the emotional and worldly standpoint. None can come to the Divine, neither through Christ nor through any other of His Embodiments without first giving his all for Him, all he holds dear in the way of possessions, material, mental and emotional.

No one who merely pretends to have communion with the highest Truth, but is still bound by all the fetters of ordinary humanity, a bondsman to the whims of nature, and to the caprices of his own mind, can ever advance through this hollow, hypocritical lip-service to the feet of the Highest. So the first epistle of John very rightly says,

"God is light and in Him there is no darkness at all. If we say that we have fellowship with Him and walk in darkness, we lie, and do not the truth." (I, 5-6).

And to this 'darkness' belong all our pretty attachments, likes and dislikes, hatreds and ephemeral wishes.

Truth never comes to him who desperately clings to his pet-desires and inordinate human affections, who gives way to the numberless attractions the phenomenal world continually spreads out enticingly before his eyes, and none can really advance in the spiritual path or ever attain Divine Bliss without previously renouncing all materialistic and emotional self-seeking. So there is the beautiful Vedantic instruction, going out to the world and voicing the same truth, that says :—

"Fill the mind with Vedantic thoughts

until you fall asleep or until this body of yours drops off."

Which, as it were, contains the whole of spiritual life in a nutshell, for the West as well as for the East, and finally leads the undaunted seeker to the ultimate goal of his age-long arduous quest.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." (Epistle of James I, 5-7).

EDUCATION FOR BUILDING A GREATER WORLD

BY S. SIVARAMAN, M.A., L.T.

[This thought-provoking article may be profitably perused by parents, teachers and others interested in education.—Ed.]

The cry of humanity everywhere is for a greater world. Urged by the spirit that disturbs the clod, man is moved by a great discontent of the prevailing imperfections. Out of the broken arc, the Divine in him plans for the perfect round which is his promised goal. The building of a greater world goes on through all time, and 'tireless striving stretches its arms towards perfection'.

Of this great building, the education of the child is the foundation. A world built on an unsound system of education is like an edifice built on the loose sands of the sea. The problem of the adult vanishes not until the problem of the child is solved.

What is education? One of the broadest and best definitions that can be given is that education is preparation for complete living. The definition consists but of a few words; yet to one who

reflects deeply it is rich in meaning as an inexhaustible spring.

What is complete living? It is the living of man in the development and enjoyment of all the powers latent in him, in the multiplication of all the 'talents' which God has entrusted to him.

What are the various aspects in which a man has to grow and manifest himself, in order that he may live completely? They are the physical, the mental, the emotional, and the spiritual. To develop any one of these aspects to the neglect of the others would be to produce a monster out of a man. The West has developed the physical and mental sides to a surpassing degree, while it has not bestowed thought on right emotional and spiritual training. As a consequence there is dissipating excitement in social life, unfeeling competition in economic life, and short-

sighted egoism in political life. The East, on the other hand, has developed the spiritual side to the general neglect of the others. As a result its life in the physical, mental and moral spheres is far from yielding happiness. There is no harmony in the West or in the East, for each is guilty of the sin of not having prepared for complete living. Harmony and happiness will reign, and the Kingdom of Heaven will come on Earth, when not only the physical and the mental powers are educated, but also the emotional and the spiritual.

On the physical and mental training of the child, there is abundant literature. The physical form has to be developed to the finest proportions possible for each child (whatever is said of boys here applies equally to girls also). The physical body has to be made healthy and strong; for without such a fit body, development in the mental, emotional and spiritual spheres will be stunted.

"To man, propose this test—

Thy body at its best,

How far can that project thy soul on
it's lone way?"

The training of the mind is tried at the present day in good, bad, and indifferent ways. What has to be borne in mind is that it is not only the acquisition of facts that is important for the child, but also the unfoldment of the intellectual powers by stimulating the child to think for himself, on all occasions and by encouraging originality. Any system of mental education should be judged by its fitness for this purpose of drawing out the capacities of each child to the fullest.

Next comes the education of the emotions. It is seldom realized that this is the best and most vital part of education. For in life it is the emotions of the man that will determine how he will express himself in action, how he will employ his mental and physical powers.

It is the emotions of a man that will decide whether he will lead a life of happiness to himself and others or otherwise.

Right emotional training, then, should be the key-note of education. What are right emotions? The world's choicest wisdom is agreed on the answer. First, right emotions are those which enable man to derive happiness which is assimilable by his spirit and hence lasting, as against the happiness which is of the gross body and hence evanescent. Again right emotions are those which enable man to live in harmony with his neighbours, his community, and all humanity, promoting not only his own happiness but also that of others.

The great key to such emotions is the love of the Beautiful and the Good. The love of the Beautiful is not that which merely cloy the eye or the ear, but that which beyond pleasing the senses delights the mind through an ideal; whereas the love of the Good is not mere cloistered asceticism nor passive obedience to doctrines or commands, but is an active training in employing one's powers towards helping others to live more happily and towards the building of a more harmonious world.

What are the means? Let the child live in a world of art. Let the school lie in a setting of natural beauty. Let the class-rooms and the hostel be enriched with simple art in painting and sculpture and carving. Let each child make for himself objects expressing a beautiful ideal, and live in their atmosphere. Let the children do deeds which will bring out kindness, charity, and love. Let there be movements and organizations which will help them ever to feel good emotions and translate them into action. Let the children be creative. Let them plan and accomplish new and newer forms and deeds of beauty and

goodness. Let their worship of the beautiful and good be dynamic and original, for only then will youth find its heaven therein.

Emotional education leading to the delight of the mind through an ideal merges imperceptibly into spiritual education. For what else is spiritual life than the experience of a happiness which does not die with the moment or is identified with the mere body, but which can be assimilated by the spirit in man and enable it to express itself more and more in the outer world? In spiritual education, however, the teacher has to steer clear of the quicksands of the set beliefs of himself or his community or his religion. The growing spirit rebels against the imposition of any sectarian belief or creed from without. For youthful life, it is a positive danger. Let the noblest that has been said of man and his soul, without savouring of any sectarianism however broad, be placed before the child. Let the child be trained to understand, appreciate, and practise a great idea wherever it lies. Let him be trained to

have no prejudice and to value an open mind. Let him be helped to realize the essential unity underlying all great religions. Above all, let him be trained to test all things in the light of truth and harmony. Doing this is enough for spiritual education.

Thus in the re-building of a greater world, the body should be developed to its fullest health and strength, the mind should be trained to think clearly and originally, the emotions should be directed towards the love of the beauty which delights through an ideal and the good which enriches the harmony between the self and the not-self; and the spirit should shine forth in the outer world through harmonious thought, word, and action. Then this world will be a heaven where men and women struggle not for the narrow satisfaction of desires which aim at aggrandisement in externals and toil not in weariness and strife, but where men and women realize an ever-growing happiness and peace through clear thought, ideal art, abidingly delightful emotion, and wisely planned action yielding harmony.

A NEW ERA IN CULTURE

The Indian imagination regards all knowledge as beatitude. Nor is any intellect in the world more keenly logical and inquisitive, or at the same time more disinterested and comprehensive in its grasp. A great Indian school of science is therefore no absurdity, but, under necessary conditions, one of the most attainable of all ambitions. The Hindu has but to realise that the world waits for the hundred and eight Upanishads of modern knowledge; the Mussulman needs only to understand that the time is again ripe for Averrhoes and Avicenna; and both will make, not only their own opportunity, but a new era in culture as well.

-Sister Nivedita

THE TEN IDYLLS

of Early Tamil Literature

[We refer our readers to the note on "Translations of Early Tamil Classics" in the "Notes and Comments" section. Our views concerning the antiquity of Tamilian civilization have been expressed in the essay on "The Origin and Growth of Tamil Literature", contributed to *The Cultural Heritage of India* published by the Sri Ramakrishna Centenary Committee, Belur-Math, Calcutta. Ed.]

To the west of the city of Madura, lies the hill of Param-Kunram with its shrine dedicated to Murugan, the war-god, the manifestation of the ideals of youth, beauty and valour. Murugan, the tutelary deity of the hill-men of Tamil-land, the son of "Kotravai, the goddess of victory," has been identified with Subrahmanya. According to Northern traditions, the eternally youthful war-god remains unmarried, whereas the traditions of the South give him two spouses: Devasēna, the daughter of the king of the gods, and Valli, the daughter of a sage and the foster-daughter of the chief of the hill-men. The former represents wealth and prowess (the fruits of Action, *Kriyā-Shakti*) and the latter love and beauty (the objects of Desire, *Ichchhā-Shakti*). His weapon, the celestial lance, (*Vēl*) represents wisdom (*Jñāna-Shakti*). The Titans (Asuras) whom he conquered represent the forces of darkness. Some of the poems of the *Pari-Pādal*, one of the Eight Anthologies, give full accounts of the birth of the war-god, his youthful exploits, his victory over the Asuras and other details. Param-Kunram, the hill near Madura is one of his camps, Alai-vai (Tiru-Chendur), Avinan-kudi (Palni), Erakam, the hills (generally), and Pazham-uthir-cholai are the other camps. *Tiru-Murugatrupadai*, the first of the ten idylls, a poem consisting of 317 lines, is a panegyric on the war-god and is attributed to the poet Nakkirar. It is divided into six

sections devoted to the six camps mentioned above. The prevailing *Rasa* (sentiment) of the poem is heroism, the substance of which may be translated, but the majestic rhythm of the unrhymed verse in which it is written defies translation. In this brief account it may be profitable to record the visions that pass before the mind's eye on reading the poem, for such a record might give a fair idea of the contents and the "atmosphere" of the poem. Dawn: the sun's rays break through the azure surface of the sea, exhibiting the cosmic painter's picture of the youthful god of red complexion, seated upon his vehicle, the blue peacock; the deep recesses of a dense forest where the first rains have fallen; a band of celestial nymphs, resplendent with precious jewels, singing the glories of the youthful god and dancing on the peak of a hill; the sea again; the celestial lance attacking the chief of the Titans in his last hiding-place, the mid-ocean; the battle-field; a demoness with owls and snakes adorning her ear-lobes dancing amidst the carnage singing the praise of the hero. A poet in quest of wisdom appears and gets himself directed to Param-Kunram; here ends section one.

A description of the divine form of Murugan with six faces and twelve arms is given in section two. One of the faces dispels universal darkness, by shedding forth rays of light; the second, of a gracious aspect, grants boons to

devotees; the third protects the Vedic rites of the brahmins; the fourth, shining with the mild lustre of moon-beams, expounds the sacred lore to the sages; the fifth, flashing forth sparks of anger, views the battle-field; the sixth, beaming with a smile, speaks words of love to Valli; the functions of the arms corresponding to these six faces are next described. Section three gives a picture of the sages, who had overcome passion and anger and also of the guardian deities, Vishnu, Rudra, and Indra, celestial damsels with harps, the thirty-three gods and the eighteen *ganas*, all of whom are seen moving across the empyrean and assembling at Āvinan-kudi to pay their homage to Murugan. Section four gives a picture of the twice-born brahmins, who tend the threefold fires, coming at the break of dawn to worship in Tiru-Erakam. Section five brings to view the hill-men wearing garlands of red and white flowers, carrying drums, flutes and timbrels, hoisting up Murugan's banner in which the emblem of the cock is drawn. They and the hill-maidens sing and dance while the priest, possessed by the lance-bearing god, offers worship. In the last section, we see Murugan worshipped in forests, in groves, in beautiful islets in the midst of rivers, in the junctions of three or more pathways, under *Kadamba* trees, and in hamlets; goats are sacrificed and their blood mixed with rice is offered; turmeric-paste and sandal-paste are sprinkled on the floors of the shrines; garlands of red oleander are hung; amidst the ringing of bells and the blowing of horns, the officiating priestess—who is a hill-maiden—offers incense along with red flowers and *thinai* grains soaked in goat's blood. From the highest Devas, down to the hill-folk, all offer worship in their own way. Finally, the poet addressing his brother-poet commends to him the

worship of Murugan, telling him how the god will appear to him and grant all prayers. The poem ends with a beautiful description of the grove surrounding the sixth camp referred to above.

We shall now proceed to the seventh idyll which is also attributed to poet Nakkīrar. This poem, named *Nedunāl-vāḍai*, has for its hero, the Pandya King, Nedun-Cheliyan, victor of the field of Talaiyalankānam. "Vāḍai" is the north-wind; here it refers to the season in which the north-east monsoon blows, the season of sleet and rain, when normal outdoor activities are ordinarily avoided. The king is away in the camp, personally inspecting the forces and issuing orders. His moral triumph in casting aside the pleasures of the court and responding to the call of duty is celebrated by the poet, who, therefore, distinguishes this particular rainy season from those that went before it, by adding the attributes "Nedu" and "Nal." The title of the poem may be rendered into English as, "The long-remembered and auspicious rainy season." The first 75 lines give a vivid picture of the season and its effect upon man and beast; the king's palace and its interior furnishings are described in lines 76 to 135, which incidentally give a good deal of information on ancient architecture and the taste with which the ancients furnished their dwelling-houses; lines 136 to 166 paint a picture of the love-lorn queen sighing for her absent lord; in the next two lines the chamber-maid, who is the narrator of the poem addresses a prayer to the goddess of victory for the king's triumph in arms and speedy return; the remaining twenty lines bring to view the king in the camp, going behind his torch-bearers, in the small hours of the night, visiting the wounded soldiers, and

cheering them up with words of encouragement.

A certain amount of similarity as regards subject-matter exists between the seventh idyll, just mentioned and the fifth idyll, *Mullaippattu* (108 lines) of Nappûthanar, the son of a gold-merchant of the city of Kavirippûmpattinam. In Nappûthanar's poem also, the hero goes round and visits the wounded soldiers. The poem gives a realistic picture of camp-life and detailed accounts of the functions of various officers attending the king. The *Mahouts* addressing the elephants in the northern tongue (Sanskrit) is another point of interest in the poem.

The eighth idyll *Kurinchippattu* (261 lines) ascribed to Kapilar contains beautiful sketches of highland scenery and describes a day in the life of a chieftain's daughter who, accompanied by her attendant maid, repairs to a park in the outskirts of the town, where she meets with various adventures and finally falls in love with a young hunter. The attendant maid narrates the incidents to the mother urging upon her the necessity of joining the hands of the two whose hearts were already joined. The poem gives a long list of hill-flowers.

The sixth idyll *Maduraikkânchi*, running up to 182 lines, is the longest poem in the collection. In subject-matter and treatment also it differs from the remaining nine. Mânkudi Marutanâr addresses it to his sovereign, friend and patron, the Pandya king Nedun-Cheliyan of Talaiyalankânânam fame. We have already mentioned the name of this king in connection with the seventh idyll. He is a great warrior and in the battle referred to, he fought against the combined armies of the Chola and Chera kings and five minor chieftains. The poem is partly benedictory and partly didactic; in outspoken words it exhorts the king to walk in the path of righteous-

ness. How greatly the king valued the friendship of the poet may be seen from *Puranânâru* 72. We shall refer to this more fully in a subsequent essay. The valour of the king, his generosity and other noble traits are beautifully sketched in the poem, which also gives an account of some of his great ancestors. With the help of this poem one can visualize the city of Madura as it stood two thousand years ago. The marketplace, the streets of the *hetuerae*, the police who went their rounds in the night and the burglars who eluded the grasp of the law are all drawn with such precision and detail so as to make the ancient city live and move before our very eyes. This poem contains a great deal of historical material and scholars have largely drawn upon it.

The ninth idyll *Pattinappâtai* (301 lines) is addressed by Rudrankannanâr of Kadiyalur to the Chola king Karikâl, the Great. It is said that the king rewarded the poet with sixteen lakhs of gold coins. We doubt whether the history of world's literature has another well-attested case of munificence approaching to that of Karikâl, the Great. This poem also contains a great deal of historical material which has been largely drawn upon by authors and students of history. Kavirippûmpattinam, the chief city and sea-port of the Cholas, its export trade, the lives of sea-faring men, the extent of the wealth drawn from countries beyond the seas, the youthful exploits of Karikâl, his conquests, the prisoners he brought to the city, these and other matters are beautifully described in this noble poem.

The second idyll, *Porunar-âtruppadaï* (248 lines) addressed to the same Chola monarch Karikâl, the Great, by the poetess Muda-thâmak-kanniyar, the third *Sirupân-âtruppadaï* (169 lines) by Na-Tattanâr, addressed to the chieftain Nalliyakkôdan, the fourth *Perumpân-*

âtruppadaï (500 lines) by Rudrankanânâr, addressed to Thondaimân Ilanthiraiyan and the tenth, *Malai padu-kaddâm* (588 lines) by Perum-Kausikanâr, addressed to Nannan, son of Nannan, may all be considered together, for their "arguments" are similar. Bands of wandering minstrels accompanied by dancers and carrying with them musical instruments such as the harp, the flute and drums of various sizes meet on the way others of the same vocation, returning from the court of some patron or other, after receiving valuable gifts. The latter give directions to the former regarding the path to be taken and incidentally describe the character of the patron and the fertile lands over which he rules. This extremely simple framework serves as the basis for beautiful effects of colour, movement and character. The present writer made use

of these poems in preparing a course of special lectures on "Ancient Tamil Music", delivered by him under the auspices of the Madras University. The information contained in these and in certain other Early Tamil Classics enabled him to reconstruct the four kinds of harps (Yâzh) which were used by the minstrels of ancient Tamil-land and which have gone out of use now.

Ever since Mr. V. Kanakasabai published his "Tamils Eighteen Hundred Years Ago" various scholars have gone into the subject of Tamil culture and have published their studies. Although much has been achieved, a great deal more remains to be done. As we have shewn under "Notes and Comments", good translations of the classics would bring the subject to a wider circle of scholars in India and abroad.

NOTES AND COMMENTS

INTELLECTUAL CO-OPERATION IN ANCIENT INDIA

Mountain ranges and impenetrable forests that lay stretched between the Deccan and the Northern regions acted as no barrier to the establishment of intellectual and spiritual kinship in Ancient India. Linguistic differences did not in any way impede the spread of a common culture. Lofty thoughts and bold speculations, no matter where they originated, soon found their way to the four corners of this vast land. Even before the coming of the Aryans, there seems to have been close intercourse between the North and the South, the communication was established probably by a sea route. From the Upanishadic Age onwards the Sanskrit language became the medium of intellectual co-operation between the various parts of

the country, even as Latin was the medium of international scholarship in Mediæval Europe. The researches in Philosophy and Religion carried out in the forest universities of Ancient India became the common heritage of the whole land.

BUDDHIST UNIVERSITIES AS CENTRES OF CULTURE

With the advent of Buddhism the languages spoken by the people took a definite step forward by becoming the vehicles of lofty philosophical speculations, ethical discourses and literary works of all kinds. Pali, the language in which the Blessed One delivered his message, usurped to a certain extent the place occupied by Sanskrit. The Buddhist Universities were centres for the dissemination of Indian Culture in

the fullest sense of the word. It seems that the time has come to revive that spirit of Indian unity which pervaded the old Buddhist Universities. Each linguistic unit in India has some distinctive trait, some definite contribution to make to the common national culture. More systematic intellectual co-operation between the various linguistic units is bound to produce results of far-reaching importance. The India of the future, the India of our most cherished dreams, would be the richer if she would organize into one whole the cultural treasures of all her children. The languages of India form the repositories of these cultural treasures.

TRANSLATIONS OF EARLY TAMIL CLASSICS

The Tamil race with its ancient civilization and extensive literature has something unique to offer. The Early Tamil Classics known as the Sangam Literature comprise the extant literary records of the Tamil race from pre-historic times to the early centuries of the Christian era. These contain a wealth of material of very great use to students of Indian History, Sociology, Religion, Art, Antiquities and Literary Criticism. The language in which these classics are written is rather archaic and consequently it is difficult for research students in India and abroad to have access to the originals. This difficulty can be overcome to a very great extent, if good translations are made available. This is one of the urgent items to be included in all schemes of national planning.

Mr. O. C. Gangoly, Art-critic and Art-historian, writing to us in September last, drew our attention to this need. He said, "Why not make a start by translating the *Ten Idylls* (of Early Tamil Literature) and publishing them in the *Prabuddha Bharata*—say four

pages in each issue—the text in English transliteration should be given face to face against its translation in English on the opposite page. I hope my humble request will meet with your approval." We replied stating that the regular publication of translations from secular Tamil Classics did not fall within the scope of this Journal, but that occasional contributions on Tamil Culture as part of Indian Culture would be legitimate; these, we said, we proposed to introduce. Accordingly, in this issue, we are giving an account of the "Ten Idylls" and in a subsequent issue propose to give an account of one of the eight anthologies of Early Tamil Literature. In the January and subsequent issues we have given translations of as well as stories drawn from Shaiva and Vaishnava religious classics of the South. Sri Ramanuja, the great Āchārya, who gave to the world the Visishtadvaita system of philosophy, recognised the value of *Divya-Prabandham*, which he called the Tamil Veda. Many friends have expressed their thankfulness for these translations and stories and consequently we feel that they fulfil a real need.

It is not only Mr. O. C. Gangoly who has expressed the need for good translations of Early Tamil Classics. Prof. Jules Bloch of the Collège de France, stressing the same need in a foreword, he contributed to Mr. V. R. R. Dikshitar's translation of "The Silappadikāram," says: "The historian has resorted to the more difficult and often ungrateful, but also more beneficent, task of translation. Let the reader have the plainest possible access to the text; help him with all the needed current explanations, and reserve personal inductions for the introductory survey. This will be a boon not only to the student of history but also to the literary man and to everybody interested in

Tamil Culture. And this means many people at a time when so much is being done, not only to assert India's culture before the world, but also to make India known to herself, and to show in their true light the various original civilizations which all together form Indian civilization.

"Among them the Tamil country can boast of an antique and original culture. A picture of India, historical or literary, will not be complete if due importance is not attached to it; no more than a physical description of India will be complete if rocky Deccan and southern deltas or back-waters are omitted.

"But how many are there who have access and are able to enjoy or usefully consult Tamil literary works, especially the older ones? It is a matter of common knowledge that only a few can do so even among those born in the Tamil country. On those few lies the responsibility of helping their compatriots to appreciate those works which are the particular glory and the inspiration of their country, and to give outsiders a faithful rendering of them.

"Scholars themselves will be benefitted by that work. Need I recall what progress in Sanskrit studies has been due to translations from Sanskrit into European languages and primarily into

English? And to those interested in furthering the cultural unity of India, need I recall that those periods of history when translations were most numerous were also periods of unification and progress."

Mr. V. R. R. Dikshitar also quotes from a letter of Mr. F. J. Richards, in which he says: "I have no hesitation in pressing for English editions, for the reason that Tamil is almost a sealed book to all who are not Tamilians, and it is a pity that the rest of India does not realize the importance of the Tamil contribution to Indian culture. We can only be made to do so by publishing for a wider circle of readers, and English is the most handy medium for this publicity both in India and elsewhere."

SINDHI LITERATURE

We are very happy to learn that a two-year programme for the advancement of Sindhi Literature is being put forward by the Minister of Education. Translation into Sindhi of outstanding works in world literature, creative prose, poetry, philosophy, history etc., and search for collection and publication of all the wealth that lies hidden in Sind in the form of manuscripts or oral tradition are some of the items in the programme.

REVIEWS AND NOTICES

THE UPANISHADS. SELECTIONS FROM THE 108 UPANISHADS WITH ENGLISH TRANSLATION BY T. M. P. MAHADEVAN. *Published by G. A. Natesan & Co., Madras. Pp. 400. Price Re. 1-4 as.*

G. A. Natesan and Co., who have brought out many abridged editions of sanskrit books on Hindu religion and philosophy with English translation, have added yet another volume to their list of useful publications. The Upanishads embody undoubtedly the highest consummation of Hindu metaphysical thought reached through spiritual intuition and mystic experience. In addition to the philosophical aspect, the melody and harmony of the Upanishadic verses arouse deep feelings of peace and joy in the heart of the devoted reader. The book under review contains inspiring passages selected from most of the Upanishads. All the 108 Upanishads have been touched upon and while a few of them have been reproduced in their entirety, a few others have been merely mentioned without any selection being given. The book is divided into two broad sections, of which the former includes the ten major Upanishads and the Svetâsvatara and the Kaushitaki, and the latter section contains all the minor Upanishads classified into six groups which are—Sāmānyavedântopanishads, Yogopanishads, Samnyâsopanishads, Vaishnavopanishads, Saivopanishads and Sâkthopanishads. Every Upanishad has a very interesting and useful introductory note giving details regarding the Upanishad and its contents. With a view to help the reader in getting a continuous idea of the whole Upanishad, short notes have been introduced as a sort of connecting link wherever necessary. The English rendering of each verse is lucid, easy and as literal as practicable.

ELEMENTS OF HINDU CULTURE AND SANSKRIT CIVILIZATION. BY PRASANNA KUMAR ACHARYA, I.E.S., M.A. (Calcutta). PH.D. (Leyden), D.LITT. (London), PROFESSOR AND HEAD OF THE SANSKRIT DEPARTMENT, ALIHAHABAD UNIVERSITY. *Published by Mcher Chand Lachhman Das, Prop., The Sanskrit Depot., Jain Street, Said Mithabazar, Lahore. Price Rs. 1/8/- (2s. 6d. foreign). Pp. 184.*

In the preface, the learned author says: "In this little book mere elements of Hindu Culture and Sanskrit Civilization have been briefly dealt with in consideration of the present need. This does not aim at an elaborate discussion. It has grown out of lecture notes delivered at B.A. and M.A. classes in ancient history sections of our History and Sanskrit Departments." The book is divided into the following sections: (1) Family life, (2) Social life, (3) Political life and (4) Moral and Spiritual life. Under all these heads, a large amount of accurate information is given and the sources are pointed out enabling the student to pursue his studies further. The various forms of marriage, the Vedic Samskaras and rites, the origin and elaboration of the caste system, food, clothing, ornaments, occupations of the people, trade and commerce, literature (Hindu, Buddhist and Jain), forms of political organization, systems of philosophy and forms of religion are all dealt with briefly, but with the accuracy inherent in good scholarship. We commend the book to students of Hindu culture.

TAMIL

SRI BILAGAVAD-GITA (RENDERED INTO TAMIL VERSE). BY A. RAMASWAMY GOUNDER, M.A., L.T., PRINCIPAL, SALEM COLLEGE. *Published by the Author. Price not mentioned. Pp. 192.*

The translation is lucid and terse. The learned author has endeavoured to preserve the sense and spirit of the original. Anyone having a moderate knowledge of the Tamil language can peruse this translation with pleasure and profit.

SANGA ILAKKIAM. (THE EIGHT ANTHOLOGIES AND THE TEN IDYLLS OF EARLY TAMIL LITERATURE). *Published by the Saiva Siddhanta Maha Samajam, 22-A Kallukaran Street, Mylapore, Madras. Price Rs. 3 as 4. Pp. 1526.*

The Saiva Siddhanta Samajam has admirably served the cause of Tamil Scholarship and Indian Culture by publishing in one volume the entire text of the eighteen major works of Early Tamil Literature. The volume contains the literary masterpieces of no less than 478

poets whose dates range from pre-historic times to the early centuries of the Christian era. The 2381 poems comprising the whole collection are grouped under the names of the authors and these are arranged alphabetically, thus providing the facility for easy reference. This entirely new feature enhances the value of the publication. During the last forty years as many as twenty scholars have brought out portions of Sangam Literature with or without commentaries, but this is the first occasion in

which the eighteen major works are presented under one cover. The text is carefully collated and the various appendices are of great use to students of Tamil. We take this opportunity of suggesting to the Samajam and to all others interested in the subject, the urgent necessity for bringing out translations of Early Tamil Classics. We have written a note about this in our "Notes and Comments" section, we have also given in this issue an account of the "Ten Idylls".

NEWS AND REPORTS

SWAMI PARAMANANDA MEMORIAL MEETING

A largely attended public meeting was held at the Albert Hall in Calcutta, on Sunday, the 14th July, to pay homage to the memory of Swami Paramananda who had recently passed away in America. S. J. Ramananda Chatterjee occupied the chair. In the course of a message which was read out at the meeting, Dr. Rahindranath Tagore recalled the hospitality which Swami Paramananda had, on one occasion, extended to him in America, and referred to the immense popularity the Swami used

to enjoy there. S. J. Ramananda Chatterjee in his presidential address observed that Swami Paramananda was one of those worthy souls who, like the Buddhist monks of old, carried in the present age the message of India's culture and religion to the nations abroad. He suggested the compilation of a treatise on the life and teachings of the Swami. Mr. J. N. Bose, Dr. Sundari Mohan Das, Dr. Kalidas Nag, Dr. D. N. Maitra and others were among the speakers.

TRICHUR

The Sri Ramakrishna Gurukul, Vilangans, organised a rural and Industrial Exhibition for three days from the 12th to the 14th February, 1940, with the object of giving the rural population a comprehensive idea of the need and possibilities of improving agriculture, cattle-breeding and various cottage industries. A Baby Show also formed a part of the Exhibition. The Exhibition was opened by Dr. A. R. Menon, the Hon'ble Minister for Rural Development.

The Minister in his opening speech dwelt at length on the humanitarian activities of the Ramakrishna Mission and paid a glowing tribute to the rural reconstruction work that the Gurukul had undertaken. Prizes in the form of silver medals, certificates, clothes etc. were awarded for the best products. Over 5,000 people visited the Exhibition. Various entertainments were provided for the visitors.

RAJKOT

The birthday anniversary of Sri Ramakrishna and Swami Vivekananda were celebrated at the Ramakrishna Ashrama, Rajkot, with a three days' programme. About 1,500 Daridra Narayanas were fed. The Central hall of the Sri Vivekananda Gurukul was opened on the occasion by His Highness the Maharaja Saheb of Morvi, who in course of his address observed, "The greatest of Sri Ramakrishna's disciples was Swami Vivekananda who revived India by

his wonderful oratory, and gave to India and the world the basic truth of religion. Rajkot is most fortunate that this Ashrama was opened here in 1927; I have listened with great interest to the beneficent work the Ashrama and the Gurukul have been doing in various directions, specially in religious and moral, as well as, in vocational and physical education. . . . It is very gratifying to see that you have undertaken this educational

experiment which deserves every encouragement. I have great pleasure, therefore, in declaring a small donation of Rs. 5,000/- to the Gurukul, and I hope it will be the nucleus of a suitable fund towards the accomplishment of your laudable conceptions."

Swami Sambuddhananda, President, Rama-

krishna Mission Ashrama, Bombay and Dr. T. N. Dave, M.A., Ph.D., spoke on the life and teachings of Sri Ramakrishna and Swami Vivekananda. Swami Sambuddhananda went to Junagadh on an invitation to deliver lectures. Owing to want of time he could not accept the invitation from Morvi.

JAMSHIEDPUR

The birthday anniversary of Sri Ramakrishna was celebrated by the Vivekananda Society for six days from the 6th to 11th April. A ladies' meeting was held in the Society hall on the 6th. Mrs. R. Chowdhury presided. Two ladies spoke on the life and teachings of Sri Ramakrishna after which Dr. Kalidas Nag, M.A., D.Litt., delivered an address on "The Indian womanhood and its world significance." About 600 ladies attended.

On the second day there was feeding of the Daridra Narayanas. The annual general meeting of the Society was held in the evening under the presidentship of Mr. W. H. Ames, the Acting Chief Engineer of the Tata Iron and Steel Company. Swami

Dhiratmananda, Secretary, read the annual report for 1939. Mrs. B. Ray gave away the prizes to the boys and girls of the Vivekananda Primary Schools and also to the winners of the essay competition. Swamis Chidbhavananda and Vamadevananda spoke on the life and teachings of Sri Ramakrishna and Dr. Kalidas Nag delivered a speech on "Sri Ramakrishna and world harmony".

Swamis Chidbhavananda and Vamadevananda addressed three other meetings on "Unity in diversity", "Necessity of religion" and "The life and teachings of Sri Ramakrishna." Swami Chidbhavananda delivered another speech in Tamil on "Harmony of religions".

POONA

Swami Sambuddhananda, President, Ramakrishna Ashram, Bombay, came to Poona on an invitation by the local Vivekananda Society to preside over the 78th birthday celebration of Swami Vivekananda held on Sunday, the 18th February, 1940. The Swami delivered two inspiring lectures on the day, one on "Swami Vivekananda and his contributions to India and her religion" and the other on "Swami Vivekananda's contributions to the cultural invasion of the West by India."

On the 19th the Swami spoke on "The need of the hour", under the auspices of the South India Association and the next morning he presided over a meeting held at the Gujarathi High English School. On the 21st he was invited to speak to the students of Sir Parushurambhau College on "The message of Swami Vivekananda to young India." On the 23rd he addressed another meeting at the Wadia College on "Unity of religions."

KANKHAL

The 78th birth-day anniversary of Swami Vivekananda was celebrated in the Ramakrishna Mission Sevashrama at Kankhal from the 31st January to the 4th February.

On 31st January, the Tithipuja day, special Puja was performed in the morning and discourses on the life and teachings of the great Swami were delivered in the evening. On the 3rd February, about 900 Daridranarayanas were sumptuously fed. On the 4th a public meeting was held with Swami Atulananda in the chair. Mr. Satyavrata, the Governor of Gurukul and Pandit Liladhar Sastri, Princi-

pal, Rishikul, and others spoke on the life and message of Swamiji. The president gave a vivid description of his personal reminiscences of the great Swami in New York, and also of the profound influence he exerted on the American mind.

The Sevashrama celebrated the birth-day of Sri Ramakrishna for a week from the 11th March, the day of his t . . . About 250 Sadhus of different Maths . . . a number of devotees took Prasadam on the Tithipuja day and discourses on the life and teachings of Sri Ramakrishna were held every evening

till the 16th. On the 17th a public meeting was held over which Srimat Swami Bhagavanandaji Maharaj, Mandaleswar of

Hardwar, presided. He dwelt, in an illuminating speech, on the spiritual message of Sri Ramakrishna to India and the world.

THE RAMAKRISHNA MISSION SWARNALATA WIDOWS' HOME, PURI

The opening ceremony of the Ramakrishna Mission Swarnalata Widow's Home at Puri took place on the Akshay Tritiya day. Puja and Homa formed the programme for the day. On 19th May, a public meeting was organised under the presidentship of Rai Saheb M. N. Bose, District Magistrate of Puri. After the opening song Pandit Vasudev Misra chanted a benediction prayer in Sanskrit. Pandit Nilkantha Das, then, addressed the audience in Oriya on the spirit and method of social service in India. Dr. Radhakumud Mukherjee and poet Bijoylal

Chatterjee, who were the next speakers, dwelt at length on the utility of service both as a means for personal liberation and for the upliftment of the country.

The president in his brief speech thanked the donors Sja. Swarnalata Devi and Sja. Sanat Kumar Roy Chowdhury, ex-Mayor of Calcutta, for their munificent gift which would make the institution almost self-supporting. The Mahanta Maharaj of the Emar Math then proposed a vote of thanks to the Chair, with which the function came to a close.

FAMINE RELIEF IN DHRAFA THANA, KATHIAWAR

In co-operation with the Western Kathiawar Agency the Ramakrishna Ashrama, Rajkot, started famine relief in Dhrafa Thana, Kathiawar, on 1st October, 1939. At the outset the Ashrama authorities formed a local Famine Relief Committee and with the help from Western Kathiawar Agency arranged to give gratuitous relief to nearly 500 poor, old, invalid and helpless persons of the whole Thana at the rate of 30 lbs. of grains per head every month without any distinction of caste or creed. In December, 1939, the local Famine Relief Committee started a cattle camp in order to give shelter to stray cattle and the number of cattle at present has been nearly 200. Weaving of cloths by supplying yarn to weavers and making of bamboo baskets were started for giving employment to Harijans. With the help from Kathiawar Harijan Sevak Sangh repairing and excavation of an old tank was taken up for providing the Harijans with employment. The local committee has also made provision for giving cloths and distributing free medicines to the poor, old, and invalid people. Since the third week of January, 1940, a cheap grain shop has been opened at Dhrafa.

Cash contributions received up till now are as follow :

	Rs.	A.	P.
Western Kathiawar Agency ...	7,959	4	9
Maharana Saheb, Porbander	1,250	0	0
Sheth Velji Kalidas, Bombay	1,001	0	0
Sankat Nivaran Samity, Porbander	1,000	0 0
Other contributions	...	8,106	2 0

Total Rs. ... 19,316 6 9

Receipts in kind :—

The Porbander State—2,500 mds. of fodder.
The Dharampur State—250 mds. of grass.
Porbander Mahajans—51 bags of joar.
Sheth Mathuradas Vasanji, Bombay—50 bags of bran.
Gujarat Prantic Samity—one bale of cloth.
The Morvi State has charged 8 as. less than the original price per maund for 1,200 mds. of wheat purchased.

As the months of May, June and July form the worst part of the famine year the Committee appeals to the generous public and charitable institutions for stretching a helping hand so that the relief activities may be successfully brought to a close at the end of July, 1940.

(Sd.) ATMASWARUPANAND,
President.
Famine Relief Committee,
Dhrafa, Kathiawar.

PRABUDDHA BHARATA

VOL. XLV

SEPTEMBER, 1940

No. 9



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

GOSPEL OF SRI RAMAKRISHNA

*Sri Ramakrishna with devotees; the
householder and the virtue of
charity*

Sri Ramakrishna has taken his seat on the smaller bedstead, and the devotees are sitting on the floor. Surendra is there, seated close to the Master. Sri Ramakrishna looks affectionately at him and instructs him by way of conversation.

Sri Ramakrishna (to Surendra): “Come here now and then. *Ngāṅtā*¹ (the naked one) used to say that a water-pot should be scoured daily, otherwise it would rust. One should always keep company with the good.

“A Sannyasin has to take the vow of renunciation both of lust and gold. But it is not so in the case of you. You should retire, now and then, into solitude and pray to the Lord with all the earnest-

ness of your heart. You should renounce in the mind.

“None except the devotee with a strong mind can combine these two aspects of life. King Janaka lived in the world after he had attained perfection through spiritual austerities. He used to wield two swords—one of knowledge and the other of Karma.

“You should follow what Chaitanya-deva preached. You should be kind to all living beings, serve the devotees, and sing the name of the Lord.

“Why do I say this to you? You are employed in a business firm and have to work hard. So this is my advice to you.

“You tell lies in your office, but yet I eat things offered by you. Why? Because you are so open-handed and generous in your charities. Your charity exceeds by far what you earn.

“I cannot take things offered by misers. All their wealth is brought to ruin in the following ways: It is wasted in litigation, stolen and plundered by

¹ Sri Ramakrishna used to refer to Totapuri, his Guru, by this name.

thieves and robbers, spent in paying doctor's bills and is squandered away by dishonest sons.

"It is very good that you practise charity. Those who have money should give it in charity. The wealth of a miser is dissipated, but that of a charitable man endures and is utilised in good deeds. In those parts the cultivators irrigate their fields by digging channels. Sometimes the water rises so high as to break the ridges and flow out of the field. The crops thus get spoiled. To prevent this, the cultivators make some holes in the ridges and allow small quantities of water to percolate through them. The ridges are thus saved from being broken off by the current. Moreover the soil grows fertile by the deposit of alluvial mud and yields a rich harvest. A man of charity, likewise, reaps an abundant harvest of good results."

The devotees listen with rapt attention to the words of the Master, depicting the virtue of charity.

Surendra : "I cannot meditate well. I take the name of the Mother now and then, and at night while going to bed I fall asleep with the word 'Mother' on my lips."

Sri Ramakrishna : "This will do. You are accustomed to the thought and recollection of the Mother. Are you not?"

"There are two paths : the path of

Manoyoga or contemplation and the path of *Karmayoga* or action. Worship, pilgrimage, service to living beings and such other works, undertaken in compliance with the instructions of the Guru, comprise the path of *Karmayoga*. Works that Janaka and others did are also included in it. The thought and recollection of God to which the Yogis consecrate their lives, constitute the path of *Manoyoga*.

"Sometimes, while in the temple of Mother Kali, the thought springs up within me that the mind also is nothing but the Mother in another form. A pure mind, a pure intelligence and a pure soul are, therefore, all one and the same."

The evening is approaching. Many of the devotees bow down to Sri Ramakrishna and proceed towards home.

The Master has come out in the western verandah. Bhavanath and M. are standing near him.

Sri Ramakrishna (to Bhavanath) : "Why do you come after such long intervals?"

Bhavanath (with a smile) : "Yes sir, I come to see you at an interval of every fifteen days. The other day you appeared yourself on the way, and therefore, I did not come."

Sri Ramakrishna : "How is that? Is a mere sight sufficient? A closer acquaintance is necessary."

SOLITUDE

It may be given even to the householder to see God. It was the case with Janaka, the great sage. But one cannot rise to the height of Janaka all of a sudden. Janaka spent many long years in devotional practices, in solitude, away from the din and bustle of the world. Thus it would do men of the world infinite good if they would retire into solitude, even for three days at a time, now and then, to the end that God may be seen and realised.

-*Sri Ramakrishna*

THE FUTURE OF INDIA

Events are moving very fast. In the near future, this country may be called upon not only to put its own house into order, but also to render all possible assistance in reconstructing the shattered edifice of civilization. Consequently the need has arisen to visualize the future and see how the accumulated experience of the past and the knowledge that could be gathered from contemporary life and thought can be brought to bear in building up the future. What that future will be depends upon the clarity of vision of the architects, who lay out the plan and the earnestness, zeal and efficiency of the builders who carry it out. It may not be proper for those who are at the helm of affairs to turn iconoclasts and break down the traditions of the past in their zeal for building anew; at the same time, they may be found wanting in their duty, if they merely lull the people into a comfortable slumber, by telling them that everything that is worth thinking has already been thought out by their ancestors. The institutions of the past are valuable, in so far as they explain the present and throw light upon the future; to that extent let the past be remembered and profitably used. But let not the past be a dead weight that would drag down the aspiring heart and hinder the march of progress.

* * *

Bold schemes have to be thought out and translated into action. Let not these schemes be confined merely to economic aspects, however indispensable they might be. "Man liveth not by bread alone." If India is to take her place among the nations of the world, it is not enough for India to develop her material resources and become a competitor for the markets of the world.

The gods who guide the destinies of India—by gods, we mean those noble souls who during their sojourn on earth laboured for the welfare of India and whose memory is the ever-living source of inspiration to all who follow in their footsteps—would weep to see the country they love so well becoming a mere copy of the competitive nations of the West. The function of India at every stage of her progress should be the promotion of world co-operation. Consequently in considering any item for the future plan of India, it is desirable to view India not as an isolated unit, but as an important part of the great whole, the World-State. There need be no conflict in the national and the international view-points, for, as we have already stated, India's watchword will be "co-operation" and not "competition." Here it may be noted that India has the talent for harmonizing apparently conflicting elements. Her philosophy of religion is based upon that conception of harmony and her philosophy of collective life may well be based upon the same conception.

* * *

Indians have often been accused of being dreamers, the accusers belonging to the group of unimaginative people known as practical men. There is nothing essentially wrong in dreaming, for epic poets and such other "dreamers of dreams" have been among the makers of nations. The idle day-dream that merely broods over the past is as different from the creative imagination that boldly visualizes the future as a piece of glass is different from a precious diamond. Men of vision, the true dreamers, are among the valuable assets of a nation. Lack of vision often makes a nation

drift aimlessly. Such a nation is always confronted by the "unexpected," whereas a nation led by men of vision is always prepared for all contingencies.

* * *

Mr. John Galsworthy, writing eleven years ago in the *Realist* (Vol. I, No. 3, June, 1929) says: "The real need of the moment in British politics is the courageous use of imagination. As it is, cabinets divine only after the event. A few instances will illustrate the incalculable value to be derived by the nation from the employment of imagination." He proceeds to give a few illustrations in support of his thesis and concludes his thought-provoking contribution with these words: "Imagination may be a bad master, but it is a good servant. If it is not to be employed by those who are elected to run this country, this country can only run down-hill." It is plain that creative imagination has a prominent part to play in national reconstruction.

* * *

Our ancestors wrote great epic poems and erected magnificent buildings that have stood the test of time. The men who would undertake to plan the future of India should combine in themselves the genius of the epic poet and that of the master-architect. The vision of the poet conceives the harmony of moral forces that express beauty of character and the vision of the architect comprehends the harmony of mechanical stresses that express beauty of form. The dynamic beauty of character and the static beauty of form are both essential elements of a complete national life. We want beautiful buildings, clean streets, smiling fields and well-planned cities; and at the same time we want the right kind of men and women with properly trained bodies and well-developed minds to live for the great ideals

for which India has stood for centuries—ideals for which the world outside is waiting. Bereft of the national ideals, the national life of India will be meaningless and therefore, will not persist. At this juncture when India is opening a new epoch in her history, the problems that confront her are mainly problems of harmony. The India that is going to be would harmonize the ancient with the modern, the oriental with the occidental and the material with the spiritual. The most important thing in working out these problems would be a right understanding of the fundamentals. When once the broad outlines are laid down, the filling in of the details may be left to experts.

* * *

For our part we are convinced that a master-artist, a man who had a clear vision of the past, the present, and the future of India, has already laid down the fundamental ideals that should guide the regeneration of this country. Students of the philosophy of collective life elaborated by Swami Vivekananda will agree with us that directly and incidentally the great Swami has given the solution—almost a complete solution—of the problem of national reconstruction. He has traced the causes of degeneration and found them to be the neglect of religion, the neglect of women and the masses, weakness and want of Shraddha, disparity between theory and practice, jealousy, party-spirit and want of organization, neglect of past culture and institutions, the mistaking of lethargy for spirituality, the curse of untouchability, disregard of material well-being, and lack of originality and enterprise. The way to national regeneration also has been fully mapped out by the Swami, especially in his lectures from Colombo to Almora. His gospel is essentially a

gospel of strength. He emphasizes the solidarity of man and his inborn divinity. It is through faith in the indwelling Atman that man can secure the strength and *Shraddha* necessary for achieving the objects of life. "Have faith in yourselves, and stand upon that faith and be strong; that is what we need," says the Swami. His intense love for the masses, the plans he laid down for their uplift, his views regarding a man-making education, and his ideas concerning the economic regeneration of the country are fully and exhaustively dealt with in his speeches and writings. The Swami wanted the Indians to travel abroad, compare notes with other nations and then return and work for the welfare of India. "We cannot do without the world outside India; it was our foolishness that we thought we could, and we have paid the penalty by about a thousand years of slavery. That we did not go out to compare things with other nations, did not mark the workings that have been all around us, has been the one great cause of the degradation of the Indian mind." Like all great religious teachers, Swamiji laid emphasis on the truth that moral and spiritual forces determine the rise and fall of civilizations.

* * *

History is an open record of the triumph of truth and of moral forces. The advent of a great prophet was always accompanied by national regeneration. On the other hand, the wearing down of moral and spiritual forces always led to the decline and downfall of nations. It is plain, therefore, that the push forward must come from the man of God, the man of self-realization. Fortunately for India, the flood-gates of spirituality now lie opened. They who would quench their

thirst and march on the path with renewed vigour have only to stretch their hands and take as much as they want of the waters of life. The path itself has already been traced by the footfalls of a great leader. The time is most opportune. The word has been passed, this country must awake, arise and march on till the goal is reached.

* * *

Events that are taking place around us should convince us of the potency of moral forces. The conflict raging in the West may on a superficial view present the appearance of the clash of tremendous mechanical forces. But on a little deeper examination, the underlying moral forces reveal themselves as the real factors contending for mastery. The leaders of the French people declared that the causes of their failure were "too few children and too much of luxury." Others diagnosed the malady as due to divided counsels and lack of national solidarity. Yet others held that the French people flushed with victory and relying too much upon the power of gold and the fortifications which gold can easily conjure into existence, adopted an attitude of *laissez-faire* and allowed the ship of State to run adrift. In all these explanations, we find that the emphasis is laid on moral forces. It is not tanks that matter, but the spirit of the men behind the tanks. It is an illusion to think that the spirit of man can be crushed by a mere machine, unless it has been already crushed by its own sin of commission and omission. Justice conquers. But it is not enough if a man declares that he is actuated by principles of justice, he should live it, practise it consistently and then he can rest assured that justice will lead him to victory. Truth conquers, but not propaganda that merely assumes

the role of truth. Non-violence conquers, when it confronts violence with the faith that is begotten of fearlessness. The apparent non-violence of the coward whose lack of faith makes him tremble in his sleeves, when called upon to sacrifice life or property or physical comfort, can never be a conquering force. The architects of the nation may bear these facts in mind when they fashion the ideology that would express itself as the future constitution of an emancipated nation.

* * *

If there is one cause above others that has brought about the conflict in the West, it is the want of tolerance, the utter incapacity to see the other man's point of view and the inability to plan a course of action that would lead to the mutual advantage of the contending parties. Where there is intolerance and consequent violence in the hearts of men, even family feuds have been known to drag on for generations. Such feuds cease only when the two families get terribly weakened and either or both of them go out of existence. Tolerance and Non-violence are great moral forces. These with Justice and Truth are the corner-stones on which the national edifice has to be erected. A nation that takes care of the permanent values of life will develop the strength necessary for withstanding all storms and stresses.

* * *

The future holds forth immense possibilities for India. A nation comprising one-fifth of the world's population, a nation whose cultural traditions are traced to the remotest antiquity cannot stand aside indefinitely, without contributing its share to the welfare of the world. The young men of India, the custodians of the future, have to prepare themselves to play their part effectively in the years that lie ahead

of them. World-conditions are changing very rapidly, whereas educational institutions, hide-bound by established traditions, do not even make the attempt to keep pace with a rapidly moving world. They are far too conservative. When English education was first introduced into this country, its obvious purpose was to provide clerks for running the administrative machinery and some professional men for carrying on the essential services. The traditions established in the beginning persist to this day. That is why Mahatma Gandhi has referred to the schools and colleges of India as so many "citadels of slavery." Most of the young people who are turned out under the present system look out for some soft job and feel themselves helpless, when they fail to secure such jobs. This state of affairs should change. Young people should learn the great lesson of self-reliance. The outlook should be active and not passive. Life is a struggle. He who realises this early enough, places before himself a fighting programme. He welcomes hardships and privations and keeps himself alert, watchful and ever-prepared. He gets the highest opportunities that present themselves to any man, the opportunities for self-sacrifice and self-less service to the motherland.

* * *

Militarism may be bad; but military training is an excellent thing, for it brings out and also provides the opportunities for the development of many manly virtues. Two years of military training for every college student would among other things raise the physical efficiency of the nation. Women students who undergo a full course of first aid and nursing would become angels of mercy not only in times of war but also in times of peace. The future demands that our universities should give more

thought to physical science, particularly as applied to industrial development. Science throws light on the problems it handles. We who are out for light and more light cannot afford to neglect the claims of science. It is important that our students should master the laws underlying natural phenomena and the mathematical theories underlying the construction of mechanical contrivances. What is more important is that our young men should learn to apply the theories. They should also imbibe the artisan's ideal and be as deft with their fingers as with their brains. A trained hand and a cultivated brain, quick and alert to meet changing situations, are the real assets which a young person should strive to acquire; if these are taken care of, the opportunities for using them will never be wanting.

* * *

We all cherish some mental picture of a happier state of existence. The day-labourer's heaven probably lies in some place where wages are fair and work is not wanting. The untouchable girl dreams of a happy country where she will draw water from wells, standing shoulder to shoulder with caste maidens; the aspiring youth cherishes a vision of the future where he will have a hand in planning programmes and laying down policies. The progressive young woman thinks of a future where she will cease to be a mere toy or a plaything and have as great a share in public affairs as men-folk have. Even the school boy has his own idea of a bright future, where he will be free to dig in the garden, construct huts, climb trees, try his own cooking and do innumerable other things instead of being held under the eternal tutelage of the grown-ups who are never tired of giving orders and prohibitions. In all the above cases we note the aspiration

to rise above restrictions and limitations, we note the desire to do things, to live, to expand, to be useful to others and to contribute one's quota to the general welfare. This appears to be the normal attitude of the human heart. There are, however, some people who are exceptions to this general rule, these are the old in spirit, the half-dead, who would like to vegetate and brood over past memories, if they can possibly manage it in an ever-moving world. These grumble and even grow panicky at the very sight of freedom.

* * *

We are told that when this titanic conflict is over, there is going to be a new world, very different from the old world that is crumbling away. To many it is indeed a pleasing prospect, quite as exciting as the donning of a new suit of clothes on a festival day. Barring the old in spirit and the half-dead, none would fight shy of new conditions and new opportunities. But to play one's part well, one should get ready beforehand. The necessary training and experience should be patiently acquired. Who is the young man who would not like to be an air pilot? To wing the azure depths of the sky, to float above the clouds, to move through space at the rate of four or five hundred miles per hour is to realise some of the most cherished dreams of one's childhood. But to do all these one should build up strong muscles, a stout heart, a quick eye and a sensitive ear and patiently go through the course of training necessary for a pilot. The same is true for all other forms of skilled work. Given the opportunities, our youngmen can be trained to manufacture all articles from needles to motor-cars. In the new economic structure, the age-long institution of caste may become a little more

elastic. There is absolutely no necessity for breaking down the system. On the other hand, it may be fostered and turned into good account. If the curse of untouchability is removed and aristocracy ceases to claim special privileges for itself, caste becomes in effect something similar to trade guilds. The hereditary artisan's son, if given the necessary theoretical knowledge, will excel others in mechanical skill. The so-called fisher-caste, which in truth is the sailor-caste, has not wholly lost the ancient traditions of ship-building; if the opportunities are provided, the members of this caste will build steamers and develop the seafaring trade of this country. Viewing the trend of the future, we may note that one caste, the caste of rulers and fighters may cease to be a separate caste; for under adult franchise and universal conscription, all citizens will become rulers and fighters.

* * *

It is not possible for India to stand isolated. She has to find a place in the comity of nations. Consequently,

without giving up her cherished ideals, she has to accommodate herself to existing world-situations. This she has to do until she develops the strength necessary to get her own ideals universally accepted. The ideal, of course, should never be lost sight of. To get into line with the rest of the world, this country may have to bring into being a navy and an air force; she may have to develop light and heavy industries, manufacture armaments and do such other things. But with all these, her cherished ideals will continue to be peace and goodwill, harmony and toleration. In the hoary past, King Janaka has demonstrated how a ruling monarch in spite of his manifold duties can yet be the leading philosopher of the age. Later the Emperor Asoka has shown how the executive head of a great empire can uphold the Dharma and be a source of light and guidance to neighbouring kings and potentates. With these glorious examples before it Young India can never go astray.

Mayavati,
21st July, 1940.

CHANGING VALUES

Each man calls that alone real which helps him to realise his ideal. To the worldly-minded, everything that can be converted into money is real, that which cannot be so converted is unreal. To the man of a domineering spirit, anything that will conduce to his ambition of ruling over his fellow-men is real,—the rest is naught, and man finds nothing in that which does not echo back the heart-beats of his special love in life.

-Swami Vivekananda

THE PHILOSOPHY OF SPINOZA

BY PROF. S. N. L. SHRIVASTAVA, M.A.

Baruch Spinoza to whom Novalis gave the name "God-intoxicated" was a Portuguese Jew, born in 1632 in Amsterdam, where his parents had taken refuge from persecution. In 1656 he was excommunicated from the synagogue for holding opinions which were considered heretical. This measure was taken after all attempts to bribe him to maintain at least an outward conformity failed. Even his life was attempted upon. But Spinoza remained adamant. He was a man who had the courage of his convictions.

Spinoza led a very simple life, maintaining himself by grinding lenses, for which he earned a wide reputation. His wants were few and money would not tempt him. When the fame of his intellect and character spread, he got the offer of a chair of Philosophy at Heidelberg, but Spinoza, thinking that his liberty of thought might suffer a restriction and he might be required to change his views, declined the offer. His sisters attempted to deprive him of his patrimony but Spinoza voluntarily relinquished it after having secured his title to it through legal procedure. Thus, he led throughout a life of 'plain living and high thinking' and died in 1677.

We shall give in the following lines a brief resume of the cardinal principles of Spinoza's philosophy which is interesting for the comparison it bears to certain aspects of Indian Vedantism.

The Concept of Substance

Spinoza starts his philosophy with the conception of 'substance' or Reality in its absolute completeness. Reality

can be conceived under two aspects :

(i) as persisting in itself, independent of any other thing, or (ii) dependent for its existence on something other than itself. The former which alone is real in the absolute sense, Spinoza calls 'Substance' and the latter 'mode' or state of substance.

Consequently, that which is a self-independent reality, cannot be conceived through anything else, but can only be conceived "through itself", while mode is conceived, not through itself, but through that on which it is dependent, viz. through substance.

The division between substance and attributes is not a division of two mutually exclusive entities, the substance alone being real, and the modes 'illusions'. The modes are real but their reality is not self-dependent, but dependent on substance.

Neither does the division correspond to the later distinction between the thing-in-itself and appearances. Modes to Spinoza are not "that which we know of the substance" and substance that "which we can think of, but cannot know." In other words, there is no distinction between 'what is' and 'what is known.'

Substance and modes are not exclusive divisions

Now, that which is self-dependent can only be conceived "through itself," while that which is dependent, through the other on which it depends. Substance, therefore, is that which is in itself and is conceived "through itself"; Mode, "that which is a state of substance and

therefore is in something else and is conceived through that other."

Substance is prior to modes

As the conception and being of modes depend on the conception and being of substance, and the conception and being of substance are self-dependent, it follows naturally that substance is prior to modes.

Modes are then partial expressions of substance which is the fullest Reality and the fullest Reality cannot be understood through its partial expressions. It can only be understood "through itself."

Substance and Attribute

"By attribute" Spinoza means "that which intellect perceives as constituting the essential nature of substance." Attributes, then, mean the essential characteristics of substance, so far as it is understood.

Descartes, though recognizing only one substance which is absolutely self-dependent, also called minds and bodies substances, in the sense that they were independent of any other thing except God. Spinoza however insists that there is but one substance which is absolutely self-dependent and this is conceived by the human intellect under the two attributes of 'extension' and 'thought', two of the fundamental characters of the ultimate Reality. What is ultimately real manifests for our intelligence an 'extended' and a 'thinking' character.

There are four points to be noted with regard to attributes. (i) First, each attribute is a real character of what is. An attribute is not an arbitrary or imaginary imposition upon the real, but its essential nature. Reality is an 'extended' and a 'thinking' reality.

(ii) Each attribute is an ultimate

character of the Real. Every attribute is ultimate in the sense that it cannot be reduced to terms of the other. We cannot understand extension in terms of thought, nor thought in terms of extension.

(iii) Thirdly, each attribute includes the whole character which it expresses, and excludes all other characters. Each attribute is full and infinite in the sense that it is an expression of the complete Reality conceived under that attribute. To conceive Reality under the attribute of extension means to conceive completely whatever positive character Reality possesses *qua* extended. Similarly, to conceive Reality under the attribute of Thought, means to conceive completely the positive character of the Real *qua* spiritual or 'thinking'. Everything, therefore, is limited in its own kind. A body, as Spinoza says is limited in its own kind, for it is always possible to conceive a bigger body. The attribute of extension, in other words, is unlimited.

The same applies *mutatis mutandis* to the attribute of thought. A single thought, or a complex of single thought, is but a mode of Reality *qua* thinking Reality—a mode of one substance conceived under the attribute of thought.

(iv) Fourthly, each attribute is co-extensive with substance and substance is whole in all its attributes though different in each. There is no body which is not a mode of substance under the attribute of extension, no thought which is not a mode of substance under the attribute of thought. Reality is through and through an extended and a thinking Reality; thought and extension are essential to the being of substance.

Infinite and Indefinite

The infinity of substance follows from its own nature, or the implications of

its own definition. According to the definition of substance, it is absolutely self-dependent, and consequently unique. Now, what is unique must exist either as finite or as infinite. It cannot be finite, for that would destroy its uniqueness; for a finite is that which is limited by another thing of the same nature.

God is Substance

"By God" Spinoza means "a being absolutely infinite, i.e. a substance consisting of infinite attributes, each of which expresses an eternal and infinite essential nature". From this it is clear that God cannot be other than substance which also is one and absolutely infinite.

God and His Attributes and Modes

God as free causality or as '*Natura naturans*', is the omnipotent power always in action in all ways. It is His '*actuosa essentia*' which all things express, or rather *are* in various determinate forms. The force of a thing to be and to persist in being, which constitutes its individuality, is but the expression of God's omnipotence. The existence and non-existence of things in the spatial and temporal series are all in virtue of God's omnipotence. God is not only the efficient cause of the '*essentia*' and '*existensia*' of things, but also their '*Causa essendi*' or the sustaining cause. God is 'the inner vital force of the world'.

The attributes of God are not deduced from Him but express His essential nature. Each attribute expresses the whole nature of God conceived under one of His ultimate characters. Each attribute, therefore, is coextensive with God and excludes every other attribute.

The Attribute of Extension according to Descartes and Spinoza

Although Spinoza rejects Descartes' conception of the attribute of extension, he takes it as his starting point.

According to Descartes God Himself is not extended and corporeal, for corporeality implies divisibility and divisibility imperfection. God created matter and put into it a certain amount of motion and rest which always remain constant. Matter has three characteristics, extension in three dimensions, divisibility (which is a consequence of its extension) and mobility or change of configuration (which is a consequence of motion and rest implanted in it by God). All other secondary qualities are rejected by Descartes. They are simply appearances produced by extension and motion together with configuration of the parts within the extended.

Spinoza agrees with Descartes in rejecting the 'secondary qualities' but according to him the material universe is not a creation of God, but an attribute of His nature, a form of His being. Nor is it a lifeless mass in which God implanted motion and 'rest', but, as an attribute, a line of force in which God's omnipotence manifests itself. Motion and rest are not added *ab extra* to it, but are the most fundamental modes of its being.

The Attribute of Thought

The same God who manifests to our intelligence as a corporeal universe also manifests to our intelligence as an ideal or spiritual universe, though both these aspects are never simultaneously experienced by us.

God is the Infinite All. He is the completest Reality. Therefore His attributes are infinite. No finite number of attributes can exhaust His 'allness.' Only in the completest and most perfect

experience, can He be apprehended in all His attributes. Finite human mind can apprehend Him only under the attributes of Extension and Thought.

Intellectus or intelligence or understanding as an activity is the fundamental mode on which all other modes of thought, volition, desire, and passion are dependent. An 'idea' has two aspects, first, it is an act of thought and secondly it has an 'ideatum' or something to which it refers. As an act of thought it is dependent on other thoughts and rests in the system of 'ideae' which is complete in itself, that is, under the attribute of Cogitatio.

Criticism of Spinoza's Doctrine of Substance and Attributes

Spinoza conceives of substance or God as an absolute unity which is wholly and transparently one; yet Spinoza conceives of it as having infinite attributes, each of which expresses its essential nature. It is extended, ideal and so forth.

The short-coming of Spinoza's system is that it fails to give a rational and intelligible explanation of the principle of relation between the variety of attributes and their relation to the substance. Spinoza merely asserts that this variety is somehow God's variety. A later philosophy would attribute this variety of attributes to the apprehending consciousness, which would reduce them to mere appearances. But the possibility of doing this was not open to Spinoza. To him the attributes express the essential nature of God. This is a serious defect of Spinoza's theory of Reality. "The Unity of substance which seemed so absolute—which was more than the unity of a system—resolves itself into mere 'togetherness' of an infinite multiplicity. The Reality falls apart into a substratum without character, and characters

which have no principle of coherence in a substratum" (Joachim).

Further, there is an inner contradiction involved in Spinoza's conception of God. God is conceived by Spinoza as a being absolutely positive because absolutely real, and therefore excluding all negation from His being. This is in contradiction with God's conception as comprehending all attributes or ultimate characters of affirmative being, within Himself. If all attributes are positive, each complete in its own kind, the unity of God becomes a mere togetherness of many.

"There is an inner contradiction in his conception of God as at once excluding all determination and comprehending an infinite diversity of ultimate characters. Either the Attributes are not 'ultimate' characters—not each complete in its own kind, not forms of the essence of God—or God involves negation i.e. is not absolutely one, but a togetherness of many. To accept either line of this antithesis, would destroy essential parts of Spinoza's doctrine. It seems therefore that Spinoza has failed to give us a consistent theory of the general nature of Reality".

In short, the conception of God as absolutely one, excluding all negation, and at the same time comprehending within itself an infinite diversity of ultimate characters, each complete in its own kind, is a plain contradiction.

Criticism of Spinoza's Doctrine of Substance and Modes

The same defect that is present in Spinoza's doctrine of substance and attributes is as well present in his doctrine of substance and modes. Spinoza maintains both that the 'Natura naturans' 'is' and 'is conceived' independently of 'Natura naturata', while the latter can neither 'be' nor be conceived 'apart' from the latter. That is,

God in His essential nature is absolutely prior to and independent of His modes, while the latter are wholly dependent on Him. This is logically untenable. If the modes are the necessary consequents of God, God in His substantial nature, must in some sense be characterised by the modes which express His causality.

Further, according to Spinoza God is an absolutely one and undivided unity and Spinoza gives no rational and intelligible explanation of how the diversity of modes can be conceived to be dependent upon Him or 'in' Him. To say merely that they are the 'modifications' or 'states' of the substance is not to give any adequate explanation.

But although no detailed explanation is given, there is the indication of the general principle in Spinoza.

This general principle rests on the conception of degrees of Reality or Perfection, based on the distinction between Negation and Privation. Put briefly, this principle is this: God is an absolutely independent, complete and positive being. All things are absolutely dependent on Him and so far they are absolutely real. God, however, is not abstractly one, but a unity comprehending within itself an infinite variety of finite and limited things, having different degrees of perfection.

When we have a scale of more and more complex natures, we in comparing the richer with the poorer, usually regard the latter as 'deprived' of what they ought to have. What Spinoza maintains is that from the point of view of the whole order of things, there is no privation in the lower grades of being, but bare negation. A stone, for example, does not see, not because it is 'deprived of vision', but because vision does not belong to its nature, it belongs to a higher grade of being. From the point of view of the whole order of things, we should say, that it is not

'deprived of vision', but simply that vision is negated of it. This negation does not attach to Reality, for to its nature belongs everything and therefore nothing can be negated of it.

"The principle of the union of oneness and variety is that the limitations and distinctions are 'defects' and unresolved differences only for an imperfect apprehension, that in God, of Whom the modes are states or degrees, all such limitations are overcome, since for a true apprehension, they are bare negations which are not negations of God". Yet the question remains: what is the ground of modal apprehension? To this Spinoza does not or cannot give any satisfactory answer. The modal apprehension is an illusion, yet the illusion is a fact, for which there is no room in Spinoza's conception of the ultimate nature of things.

Spinoza on the Causality of God

"God is the cause of Himself and of all things, the cause not only of their coming to be, but also of their persistence in being; the cause of their 'essentia', as well as, of their 'existentia'."

Spinoza's conception of God's causality is open to certain misinterpretations which ought to be guarded against. A cause in the ordinary sense of the word is itself an effect, its agency being caused or determined by something else. But there exists nothing besides God, God therefore cannot be excited to activity by anything *ab extra*. All things are in God and completely dependent upon God. God is therefore the efficient, the essential and not accidental, the immanent and not transient, the first and not the remote cause of all things.

As there is nothing outside God to excite him to activity, God's activity flows from His own nature and in this sense God is a 'free' cause. God's

activity is not the outcome of external compulsion, but of internal necessity. This necessity does not take away the freedom of God, for it is not the necessity of an outside determinant but of self-determination. Nor is the activity of God the working out or realisation of a pre-conceived plan, for this would indicate God's imperfection. God is absolutely perfect and does not need to proceed from good to better.

Nor is God's activity an arbitrary fiat of an irrational will. The activity of God is necessary in the sense that things happen as they ought to, and could not have been otherwise.

The error of conceiving that God works for the realisation of a predetermined plan arises from the anthropomorphism of theology, from conceiving God as having intellect and will, an intellect which conceives and plans, and a will which chooses to realise a divine work of art—the world.

Ethics and Religion

Spinoza did not intend to make his philosophical system simply an intellectual colossus which did not touch the spiritual life of man. On the otherhand, he consciously desired his metaphysical system to provide a ladder for man's ascent to the spiritual plane and that is why he named his philosophical work *Ethica*. It would therefore be but in the fitness of things to close this article on Spinoza's philosophy with a few words about his ethical and religious principles. Since God is the foundational Reality and the ultimate source of all knowledge, union with God is according to Spinoza the highest goal of man's ethical and religious life. Intelligence is the distinguishing characteristic of man which marks him out from all other creations of nature and the highest end is realised when his intelligence attains its fullest development, that is,

when God thinks in man or when man becomes conscious of himself and of all *things in union with God*. This is the highest moral ideal to be attained by man. Whatever helps man to approximate to this moral ideal is good, whatever hinders its realization is bad. All things strive to express their own essential natures, so does man. The essential nature of man is intelligence or reason. Man approaches his moral ideal in proportion as he manifests reason in himself. In fact, man is *himself* only when he acts rationally.

The life of reason is the life of the free man. To follow 'passion' is slavery. The man who is impelled by passions does not act from his free choice, but is passively subject to external forces. The subjection to passions arises in Spinoza's view, from an inadequate apprehension of them or from not having a clear and distinct knowledge of them. "An emotion which is a passion ceases to be a passion as soon as we form a clear and distinct idea thereof." The more we clearly apprehend an emotion, the more it comes under our control, and the less passive is the mind in respect to it.

We can have a clear and distinct conception of all our bodily modifications; and emotions being nothing but ideas of the modifications of bodies, we can have clear conceptions of them. By having a clear and distinct knowledge of the emotions we should learn to dissociate them from their external causes and associate them with the idea of God. When emotions are cut off from their connections with external causes, they cannot exist.

But the adequate knowledge of things implies the knowledge of God, for without God nothing can be or be conceived. God is the *ratio cognoscendi* of the entire knowable reality as much as He is the *ratio essendi* of entire existence. There-

fore to know God is the highest virtue of man. It is essential for every rational man to know the eternal and infinite essence of God and this is the common goal of all mankind. The knowledge of God is the crowning fulfilment of man's ethical life.

The true religious life in Spinoza's view consists in the performance of actions originating from the knowledge of God. Ethical life comes to its highest fruition when God is seen in all things and all things are seen in God.

SILENT MIND AND THE INNER VOICE

BY ANILBARAN ROY

The present life of man is a life in the ignorance, and his mind is an instrument of that ignorance. The source of true light and illumination is the Divine seated within our heart; as the Lord says in the Gita, "I am lodged in the heart of all; from Me are memory and knowledge." But in our ordinary consciousness the Divine is hidden by a veil of Maya, *Yogamāyāsamāvṛita*, and that constitutes the source of all human ills and misery. The ordinary life is that of the average human consciousness separated from its own true self and from the Divine and led by the common habits of the mind, life and body which are the laws of the Ignorance. The religious life (as well as the moral life) is a movement of the same ignorant human consciousness, turning or trying to turn away from the earth towards the Divine, but as yet, without knowledge and led by the dogmatic tenets and rules of some sect or creed, which claims to have found the way out of the bonds of the earth-consciousness into some beatific beyond. The religious life may be the first approach to the spiritual, but very often it is only a turning about in a round of rites, ceremonies and practices or set ideas and forms without any issue. The spiritual life on the contrary proceeds directly by a change of consciousness, a

change from the ordinary consciousness, ignorant and separated from its true self and from God, to a greater consciousness in which one finds one's true being and comes first into direct and living contact and then into union with the Divine. For the spiritual seeker, this change of consciousness is the one thing he seeks and nothing else matters.

The mind searches for the truth, but can never arrive at it; what it takes for the truth is nothing but a very partial, mixed and distorted reflection; and as all our life is guided by this half-light which is often worse than darkness, its problems are never solved, and humanity in spite of stupendous efforts and sacrifices seems always to be moving in a vicious circle, its divine ideals of peace, harmony, light, power, joy, beauty remain as distant and unrealised as ever. The mind when it thinks and reasons can only see a part or aspect at a time and cannot take an integral view of things; that is why Truth which has many sides and is very complex always escapes human thought and reason. That is also why we find so many creeds and "isms" rampant in the world; each contains some element of truth, none is complete by itself. But the real ignorance consists in this: that the follower of each creed or "ism" regards that only to be the real truth

and the whole truth and rejects and opposes everything else as falsehood. The world is thus rent with the conflict of ideas and ideologies. In order to find a true basis of harmony and peace, man must rise to a consciousness higher than the limited and ignorant mind and reason.

It is in the silent mind that the true consciousness can be built; so the first thing that Yogic sadhana does is to get a settled peace and silence in the mind. But can the mind be ever made wholly silent? Is it not thinking and acting even in our sleep? Here we should make a distinction. Though almost always we find our mind full of thoughts and ideas, it is not always that we think or reason. We are often passive, and ideas rise in our mind we know not from where; they seem to have an independent life of their own—they arrange and form themselves in various ways, the mind in us remaining more or less in the position of a spectator or witness. As a matter of fact our mind is like a public street where ideas come and go somewhat like wayfarers, some of them are disturbing, some are comparatively harmless, and they all leave traces behind, which have varying influences in forming our beliefs and opinions and moulding our lives and actions. But when we actively think or reason, we exercise a control over those ideas, reject those which are not wanted, and arrange others to arrive at some result or conclusion. When we can reject all the ideas completely, our mind becomes vacant and silent, and in that condition Truth can manifest itself within us. The proper function of the mind is not to think or reason, but to become a passive and silent channel of the Truth that descends from above. By Yogic practice we have to cease to think, keeping our mind still, watching the ideas that come into us. If we can

stop the ideas when they are about to enter into us, we can make our mind completely silent. "This can be done best if you keep a strong will. That will is the will of the Purusha behind the mind; when the mind is at peace, when it is silent one can become aware of the Purusha, silent also, separate from the action of nature. To be calm, steady, *dhira*, *sthira*, this quietude of the mind, this separation of the inner Purusha from the outer Prakriti is very helpful, almost indispensable. So long as the being is subject to the whirl of thoughts or the turmoil of the vital movements one cannot be thus calm and fixed in the spirit. To detach oneself, to stand back from them, to feel them separate from oneself is indispensable." "A mind that has achieved this calmness can begin to act, even intensely and powerfully, but it will keep its fundamental stillness—originating nothing from itself but receiving from Above and giving it a mental form without adding anything of its own, calmly, dispassionately, though with the joy of the Truth and the happy power and light of its passage." (*Bases of Yoga* by Sri Aurobindo).

The one danger is that when there is the peace and the mental silence, one hears many voices which imitate the voice of Truth, and unless the sadhaka is alert, he may be seriously misled. Even in ordinary life, people often commit serious blunders, even crimes, following what they call the "inner voice." It is very dangerous to regard all voices which are heard within as having a divine origin. For there are many invisible forces and beings in the world seeking to have their own way, they are not divine, and indeed some of them are definitely hostile to the divine will and purpose in the world: they are the Asuric and Rakshasic forces which

mankind. Whenever they can, they find joy in the woes and sufferings of try to make us their instruments, and if we have any impurity in us, any vital desire, greed, lust, ambition, we open a door in us to the advent of these hostile beings. Hitler, it is said, guides himself by the "inner voice", and the disastrous nature of his acts leaves no doubt that the voices he hears do not come from any high or divine source. These beings are not always of a hostile nature or Asuric; they may be mental beings representing half-truths, creeds, dogmas which tend to manifest themselves in the world; and men with very good intentions are misled by them. There are very subtle forms of egoism and desire from which even great men are not free; and blinded by these impurities in themselves, they take the voice of all sorts of imperfect beings as the voice of the inner Divine, and thus they go erratic; and when they are men in leading positions, the consequences of their acts may be disastrous for millions.

Hence Yogic discipline lays as much stress on the purification of the mind and the vital as on calmness and silence. "Purification and calm", says Sri Anurobindo, "are the first needs in the Yoga: One may have a great wealth of experiences of that kind (worlds, visions, voices, etc.) without them, but these experiences occurring in an unpurified and troubled consciousness are usually full of disorder and mixture."

Until one has purified oneself fully in this way by Yogic practice, one should not indiscriminately follow any voice which one may hear within oneself, but should test it in the light of reason and experience. In the Ignorance in which we are at present living, reason is our highest guide, and until we are sure of something higher we should not dispense with its aid under any circumstance. But reason at its best is only like a lamp-light shining in the darkness of Ignorance; it ceases to be of any use when the sun of Truth reveals itself within us in all its glory and effulgence.

PERFECTION

Perfection is the habitual renunciation of everything that prevents the soul from entirely belonging to God; it is thus conformity to the divine will. Perfection consists also in a life of union with God in every thought and affection, a life entirely filled with a loving recollection of God. He who is not united to God and does not live in constant and intimate union with him retains many attachments, he is not sufficiently guarded against the fascination of creatures.

He who has not arrived at perfect detachment from creatures cannot remain united to God; the objects of his affections will take up too much of his thoughts, fear of worries will distract him. His attention will be absorbed otherwise; he will lose sight of God for long.

—*Life of union with God.*

THE EDUCATION OF MAN

BY TAPONATH CHAKRAVARTI, M.A.

Everyone probably remembers the well-known motto of Herbert Spencer that "complete living" should be the aim of our education. By "complete living" he meant, of course, a life well equipped with all kinds of necessary and useful information that contribute to its happiness and make it rich in ease and safety, replete with all the material blessings and amenities which civilisation owes to science. Rousseau, too, struck the same note when he observed- "The man who has lived most, is not he who has counted the greatest number of years, but he who has most thoroughly felt life." The aim of education, then, must be complete living. But practical knowledge and scientific education cannot make human life complete and human character cannot be built upon the edifice of science alone, however infinitely it may have promoted our material well-being and however deeply it may have influenced our outlook and shocked our irrational traditions and biased conventions. In his advocacy of scientific education, Spencer responded more to the call of our flesh rather than to the higher call of our emotional and spiritual life and as such his scheme of education is one-sided and cannot contribute to the many-sided development of our humanity. Complete living is only possible through a scheme of complete education where no gaps remain and the sum total of human happiness cannot be secured by one's physical and intellectual efficiency alone but by his cosmic and many-sided development and by his lasting contributions to the variegated whole of humanity. To use Matthew Arnold's words, whatever

knowledge we may acquire, will have little effect on our lives unless we can "relate it to our sense of conduct and our sense of beauty." So long as we retain our sense for these, "the humanities" are safe. Ruskin aptly remarks- "Education is not teaching people to know what they do not know, but to behave as they do not behave. It is to be judged not by the knowledge acquired, but the habits, powers, interests: knowledge must be thought of last and least." Pestalozzi, the most eminent educational reformer, therefore, laid special stress on singing and the sense of the beautiful. He pointed out similarly that the educator's task was to superintend and promote the child's development, morally, intellectually and physically. With Pestalozzi the essential principle of education was not teaching but enkindling the forces of the human heart- faith and love. "Man does not live by bread alone", he observes, for "every child needs a religious development". So the religious element must run through the whole of education. "The child," as Pestalozzi puts it, "accustomed from his earliest years to pray, to think and to work, is already more than half-educated."

The modern system of education, which is in vogue in India, is said to be completely secular and as such it is said to breed a godless people like that of Soviet Russia. If the religious element, as it is often argued, is not made a part and parcel of our being through the prevailing form of education that we receive in schools and colleges, it will ever remain isolated and all knowledge derived therefrom will ever remain

formal and cannot touch the inmost fibre of our being. For our moral and spiritual regeneration, for our emotional and cultural elevation, we should, therefore, make a new orientation of the current system of education. The Government of Bengal in the Ministry of Education has accordingly adopted a resolution incorporating religious education within the curriculum of education meant for primary schools and makhtabs.

Dr. Rashdall rightly points out that the fundamental human instincts, are neither moral nor immoral but simply non-moral. The sublimation of these basic instincts is the best task that education can perform and the degree in which an educational system can accomplish this end will be the degree of humanity that it can enkindle in us.

Religion is often a source of great inspiration to us and in some of the darkest hours of life it supplies a mystic force to our will and character, and in the complex mental life of man it may not infrequently be the main drive for many of his noblest thoughts and deeds. But the path of religion is full of snares. In the name of religion the greatest crimes are often committed and the greatest sins perpetrated. To the villain, religion is scarcely a healing balm but a tempting profession; to the unlettered, it is more often the magic cloak to hide his ignorance; to the hypocrite, the best armour of life. If religion is to be a positive and a constructive force in our life instead of being a negative solace of our old age, we should banish such emptiness and care more for sincerity.

Moreover no child is born with the impress of his creed stamped on his forehead. It is only the moralising influence of society into which he is born that shapes his religious views and the school and the college, in which he passes some of his days, represent a

portion of this society and at best occupy an important corner of his life. The home and the outer world constitute the most important portion of the child's social life and as such they are the mainsprings of his religious thoughts and moral inclinations. Besides, religion is a thing to be caught rather than taught, for, as Wordsworth points out, one impulse from a vernal wood may teach us more of man and of good than all the sages can and the meanest flower can bring thoughts that lie too deep for tears. Hence no amount of Scripture class, no amount of apostolic sermon or lip service to religion can make a man pious, just as the study of Ethics alone cannot make a man more ethical in conduct unless he has a mind to be so, for religion is a thing more of realisation than of learning. All that theoretical lessons can do is to provide a congenial atmosphere and so to induce our mind. But even then, mere idle words cannot create wonders which burning examples can. Each age and clime, moreover, nay, every stage of life has its own characteristic faith, and youth's religion is not an apotheosis of babbling years nor the settled vision of parting days, and within the circle of his own thought, each man is his best prophet and has his own standard of right and wrong.

The essence of all religions is the same in all ages and in all climes, and as there is no crowd at the top of the ladder, so the truth is revealed to the saints in all lands who have reached the Olympic height where varying creeds find their grave and the uncommon merges in the common whole. But Dr. Tagore rightly points out that the Theology of every religion has its own peculiar colour, its distinctive wealth of beliefs and disbeliefs; so where Metaphysics agrees, Theology parts. To divest each religion of its theological part, is to cater an unwelcome dinner

to the mass of our students. To preach each religion with its own Theology, is to mar the pupils' sense of unity and let the separatist view prevail. Moreover, students of every denomination, of every shade of opinion, require specialist preachers, each having its own mode of worship, its own rites and rituals. To administer to the varying religious needs of the pupils, is to encourage the growth of denominational institutions or to convert the heterogeneous temples of learning into museums of rival chapels. Dr. Tagore further shows that religious lessons can only have a meaning when they bear the impress of life in them and inspired teachers alone to whom the truth is revealed can make living truths burning with the fire of their tongue and the fervour of their soul. But such apt preachers are rare among men and scarcely can we have them on the pulpits of our institutions. Aptly says Dr. Tagore that the mighty foundations of academic lore may be laid deep into our heart by giving at stated intervals prescribed pills of knowledge in accordance with the current routine, but religion can have no such schedule to govern and it seldom grows by giving in daily and weekly succession formal doses in periodic order. Religion, further, is essentially a private concern, a thing of solitude, an affair between the individual and his God.

No common law can define its limits, no general dogma can stand, and collective gospels and mass prayers can in the end never prevail, for in personal communion alone man ever meets and greets his God.

All religions have certain fundamental tenets and whatever differences may lie in them there is behind them a common idea of morality and it may be that what is considered to be moral in one part of the globe, may not be deemed so in

another. Yet the idea remains and there can be no paradox if an honest attempt is made to seed a few good habits and breed a few good tastes. Such a moral requires no Bible for its foundation, no special cloister for its seclusion and no sectarian Logic or Sophist for its administration. It is the moral culture of man, the ethical and social education of the crude untutored ego and the consecration and æsthetic reclamation of every kind of vulgar human failing. Morality is a plant of slow growth, and the best preacher of morals is not he who bullies with the venom of his tongue or cajoles with tender and tempting words, but he who respects the liberty of his pupils and proceeds with his soft and touching words to analyse both sides of a problem that the pros and cons of the matter may reflect themselves in an impartial way in the minds of his alumni and in the reflected light of their individual conscience each may chalk out his own path. In the matter of morals, smiling lips make a richer harvest than sour looks or angry frowns, and no warmth of eloquence can ever exceed the burning force of a preacher's life. Biographies of great men, moral maxims and printed card boards with holy watchwords, inspiring stories and pictures have each its part to play, but the prime role which gives an ado in the wilderness is the role of the teacher's life. Touching scenes and songs, free pamphlets and cards, good films and debates, sweet speeches and lectures, useful dramatic performances, radio and gramophone records, moral trophies, prizes and praises, each is inspiring in its own way, but the most potent of all is the fervour of the teacher's example and the idea of emulation in the minds of his students. Boy Scout, Girl Guide, Ambulance and Red Cross Societies can do much in the matter of morals, if they are organised on a new basis into a sort

of real social service league for genuine constructive work. Unto the clouds the thirsty meadows turn, unto the gates of light the dark archives look, unto the centres of learning the dark rural wilds gaze, unto the land of plenty the famished beggars crowd, unto smiling towns the flooded peoples move, unto asylums of rest the sick and restless flock, unto the helpless the helper lends his helping hand, and unto withering grass the dewy dawn brings its spell. Love is joy and love is life, and the law that makes for love is the law that most abides. Where love is rich in word and deed, where love is the burden of each behest, where thinking love brings the flock to the shepherd's care, where human heart is taught to throb to every call with human pity, where silent work in social cause marks the teacher and the taught, there is the shrine of social work. Truth is law where untruth is rare, where candour brings smiling praise and lying gives no hiding place and where no butt of his fellows makes the dullard quit his simple 'no' and utter 'yes' in despair. Punctuality reigns supreme where everything is in time and beating heart is tuned to the ticking clock that its moving hands may have a setting with our fleeting life.

Sweet is the beauty of that which is neat and the neatness of our hand and attire is the neatness acquired in early years. Clean shines the lawn when the grass is mown, clean looks the abode when the dirt is gone, clean seems the heart when a clean breast is made. The mystic hand that nature reveals, the mystic art the poet unfolds, the mystic

delight that moonlight brings, the mystic brush the painters hold, the mystic joy that music brings, the mystic love that soothes our being, the mystic wave that rolls the deep, the mystic awe that the heavens command, the mystic flower in our bower, and the mystic marble in our tower and the rosy dream of golden slumber have in beauty their sacred spring. So with temples and palaces, Pericles did in days of yore his capital city adorn that her beauty might impart noble lessons to her peoples' heart and men on earth might learn that her noble image had a noble return. The ruddy morn tears the gloomy screen and calls forth our mirth. And the heart that learns to adore the beauteous works of God, bathed in holy light, must some day meet its Lord. A taste for beauty no lecture can implant, as the taste of honey no honeyed words can impart. It is a thing of the heart where none can enter save the pupils' feeling of pleasure. Nature with her bounteous charms grants the joy divine in hours of gardening and open air classes. Nature study and periodic sojourn in the festive green can make the learner's heart warm. Our senses must be trained from early years to receive the soft and delicate call which beauty sends. Lessons in literature and folk dance, pictures, music and works of art, potteries and vases, mural paintings and decorations can all lead to the appreciation of beauty. To enjoy nature is to obey its glorious Lord and the joy that springs from works of art will soothe us with no mere content but makes us, in a sense, creators of their inner heart.

SCRIPTURES OF ASIA

BY NICHOLAS ROERICH

In the torn and yellow manuscripts of Turfan we find hymns to 'The God of Light', 'To the Sun', 'To the Eternal Living Soul'. We find prayers for peace and quiet and ascension, where the word peace is often repeated.

Besides an immense collection of Buddhist texts, discoveries were also made of many Chinese, Manichean, Nestorian, Tibetan, Iranian and other Central Asian manuscripts.

The deserted temples are now in ruins, and the vestiges of towers and ramparts buried beneath the sands, indicate the site of flourishing cities. The frescoes have gone, the libraries have been scattered and all their treasures ransacked. The traveller to-day, who goes by another route no longer sees those brilliant colours, that shining metal ware, but only darkness.

These manuscripts have suffered as much from the hands of vandals as from dampness and decay, and yet their mildewed pages still remind us that these dark and deserted ruins were at one time the abode of clean and luminous thought. The soul of many an ancient scribe is still enshrined in lofty messages.

A recent translation from one of the Turfan hymns reads thus :

"A hymn to the Living Soul . . . all the sins, all the hesitations internal and external, all the thoughts, all that has been thought and said . . . mixture of good and evil thoughts, unconsciousness. 'Know Thyself'; 'the pure word which leads to the soul.' 'Through the soul understand all the wicked words of the Master of Evil, which are likely to lead you toward the eternal Darkness!'

'As a judge weigh every word that is said and manifested. Understand the transmigration of the soul and behold the depths of hell where the souls suffer torments.'

"Preserve the purity of your soul and the treasures of the word" . . . "O devouring fire of Man! and you luminous winged Free Soul."

"Predestination and transmigration defend your heart and thought from all wicked impulses."

'Go to the land of Light by the road of peace.' . . .

'I sing Thee, O God omnipotent, O Living Soul, O gift of the Father.'

'By the saintly path turn to thy home. O Power, so generously dispensing happiness.'

'Wisdom . . . all . . . Herself . . . Trembling . . . hearing . . . peace . . . You the Son of the Almighty.'

'All the persecutions, all the torments and poverty and need which You have assumed, who could endure them? Thou art the Luminous One, the Gracious One, the Blessed One, the Powerful and Noble Master"

"Proceeding from the Light, from God, I have lost my native land, I have been exiled."

"Be blessed he who will deliver my soul from torments" . . .

"You will receive Eternal Life."

"Purify your luminous soul and she will liberate you."

"Sing that beautiful hymn, the hymn of Good for peace, for confidence."

"Sing beautifully and rejoice in the thought : 'O Luminous Guide of the Soul'."

"With the trumpet declare with joy : 'Guide our souls in unity towards salvation'."

"To the call of the trumpet the sons of God will joyfully respond."

"Say 'Holy ! Holy ! Holy !' Say 'Amen ! Amen !' "

"Sing 'O Luminous Wisdom' : Repeat the pure saying 'The Living word of Truth will liberate the prisoners from their chains.' Glorify the Truth."

"Sing 'Be ardent in the fear of God ; unite in the commandments . . . Light . . . call . . . the herald . . . the great peace, treasures, which the souls, the eyes, the ears . . . Invite the Son of God to the Divine Banquet, decorate the beloved groves, show the way to the Light'."

"Group your members in numbers of five, seven, twelve. There they are the seven glittering noble stones on which the world is based. Through their power the words and all beings live." "It is like a lamp in the house shining in darkness . . ."

"Do not strike him who has struck you." "Do not be revenged on him who takes revenge." "Do not seduce those who try to seduce you." "Receive in a friendly way those who come to you in anger." "Do not do unto others what you would not have them do to you." "Suffer offences from those higher than yourself, from your equals and from those inferior."

"Do not let the elephant be wounded by the flowers that are thrown at him. Let not the stone be dissolved by drops of water. Offences and calumnies will not shake the long suffering ones. The long suffering One will stand like Mount Sumeru."

"The long suffering will know how to appear at times as a disciple, at times as a master, at others as a slave, or as a lord" . . .

"There is the path, there is the

mystery, there is the great commandment and the gates of liberation !"

"Let Thy will be done. Let Thy magnificence protect me and let my patience, righteousness and fear of God be increased. Thy voice and my ear. . .

"Happy is he who in your purity and justice, O God, knows the variety, the multiformity, the charitableness, the miracle . . .

"Here is a disciple of righteous heart and one who loves his master. He follows his master, he honours his name and cherishes him . . .

"Receive those brothers who come to you. If they would draw from thy wisdom then teach them as if they were your own children. . .

"I like the Lord who takes off his armour and lays aside his weapons to put on his royal robes. Thus the envoy of light sets aside his militant character and sits in light and in his divine aspect, with a shining crown, with a beautiful crown. And in great joy, the Luminous Ones hurry to him from right and left singing a hymn of joy." They all gather around the divine miracle like flashes of lightning . . .

"The noble Lord has kept his promise. I shall sit on high, at the predestined hour, I shall send you help."

So say these mouldy manuscripts. In these 'pehlevi' and 'oigur' scriptures have been kept the voices from distant lands.

In the frescoes the characteristics of various nations combine harmoniously, and both in imagery and technique you will find the outlines of the Chinese, Iranian, and Hindu genius. Luminous great eyed figures surrounded by various symbols send up their prayers for peace.

"And from beyond the Himalayas resound the prayers of the ancient Vedas."

"Let all the pain of the world bring us peace. Let God be witness to it."

"Let Peace be one and let it reign everywhere."

"Let Peace come unto us."

In the midst of the whirlwinds of the West Dante in his immortal way tells us :

"O Man what tempests must strike thee, what losses thou must suffer, what shipwreck and loss must ensue, while you strive like a many-headed monster towards evil. You are sick in your consciousness, you are sick in sentiment. Insoluble reasoning will not help

your consciousness. The clearest proofs will not convince your low understanding.

"Even sweet and divine clearness does not attract you, though it breathes through the harmonies of the Holy Spirit. Remember, brother, how well and agreeable it is to live in unity."

Asia prayed for Peace and the great souls of the West called for the same.

In all the prayers which were inscribed to last, there has been a desire for peace, for the peace of the world.

THE APPARENT AND THE REAL SELF

(From the standpoint of Advaita Vedānta.)

BY DINESH CHANDRA BHATTACHARYA SHASTRI, TARKA-VEDĀNTA-TĪRTHA

[An insight into the working of the human mind and how it can effectively help in the perception of the Reality that transcends it are fully developed in this interesting article.—Ed.]

Undoubtedly mind is capable of connecting and harmonising apparently conflicting elements in our personality. It is mind that connects our spiritual being with the material one, it connects consciousness and matter. It is mind that has brought down transcendence into immanence, infinity into finitude. The Upanishads have spoken of the supreme Self as 'मनोमय' owing to the fact of its being perceived in mind and through mind. Sādhana (efforts) and Siddhi (success), freedom and bondage, all these are concerns of the mind, and, as such, mind occupies the most important place in our active personal life. So, it must be of the greatest importance to determine the nature of mind, its features and functions. In all its conscious and subconscious functions, mind retains an egoistic identity which is called 'Ahamkāra'. It is obvious, according to the Vedantists, that mind is like a plastic substance,

which can undergo any sort of modification and yet retain its identity. Thus, mind is persisting (स्थायी) but modifiable (परिवर्तनी), its modifications being called 'Vritti'. As it is modifiable it is matter (जड), because consciousness admits of no transformation or modification. Being material, it cannot, by itself, be the knower, the 'soul' in us. Who is, then, the knower—the subject in us, this is the problem. The subject—the apparent self, which knows and feels all outside it, acts and re-acts on the external world, is a most important figure in epistemology. To ascertain the nature of the subject (ज्ञाता)—the active knower, the 'thinking soul' of Descartes, we have to resort to a deeper analysis of its features and functions. Is it a reality, a constant factor? Or, is it a series of ideas or sensations, as the Yogāchāra-Buddhists and the sensationalists hold? Is it a simple

substance, or a compound? These are the problems to be solved.

All reasonable thinkers, Eastern or Western, agree in this point that, there must be a constant knower into whose consciousness objects must come together to be compared and judged. If this knower—the subject, were a series of different ideas or sensations, the knowledge of succession, similarity and identity (प्रत्यभिज्ञा) would be impossible. Remembrance (स्मृति) would also be impossible, in case of a momentary subject. So, it must be a constant and identical factor, to remember, to recognize, to understand similarity and succession. But according to the Vedānta this active knower, though constant, is not one pure substance; neither pure consciousness nor pure matter. The knower is a sort of compound, a mixture of matter and consciousness (चिदचित्सु ग्रन्थि).

A keen introspection into the nature of the subject will disclose that the subject—the active knower, must have the capacity of coming into contact with the material objects, and of being re-acted upon, to undergo certain modifications. On the other hand, it must be a conscious principle to reveal the objects. So, if the knower be purely material he cannot have understanding or the power of revealing; and if he be pure consciousness, he cannot undergo the limitations of individuality and the modifications necessary in knowledge (वृत्ति, ज्ञानविक्रिया). Generation of knowledge is not possible without a modifiable ego-mind. Thus, the active knower is not only ego-mind (अहं, अन्तःकरण) capable of modification (वृत्ति, विकार) but has, also, the spark of consciousness reflected on, and illumining it, which makes it a knowing (ज्ञातृ) principle. Being illumined by consciousness, mind becomes a conscious knower and it appears as somewhat self-conscious,

when it feels 'I' (अहं) or 'I am' (अहमस्मि). But, in fact, the knower is not self-conscious; 'self-consciousness', as it is generally understood, is a logical contradiction (कत्तृकर्मविरोध). Rather, it is self-revealed (साक्षिभास्य) —revealed by the witness—consciousness (साक्षी) which is the true self—the changeless (कूटस्थ) constant background of the knower. Evidently, the knower—the common subject cannot be the final illuminer. How can the subject know it's own changes or modifications? 'Being liable to modifications itself, it cannot witness its own modifications, since, the seen can never be the seer.' 'विकारित्वेन स्वविकारसाक्षित्वानुपपत्तेः दृश्यस्य द्रष्टृत्वानुपपत्तेः' (सिद्धान्त बिन्दुः) As such, all mental objects or modifications are witnessed by this witness, the ultimate Self.

This is an impregnable point of the Vedānta, which other thinkers, both Eastern and Western, have failed often to understand. Descartes' arguments, for establishing a 'soul' by its thinking', are confused truth. 'I doubt', therefore 'I think', and so there must be a soul which thinks,—these establish only a thinking soul,—that, also, in an erroneous way. Our consciousness of 'thinking' is not prior to the consciousness of the 'thinker'—the ego, so that, 'thinking' can establish a thinker 'soul'. Rather, the consciousness of ego or soul is prior to the consciousness of thinking, both being revealed and witnessed by the same witness-consciousness,—the ultimate illuminer (विषयी). Consciousness, limited within mind (अन्तःकरणोपहित), but not affected by the changes of mind, witnessing all its changes and processes and illumining it, is the witness—consciousness (साक्षिचेतन्य) —the knower *par excellence* (अदृष्टो द्रष्टा), as the Vedānta holds it. The knowledge of

the common knower is a product and, therefore, mutable; but 'the knowledge' of the final seer—the witness, is ceaseless and eternal. The Vedânta has spoken of this witness in most illuminating terms. 'विज्ञातारमरे केन विज्ञानीयात्?' 'By what will you experience the witness?' 'विज्ञातेः विज्ञातारं न विज्ञानीयाः', 'You cannot perceive the subject of subjects.' The implication of these assertions is that the witness or the 'seer' (विषयी, दृक्) cannot be made an object (विषय) of perception like other things, but it can only be realised through the Shruti-texts, as 'the ultimate subject which is never the object'—'अदृष्टो द्रष्टा'—as the Shruti (Vedânta) has described it. Strictly speaking the witness is never the object of any sort of knowledge; only, the ignorance about it is removed by the Shruti texts, leaving it to shine in its own self-luminous glory. That which is the final illuminer cannot be or require to be revealed by anything else. To emphasize its final luminosity and non-objectivity the Vedânta has termed the witness as 'the seer of the seer' (द्रष्टुर्द्रष्टा), 'the hearer of the hearer' (श्रोतुः श्रोता) and so on. The witness, though it is somewhat conditioned by mind to appear as an individual, yet, being the all witnessing background of the individual, is changeless (कूटस्थ)—not intrinsically qualified by mind with its activities and modifications. It is the changeless illuminer of mind and its changes and processes. It is the knower, the empirical self (चिदाभास) which is qualified by the changes and activities of mind, as a condition is always effective on the reflection (उपाधेः प्रतिबिम्ब पक्षपातित्वात्).

Thus we get a clear understanding of the knower of the Vedantists, the knower which is concerned with common knowledge of externals, and which undergoes all sorts of possible transfor-

mations (परिणाम, वृत्ति). It is also termed as 'Jiva' (living), being intrinsically connected with life. It passes through various states of experience, retaining its identity all the time as a material entity. Only the identity and constancy of consciousness which is undifferentiated in itself cannot account for remembrance, recognition and idea of similarity etc., if mind were not identical as a retainer of all the impressions (संस्कार) in all its states of experience.

The knower 'Jiva' has three general states of experience (अवस्थान्नय) —(i) the waking state, (ii) the dream-state, and (iii) the state of deep sleep. Man, being too busy with the waking state, has not cared much for the other two states. But the Vedânta points out that these finer states of experience are of no less importance, at least in the field of metaphysics. The same subject or the empirical self passes through these different states, retaining a conscious identity (प्रत्यभिज्ञा), though the states pass away. 'I, who was merged in deep ignorance all this time, or was dreaming this and that, am now awake and seeing my surroundings.' These remembrances and cognitions of the same subject suggest a constant knower who meets these different sorts of experience in these different states, and also, a changeless cogniser of these states and modifications of the knower (jiva). The knower which undergoes these states and modifications cannot know its own changes. Therefore, the witness is the seer of all the states and experiences of the knower (अवस्थान्नयसाक्षी). The knower—the reflected consciousness in mind—illuminates and reveals only external, extra-mental, objects while the witness—the self-consciousness (आत्म-चेतन्य)—reveals the mind itself, its states, processes and modifications. As such,

the witness illumines all mental objects—pleasures, pains, and recollections and also all imaginary and illusory (अविद्या-कल्पित, मिथ्या) objects. Finer distinctions, made here in the Vedântic epistemology are subtle and complex. Mental transformation or modification (परिणाम) takes place only in case of true knowledge (प्रमा) produced through valid sources (प्रमाणजन्य). All imaginary and illusory objects are not projections (परिणाम) of mind, but of ignorance—'Avidya' which stands pervading both the object and mind. But, whether projections of mind or of ignorance, all these inner objects are illumined and cognised by the witness. It must be understood here that these cognitions of the witness do not mean any change or modification (विक्रिया) for the witness as it is the changeless eternal illuminer of all knowledge and ignorance, of all modifications of mind and Avidyâ. With the generation of these modifications (of mind and Avidyâ), the cognitions of the witness seem to be produced, though the cognition or the revealing of the witness, is its nature (स्वभाव), changeless and constant. In fact, it assumes a pretended 'witness-hood' (कूटे कपटे सान्निव्ये तिष्ठति—न्यायरत्नावली), being pure consciousness in itself.

No less complicated is the problem of the relation between the knower (प्रमाता, चिदाभास) and the witness (साक्षी), mind being the common connecting link between them. Mind with reflected consciousness (चिदाभास), being a superimposition on consciousness, bears a relation of identity (non-difference) with the witness. Even in the case of external objects, though their illumination is caused by the mind-consciousness (चिदाभास), yet the knowledge or the awareness (ज्ञातता) produced in the object by the mind-function is illumined by the witness, as also the unawareness

(अज्ञातता) of the object was illumined by the witness before the mind-function (धीवृत्ति). In the case of internal objects—pleasure (सुख), pain (दुःख), or desire (काम), these, being modifications of mind itself, require no other mind-function to destroy their unawareness (अज्ञातता). But as they are mental objects or modifications like knowledge, they require the changeless witness-consciousness to illumine and reveal them.

Thus the changeless (कूटस्थ) self-consciousness (आत्मचेतन्य) is the witness of all the modifications and states of Jiva—the knower, who is the support (आश्रय, भोक्ता) of the three different states—waking (जाग्रत्), dreaming (स्वप्न) and deep-sleep (सुषुप्ति). The 'conscious state' (modern psychology) of the knower, when it undergoes mental modifications (अन्तःकरणवृत्ति) externally through the senses or internally, is the waking state. When it undergoes a finer state 'sub-conscious state,' (modern psychology) and becomes the seat of imaginary objects, made of impressions of the waking state (जाग्रद्वासनामय), to be revealed by the witness, without any function of the sense-organs or mind, it is the dreaming state of Jiva. In this state Jiva is technically termed as 'Taijasa' (तैजस), its name in the waking state being 'Vishva' (विश्व). In this dreaming state mind remains as a seat of the impressions, but not as a receiving instrument of knowledge (ग्राहक). The senses, like the objects, are also all imaginary in dream*, being projections of Avidyâ (अविद्यापरिणाम with the help of previous impressions (संस्कारसहकृत). Being projections of

* According to some, the dream objects are illusory projections or modifications of mind (मायाद्वारा मनःपरिणामः).

Avidyâ (ignorance), they are all illumined by the witness, who illuminates mind and Avidyâ and all their modifications alike.

In deep sleep (सुषुप्ति) the ego-mind dissolves into the finest causal state (कारण, संस्कार, बीज), a state where no distinct experience is possible. In this state, Jiva is called प्राज्ञ, as it experiences (undergoes) a causal state of undifferentiated ignorance—an 'unconscious state'—which, also, is illumined and cognised by the witness, whose vision is unfailing and ceaseless. As the ego-mind is dissolved, no distinct knowledge by mental modification is possible in this state, but only the seed mind undergoes a subtle modification in experiencing the ignorance. It is due to this experience that we can remember past deep ignorance when we wake up. "I was in deep ignorance, I could not know anything in sleep." This cognition of the past ignorance must be a remembrance, which presupposes an experience of the ignorance in sleep. Remembrance always implies previous experience (अनुभवपूर्विका स्मृतिः). This knowledge of the past ignorance cannot be an inference owing to the want of a proper minor term (पक्ष) and a sufficient middle term or reason (हेतु). If you do not perceive anything in sleep, you cannot have any idea even of the gap (the time of sleep), which may form the minor term in the inference. Nor is there any proper middle term (reason) connected with the gap (sleep-time) to infer the ignorance in that state. So there must be a subtle experience of the ignorance in deep sleep, which we remember afterwards when awake.

These are the three states of Jiva—the empirical self—which is said to have a fourth state (तुरीय) also. "That which is pure consciousness, unsensed

and unobjectified and devoid of any creation or modification, which is the one and the ultimate good, is considered to be the 'fourth'; it is the Self." (Māndukya Upanishad). Thus, this fourth state is the ultimate Self, and as such it is neither a state nor the fourth. The words have been conventionally used to denote it. 'The term fourth given to the Self is an imaginary number' (मायासंख्यातुरीयम्). According to the Vedānta, it is the one absolute Reality—the true Self—upon which Jiva, with all its states, is a conditioned (उपाधिकृत) superimposition (आरोप). The real Self which is pure consciousness has no different states. It is the ever-illuminating, self-luminous, ultimate reality. The different states belong to the apparent self, Jiva who is conditioned by mind or Avidyâ (ignorance). Self-consciousness (आत्मचेतन्य) which pervades and illumines it is mistaken to have those states, through our confusion (अध्यास).

"ध्यायतीव, तेषायतीव", 'it seems to meditate, it seems to be active'—thus the Vedānta speaks of the ultimate Self. To realise this 'fourth'—the perfect Self—the knower's real absolute nature, the knower has to undergo a kind of mystic experience called Nirvikalpa Samādhi, with the help of the Vedic dictum "अहं ब्रह्मास्मि"—'I am the pure Self—the Brahman.' The knower has to meditate on its meaning—the pure Self until it destroys the ignorance about the Self and thereby loses itself in the true Self in Nirvikalpa Samādhi, leaving it to shine in its self-luminous glory. It is the highest kind of experience man can achieve, as it brings the knower face to face with the Reality and enables it to merge in the Reality, to attain its own true nature (स्वरूप प्राप्ति). It leads the knower to his *summum bonum*.

THE BHAKTI YOGA OF SAINT THERESE

BY MARCEL SAUTON

[Mon. Sauton is closely associated with the work of the Ramakrishna-Vedanta Society in France. We are indebted to Swami Siddheswarananda for the translation from the original French.—Ed.]

“May the Divine Master be pleased that this immense liberality he has shown towards this miserable sinner be of some utility to those who will read me, give them force and the courage to renounce all, through LOVE of HIM”.

Saint Thérèse of Jesus, the illustrious saint of the 16th century, is known universally. The legend that has grown around her does not always represent her in a proper light. To study and estimate her, one should go back to that narration the saint herself has given, at the age of fifty, under the order of her own confessor. That account of herself is a book full of noble counsels, and information; there the saint recounts to us her life from childhood down to the time she attained perfection. There we can see her painful struggles, we can analyse the methods she employed to surmount them and we can appreciate their values. The saint is not a professional author. Her work is not a book of imaginations. It is a narrative of observations, the history of inner experiences. She writes in haste, in a manner concealed, amidst the numerous responsibilities and preoccupations of life,—very often by night. To understand these and the proper state of her soul we must turn to the account, given by the saint herself. She wrote under inspiration. Everything passed before her eyes as if they were models. She had only to copy them; her pen ran on the paper with unimaginable speed.

She did not even re-read her writings. Yet Spain does not consider her less than her best writers.

She admits to have painfully seen her own portraiture through these narrations, for she brings here what she calls “her innumerable disloyalties.” She suffered much more in describing the ‘graces’ she received from the Lord.

They that love spiritual things cannot but be interested in reading this unbelievable adventure the history of a young nun who heard also the call from the ‘Unknown’—in that age of discoveries. Alone and without experiences she wanted to cross her ocean. Her voyage took more than twenty years. She must have faced many a danger—but she surmounted all the storms and tempests, thanks to her power of will and her heroism. She at last arrived at the haven of realisation.

The message of Saint Thérèse can be understood in different ways. She had a rich treasure and one can draw from it according to one’s own preferences. May this short sketch of her life stimulate the reader to search for the real source, the text, the saint herself has left behind. We have followed her own narration and we have attempted to reconstruct the frame-work of her life, studying it in relation to her race, her country and the period she lived in. By this means we can understand the influences she came under and also the complete transformation of her character—the end and aim of a true spiritual quest. Saint Thérèse has been, in fact,

in perpetual conflict with her environment, nay she was in rebellion against it.

Those amongst us who are familiar with Oriental thought and mysticism may see how a Spanish saint of the 16th century, by realising in an eminent manner the true Christian ideal, arrived at the same conception as that of the Vedanta. For, Saint Thérèse employed the experimental method. In arriving at Truth her method was an inner research through meditation. She prayed to the Lord in silence. She discovered in herself the eternal truths.

The Life of Saint Thérèse

She was born in Avila on the 26th of March, 1515. Her parents belonged to the old nobility of Spain. Her father, widowed early in life, remarried. Born of the second connection, she had altogether three sisters and eight or nine brothers.

Her youth was passed in the town of Avila, the capital of the province of the same name, which formed part of the old Castille. The Spanish towns kept up the feudal character of the middle ages. Commonly, the towns were built on some elevation, with walls and fortifications surrounding them. They had the appearance of real fortresses, the roads being narrow and tortuous. The buildings had one or two stories. The houses of the nobility were decorated with one balcony of cast iron or sculptured stone. The strong wooden doors were equipped with locks and nails. Each home was a sort of fortress where one received one's relations or very intimate friends. Ladies usually remained indoors. Each town had a number of churches, chapels, convents and monasteries. Avila was, in fact, an eagle's nest that dominated the arid country that surrounded it.

The influence of territory plays an important part in moulding life, consequently the Spanish character has changed very little, in spite of invasions and the mixing of the races. The Spaniard without ceasing to be a man of the world held on to a code of honour that anterior generations transmitted to him; this he obeys, whatever may be his social standing. His vitality is exceptional; and after all, the individual rests loyal to a certain ideal that gives to his existence a profound significance. From this comes the high relief of character—that curious mixture of idealism and realism, the eternal dialogue of Don Quixote and Sancho Panza. From this also is derived the wealth of the Spanish genius, its natural gestures and its dignified bearing.

Let us add to the above description that a sterile intellectualism is contrary to the spirit of the country. One cannot distinguish, in fact, an idea from an act. Once the Spaniard admits a principle, his work is its natural sequence. Personal interest is never the dominating factor. The individual gets his inner strength from elevated sentiments: honour, generosity, fidelity, and heroism.

In the midst of outbursts of temper he conserves his taste for logic; he remains sensible to certain practical considerations and will be the first to laugh at himself.

Spain at the end of the 15th century had chased the Arabs out of the kingdom of Granada; she had expelled the Jews from her territory and she had just discovered America. The Spanish domination attained its climax in Europe under Charles V and Phillip II. That was also the moment of the great colonial expansion. In the 16th century the Inquisition was again powerful. Turquemada died only in

1498. This was the century of authority for the spiritual powers as well as for the temporal, for both employed fear and violence.

In narrating the account of the early years of her life, the saint gives us only very few details. We do not find here the usual memoirs of childhood. She was interested in reading some books that seemed to have exercised a great influence on her. The books that absorbed her attention were those concerning chivalry and those that treated about the lives of Catholic saints. These studies influenced her to such an extent that she decided to run away with one of her brothers from her paternal home to fight the Arabs and become a martyr. This flight did not proceed further than the walls of the town. The idea of a hell reserved to the wicked tormented her very much. She repeated for a long time the two words that terrified her—"for ever." In her twelfth year she lost her mother. The suffering she experienced made her go and search near the Mother of Christ the protection that she just lost. Her father sent her to a convent of the Augustine Sisters for her education. She was admitted there in 1531 at the age of sixteen. In the beginning it appeared as if she showed a marked aversion for the religious life. According to contemporary opinion, she was a young girl, gay, playful, amiable, obliging and desirous to please. She loved fine attire and perfumes.

After a grave illness, she returned to the home of her father and from there went to the house of a married sister who lived in an adjacent locality. On the way she stopped in the house of her uncle who asked her to read out to him aloud at night some of the religious books. It is then that the negation of all values of this life—the

vanities of the world and the brevity of human life—commenced to appear before her. The suffering and pain of this world appeared to her less than those of purgatory. This inner conflict remained for three months. After that period she opened herself to her father, telling him of her spiritual intentions; her father asked her to wait till his death. Nothing made her retrace her steps. She was so attached to a sense of honour that once she gave a word of promise, she would not take it back. Her determination was made. Once more she went away from her paternal home. She entered the Convent of Incarnation and submitted herself to an inner torture. Before everything else, she placed the good of her soul. All other things were of no account. She was 21 years old. In the following year she took her vows. Saint Thérèse had a very bad health. All her life she experienced physical pain. She suffered so much during the early period of her novitiate. She was almost deprived of her senses. She was sent to a well-known town to take a cure. On the way she passed the home of the uncle about whom we have already spoken. He gave her one book treating about meditation, "The Third Abécidaire." She admits that she did not know how to meditate. But she had already the taste for solitude and for inner examination. She took the book as a guide; but she had to wait for twenty years to find a spiritual master who could really understand her.

The treatment she followed only contributed to aggravate her condition and her father brought her back to Avila. She then remembered the words of Job, "Since we have received the 'goods' of the Lord, why should we not receive also the 'ills' likewise." She never feared any malady so long as she was resolved to gain eternal happiness. She

was on the point of death. Her tomb was already made. But she came back to life. The following words are attributed to her—"Why was I called back? I saw hell. I saw that my father would owe me his salvation. I saw the monastery that I was to establish. I saw the souls that I had to save there. I saw that I should die holy." In 1539 she came back to her convent ill, and all suffering. For about three years she remained paralysed. In the course of this suffering she showed a marvellous patience. Her only desire was to cure herself so that she could recommence her meditations. Saint Thérèse strived during the course of many years to follow the path of perfection. Already people had begun to speak of her in the town of Avila. Gossip attracted a certain amount of attention. "Were her visions the work of God or demon?" Opinions were ranged for and against her as the people in the town attempted to answer them. Her confessor hesitated to give a verdict. Here was the Calvary Saint Thérèse had to mount. And during this long period, she had only to sustain herself by her own inner consolations and with the aid of a few rare people who knew the reality concerning her.

We see her next near one aristocratic Spanish lady whose husband had just died. Saint Thérèse is charged by the order of her superior to give her spiritual consolation. This gave her an opportunity to study the world, its customs and usages. She got much profit out of it. When she came back to Avila, a new suffering awaited her. During her meditation she received a divine commission to found a new convent where all the rules of the Carmelites were to be applied in all their original purity. Her divine Master urged that she should not talk any more with men. She was asked to fly

from all mundane influence and consecrate herself entirely to God. One should read in the text of the saint all the sorrows that the creation of this new convent cost her. Her superiors and even the whole town were ranged against her. But she executed the orders received from on high; she followed all the counsels that were given to her during her meditations. Little by little she surmounted all the resistances and installed herself in the end in the convent dedicated to St. Joseph, where she could, without making any compromise, follow the example of her Divine Master and like Him practise poverty.

Her period of preparation was over. Saint Thérèse received one divine mission—that of saving souls. Without abandoning the path of Love she had to accept that work. She created a considerable number of convents and monasteries of the same order—that of the Carmel. In spite of her precarious health she was seen exercising her untiring activity at Medina del Campo, at Valladolid, at Toledo, at Segovia, at Valence, and at Burgos. She passed away on 5th October, 1582, at the age of sixty-eight years. She is said to have pronounced on her death-bed the following words: "O My God and my Beloved, there has come at last, that hour which I so ardently desired . . . I shall soon be released . . . May your will be done."

The Transformation of Saint Thérèse— Her conversion

Saint Thérèse manifested in herself the ideal type of Spanish womanhood of the noble class. From her social position she inherited the cult of honour and of service. She was born in the caste of warriors. From that race she imbibed her taste for purity, generosity and a contempt for death. We can see

in her, the type of a real heroine. According to her confession not even the shadow of sexuality stained her life. She remained completely foreign to every sentiment of maternity. For her the cult of the Infant Jesus of the Infant God had never an attraction. The ardent passion she had for Jesus began from her childhood. "I ever had for Jesus an extraordinary devotion." She wanted to possess her ideal 'entirely' and with 'full hands.' Nothing could repulse her from the efforts she made in this direction. She realised in herself the Christian ideal in all its purity. True she had great moral qualities: frankness and an innate horror of falsehood. She had still some human associations that frittered away her powers. Her sportive character attracted numerous persons, who became very sensible to her charms and entertained her with mundane conversations. Then Jesus Himself appeared to her and charged her to converse only with angels. She could not bear reproach and contempt. She was happy when the world esteemed her. She was very sensitive on the side of upholding the cult of honour, that second religion of Spain. She loved ornaments and the vanities of the world; later she had to practise poverty like her Master. When saint Thérèse had to leave the convent of Incarnation for that of St. Joseph, her entire outfit consisted only of a torn habit and a broken comb. She even had the desire to go out in the streets and beg her food as a mendicant. She could not support the idea of possessing anything whatsoever. She threw away all before going to meditate.

The servile fear she had in the beginning was later replaced by a filial fear. Jesus appeared to her now like a very powerful King, like a good Master. But Saint Thérèse tamed herself; the purification did its work; and finally

divine Love was born and it began to grow. "He is one good friend—Jesus." On her death-bed Saint Thérèse, who in her ecstasy came to identify herself with Jesus, said, "I am yours and you are mine." She was finally united with her celestial husband for whom she had for so many years waited patiently behind the lattice bars of her prison. It is a kind of predestination that Saint Thérèse had been irresistibly attracted by the personality of Jesus, who represented for her the type of the Chivalrous King. It is towards this ideal that all her thoughts and efforts converged. In the beginning she created in herself, artificially as it were the Divine Presence. This was only one of the stages which she had to pass through. A period soon arrived when that Presence, first in an intermittent manner and then in a continuous fashion, enabled her to see Jesus and hear Him. In fact she lived in Him. Her proper personality disappeared. The divine appeared in the same measure as the "Old Man" died; and then came the final absorption, the union with God.

Thus by her own proper efforts the young nun became a soul disciplined, a Chosen soul, "a captain to lead a whole team." Yet we shall witness in reading her life one melancholy inner drama. It is necessary that the ardent pride of her race, which was in direct opposition to her ideal, should be sublimated and made to change its course, as it were, instead of contradicting her inner efforts. Then only she could fulfil the mission which Jesus had charged her with.

Meditation—The Method of Saint Thérèse

"It is no more I that lives. It is you my Creator that lives in me."

St. Paul.

We have seen the manner in which Saint Thérèse took to meditation as the way to realise God. The book her uncle presented her opened up new vistas she had not known before and she engaged herself with great zeal to discover the ideal she was searching.

Looking back she discovered two periods in her life: her life of the world, and her life in God. It was to the life of meditation that she owed her profound conversion and change in life.

According to her, meditation is a state of 'very high dignity', to which man is elevated by special grace alone. For the saint there are only two categories of human beings—those that practise meditation and those that do not. It is already one promise of the Grace of God when one gets the inclination to meditate, although in the beginning one may not have all the required disposition. To her meditation is one 'commerce of friendship', where one entertains face to face Him for whom one feels Love.

In order that the Lord may visit the soul, it is necessary that she be 'alone, pure and desirous to receive Him.' Later on to those that are already advanced, meditation does not insist on solitude. It remains with us continuously even in the midst of daily occupations. Illness will no more interrupt it; meditation continues even in sleep. To approach God it is necessary to have fortitude and bear with all sufferings; it is necessary to surmount all difficulties. The road to perfection is for Saint Thérèse, the footsteps of Jesus, the pathway of the Cross. Certainly she recognises that the way is different to each person; but to her it is always the painful Calvary that she has to endure.

We have to remember that, for twenty years, Saint Thérèse's only guide was her book of meditation. The experi-

ence that one can gather from such a book is very different from that which one receives from a spiritual teacher. Saint Thérèse had to wait for a great period of her life to have such a spiritual teacher. She had to make her way almost alone till the end of her life, often falling and again rising unceasingly, to realise her ideal. At times she herself wonders how she had the capacity to support all that suffering. But she admits that as an exceptional favour she was instructed and guided by her divine Master Himself. "He did not desire that my gratitude should go to some other person than He" and she adds, "when His Majesty desires it, He can teach everything in one moment."

And to permit us to follow her footsteps what the saint demands of us is precious little.

"Sacrifice every day some moments to God. Consecrate to Him one or two hours. Retire yourself into solitude. Have you not done it already? You have everything to gain by it. The moment you have commenced, whatever may come, you must never abandon the route."

We all live under the eyes of God, particularly those that live in meditation. By meditation you shall deliver yourselves from all agitations and obsessions of the world. Discrimination will come to you. You would cease to be a slave and come out as a master. The divine presence will make itself felt each day in you. Whenever there is the need, you will receive new forces to continue your way and to conquer yourself. Your conception of things will widen and new moral demands will begin to appear in you. And spiritual union with the Beloved will be effected when the inner purification will be complete.

According to Saint Thérèse there are five principal phases of the spiritual life, five stages of meditation. She employs the following comparison: God gives to each one of us an uncultivated plot, invaded by bad herbs, unfertile and dry. Our duty is to transform that land into a garden. To a Spanish mind the idea of a garden almost evokes the presence of an oasis. This garden does not belong to us. It is the garden of the Master which we must put into a proper state, not for our use, but for Him. You must work under His eyes with a feeling of generosity and without any hope of recompense, through pure Love of Him. Our duty consists in extirpating the bad herbs, in cultivating the good plants and watering them.

The First State in Meditation

“Serve me and do not occupy yourself with other things.” It is necessary for us to go and search for water and bring it pail by pail from the bottom of the well. And by water we must understand here, inner devotion. This work demands from us great activity and to fulfil it properly three things are necessary.

It is necessary to create in us the capacity to retire completely into ourselves. We have to become deaf to all appeals of the senses and the solicitations of the world. Our eyes should not feast on external pleasures; our ears should not find joy in hearing anything else than His praises. All external tension should be directed inside.

It is necessary to examine our lives, to constantly interrogate ourselves and recapitulate all that we have done. By these means we shall arrive at a true comprehension of ourselves. An examination of our own defects which leads to a true understanding of our own real condition—that is the ‘bread’

according to Saint Thérèse that shall nourish our lives all through. If that examination is made in all sincerity—and it will cost us much to arrive at it in a proper manner—we shall have acquired the real taste for liberty and thus we shall force ourselves to gain back our independence. “The soul suffers when it loses its liberty, which alone can make it a true sovereign.”

This introspection will help us to recognise in our mind all its different qualities. The will rests easily fixed on the chosen ideal. Reason, imagination and memory give light in the beginning. We need not be troubled by them. With patience we should seek help according to our preferences. Paintings, pictures and some readings will prove helpful. We may choose in the life of the ideal one episode which is in agreement with our nature. For her part, Saint Thérèse chose that representation of Jesus depicting the moment when the Divine Master was abandoned by the whole world.

It is necessary to create in us the presence of God. Therefore converse with Him. Recommend to Him your needs. Complain to Him. Rejoice with Him and particularly do not forget Him in the moment of your prosperity. Hold a familiar dialogue with Him, without any other personal motive. If we lose devotion in the early periods we need not be tormented by that, “but thank God that He Has given us the blessing to be blessed with the desire to please Him and to seek Him.”

This period, when He is sought inside in moments of retirement, demands of us some great effort. It is the active period in spiritual life when all responsibility rests on us. Saint Thérèse recommends to us at this period to cultivate the faculty of reason and imagination in order to facilitate the

work of the will. She admits that she had no aptitude of representing things to her imagination. She tells us for example that she had to seek a picture to be presented to her mind during the hours of meditation. "It is in vain that I contemplate, it is only lost time." However she does not, from this endeavour, derive less benefit. One day she felt in her a Presence Invisible.

If the well is dry, it is because the Lord has permitted it and if He sees us working with diligence, He will tend the flowers with water.

If having worked long, one meets with aridity, disgust, ennui, and repugnance, one may be tempted to abandon all spiritual practice. Here is the critical moment to surmount all these obstacles. One must rejoice in these trials. "Think that by working the garden plot you give Him joy." You have not to search after your personal satisfaction, but that of your Master who desires to test you before confining to you one great treasure.

We have to remember here that Saint Thérèse experienced during these long years a powerful repulsion to practise meditation, she waited with impatience for the clock to strike to gain her liberty. This cathartic period is well-known in the life of all saints. It is so painful. When all attention is being forced inside, violent reaction is a natural consequence. Saint Thérèse tells that at this period the demon so much possessed and enraged her that she desired to devour the whole world; such was the bad humour she was in. It often happens that reason is fettered by doubt and fear. At other moments it becomes mad and furious; one does not even remember the favours so far received. They become so many faint memories, drowsy faiths, and love becomes very lukewarm. It is the hour

of agony and inner pain. Search your consolations in readings. You will not understand anything. You talk with another person, it is worse.

One can also pass through moments of indifference and stupidity. All functions of the intelligence become atrophied. Do not at all preoccupy yourself with these things, for all these will pass away. Take advantage of the opportunity to develop your will power during this period of dryness, for the spiritual progress accomplishes itself without one being actively conscious of it. One traverses a large tract of land without being actively conscious of it. The boat looks as if it is not advancing when it is pushed by a moderate wind.

Our task during this period is to analyse ourselves with much sincerity. Let us search the bonds that tie us to the world. Let us train ourselves to renounce each day some small thing that was dear to us. You may say "I have nothing which I can cede, I have no portion of rights." But be assured the Lord will so arrange the circumstances for you to exercise the virtues that you have not. We have arrived at the point where we have to wait; for our own proper efforts are insufficient. To go further one has to obtain the Grace of the Lord.

The Second Stage in Meditation

"Lord, what shall I do here? What relationship can exist between the Master and the servant?"

The water we have been seeking was at the bottom of the well. Now it flows naturally, and easily. We shall serve it by a chain-pump. The soul arrives at the point of concentration, very near to things that are supernatural. But she cannot arrive at it by herself. The will is occupied, without knowing how, to make of itself a prisoner of Him whom

the soul loves. Sometimes imagination comes to the help of the will and reason works in a peaceful manner. If reason and memory trouble you, do not preoccupy yourself with them. You must always remain in peace.

God commences to communicate with the soul and He wills that the soul should feel that communication. One Pure Happiness appears and everything in the world becomes powerless to procure it for us. We cannot get it by our own diligence, if the Lord does not Himself elevate us to that state. God makes the soul understand that henceforward He is very near and that there is no further need of communication. For fear of losing this attitude, this treasure, the soul dares not move from her place. As she does not know the more elevated states, she may even be tempted to believe that they do not exist. That is why many do not advance beyond that state of peace and quietude. Whose is the fault? If God has made us taste that favour, it is because He has the intention to give us a large quantity of it, and it is an infidelity on our part to make ourselves deprived of it.

What then should be our duty now? There is nothing to argue about. Taste that peace, that quietude, that repose. Accept with candour that we are nothing and that we hold ourselves with simplicity before God. The soul has received the pledge that she has been chosen for great deeds. She has now to prepare for it with joy, without ceasing to be humble; for humility is the base of all spiritual edifices. We must never entertain a high opinion about ourselves.

The soul in this period is only half active. The love Divine now appears. God reposes in us his confidence and makes us humble, and this humility is very different from the one to which we were habituated. It is love shorn of all

personal interests. The flowers of the garden are about to open. Very little effort remains for them to blossom forth.

The Third Stage in Meditation

"Here is my life, here is my honour, here is my will :

Dispose me off according to your will."

From this time onwards there is no more necessity to draw water. The source is very near us. The softness, the sweetness, the delectation one feels in meditation surpasses in an incomparable manner all the precedent stages. The soul rejoices in the immense joy wherein she finds herself plunged. She does not know whether she should laugh or weep, speak or be silent. It is one glorious delirium, one celestial madness, when the soul waits for her wisdom.

Again it is not complete union with God; the faculties of the soul are already imprisoned. They do not trouble her any more. Even if you want to disturb yourself, you cannot do it. The soul gets a violent disgust for the world. She wants to reclaim her liberty. She can no more support the slavery to the senses. Eating and drinking trouble and torment her. Time flies uselessly. Outside God, nothing can satisfy the soul. It appears to her that she leads an abnormal life. "O Lord, my soul does not like to live in myself, but in yourself."

She accepts generously all that the Lord desires to work in her. She abandons now everything totally in the hands of God. "Does He desire to take the soul to heaven, well and good, to hell, I consent. I have no more pain, for I am always in the company of the Lord, I am accompanied by my Sovereign Lord. Die or live for a thousand years, it is all equal to me. I do not belong to myself. I am only of the Lord's."

Here is the moment when virtue grows in us without effort on our part. Saint Thérèse is surprised at that which she discovers in her. All these achievements have come without her being informed. However all this work is accomplished without reason taking any part in it. The soul is stupified to see that the Lord knows everything. The Lord Himself becomes the Gardener. The soul can live on the fruits of the garden; but under pain of dying of hunger she cannot yet make a distribution of the fruits.

The Fourth Stage in Meditation

We have arrived at a stage when we need not at all be anxious in watering the garden. The clouds in the heavens themselves will take care of it. The soul has no more work to do. She becomes completely passive and enjoys its experiences which are far superior to the preceding ones. There does not exist in her the least attachment to the world. The purification is achieved and we are very near perfection. At this hour of the progress of the soul, two sentiments manifest themselves with intensity,—extreme tenderness with regard to God and an ardour heroic.

Since the soul seeks her God, she feels in the midst of pleasures and delights a profundity and sweetness which almost make her faint. It is a swoon that takes away little by little the power of respiration and the force of the body.

One cannot move the body anymore. Eyes are closed; if they are open, nothing is seen. The gateways of the senses are closed. The body is, as it were, bound. The soul enjoys in all its glory. It has a certitude that it is united with God. "There is one point" says Saint Thérèse, "which I ignored in the beginning. I did not know that God was really in all the creatures; but God was really present there, Himself." What the soul feels in that divine union is "that two things that were divided were no more than *one*." At the commencement this favour is short-lived; afterwards it is prolonged and remains for a longer period. One understands nevertheless, the overabundance of Grace in which the soul finds herself overwhelmed. The charity that shone in her must have been very living, for the soul feels as if she is "liquified."

The moment of the harvest arrives,—the hour of vintage, the time for fruit-gathering. One can commence to distribute now the products of the garden. Rather it is now the Master of the garden that distributes them. For the soul knows well that she does not possess anything worth mentioning to call her own. In effect one falls into possession of the spiritual goods, of the neighbour unknowingly and without oneself in any way exerting for them. The flowers blossom and the perfume spreads so mysteriously that people desire to approach them.

Let nothing disturb thee,
 Let nothing afright thee—
 All passeth away;
 God only shall stay.
 Patience wins all;
 Who hath God needeth nothing,
 For God is his all.

—St. Teresa

NOTES AND COMMENTS

MODERN KNOWLEDGE AND THE INDIAN LANGUAGES *

Since the time university education was introduced into India, the influence of Western literatures has led to a quickening of creative activity in the Indian languages. The nature and extent of this influence can be properly gauged only by an analysis of the new literature—books as well as periodicals—published in the main Indian languages during the last eight decades. Such an analysis has not been undertaken so far. Nevertheless, even a casual observation may show that creative activity has proceeded in two main directions: (1) India's realisation of the worth of her own past and (2) India's adoption of some of the literary forms developed by the West. Consequently, the recent literary output of Indian languages fall under the heads of Indian history, philosophy and religion on the one hand and novels, short stories, dramas, lyrics and essays on the other. The reading public unacquainted with the European languages has as yet very little opportunity of getting access to the various branches of learning which have been available to university students for the past eighty years.

On viewing this state of affairs, the first question that arises in our mind is why authors and publishers have failed to supply what appears to be a pressing need. The fact that the Osmania University and other centres of learning have made some efforts in this direction does not present us with a solution to our question; for, these efforts have been made under special patronage. What we are trying to find

out is why there has been a lack of spontaneous activity in supplying the reading public with books on the positive sciences, economics, politics, the various branches of technology, European history and philosophy in at least the more prominent of the Indian languages. The answer to the question may perhaps be found in the fact that literature is related to life and people read only such books which have a direct bearing upon their life and its problems. The joys and sorrows of everyday life as depicted in novels, short stories, dramas and lyrics appeal to everybody. Books relating to the history of the country and the religion which people profess have also a general appeal. Books dealing with matters concerning particular trades and professions appeal only to the members of the said trades and professions. If factories were to rise up in the country and a knowledge of applied science becomes a real necessity to a large class of men, the demand for books on applied science would be met by enterprising publishers. Thus it is evident that the lack of books on modern knowledge is not the result of apathy on the part of readers or publishers but is due to other causes beyond their control.

NEW WAYS OF THINKING

Every science has not only its own special vocabulary, but also possesses certain new ways of thinking. The science of biology originated the conception of evolution and the science of physics put forward the theory of relativity. These and similar conceptions naturally find their way into

philosophy and thus enrich thought in general. The growth of the positive sciences and the development of social institutions lead to new ways of thinking and bring into being new words and new forms of expression. It is one of the functions of universities and centres of higher learning to foster the new ideas, mint the new words, as it were, into coins of legal tender, and make them become current in the language. Many words which were to be found only in specialized vocabularies only a few decades ago have entered into popular speech to-day, owing to the fact that the objects and processes denoted by them have become the property of the common man. We may illustrate this point by such instances as "radio", and "cinema". Again it may be noted that the names of well-known things become the common property of all languages into which they enter, just undergoing slight modifications to suit the genius of particular languages.

BUILDING UP OF VOCABULARIES

Adoption of new words by a process of transliteration is only possible in the case of names of objects. These behave more or less like proper names. Tom, Dick and Harry when carried over into another language are not translated, but they undergo certain modifications to suit the genius of the language. One cannot help such transformations, for languages obey their own laws and are not subject to university statutes and state ordinances. Names of objects can generally be adopted, but names of processes such as "calcination" and words which lead to names of processes such as "amalgam" cannot be absorbed into another language unless they are properly translated in conformity with linguistic laws and in accordance with

a definite system. Again many words which are needed for specialized vocabularies can be chosen and adopted from the general vocabularies and also by the judicious formation of compound-words, the compound "water-staff" may do service for "hydrogen". Aesthetic as well as philological considerations would urge the need for precision, brevity, and conformity to the general laws of the language.

Universities or other educational authorities concerned in this matter should not attempt to foist on authors, students, and the reading public lists prepared by themselves, unless it be with the express condition that all such lists are tentative and suggestive and authors and teachers have the freedom to add or substitute their own terms and expressions. Freedom is the law of growth and language, being a growing organism should be given the freedom to develop in its own way. Words are said to be fossilized poetry and even as poetry cannot be made to order, terms cannot be manufactured artificially. The best that the authorities can do is to put forward tentative proposals and give every facility to teachers to carry out the testing of the proposals in schools and in lecture-halls. Of course, this demands a number of teachers who combine a deep-knowledge of the subject and a good knowledge of the philological principles of their mother-tongue. The authorities would do well, in the first instance, to get such teachers ready.

A COMMON SCRIPT FOR ALL INDIA

Another topic which lends itself to be considered in this connection is the desirability of having a common script for all India. There is much to be said in favour of such a measure. Scripts have changed in the past and there is no reason why they should not

undergo one more change, if that will facilitate the study of one language by persons whose mother-tongue is another. Had it not been for the difference of scripts a Tamilman would easily read and understand Malayalam and a Malayali would just as easily read and understand Tamil. The same can be said about the languages belonging to the northern group such as, Hindi, and Bengali, Marathi and Gujarati. The world is moving in favour of the Roman script. Turkey has introduced it and Russia has introduced it to write the many languages current in the U.S.S.R. India may fall in line or choose to use the Devanagari or the Arabic script universally. When such a reform is introduced, it would be proper to have one and only one script for the whole country. Having two or more would defeat the very purpose of the reform. If there are practical difficulties in fixing upon one script for all India, the

only proper course would be to leave things as they are. If a common script can be introduced, books and newspapers printed in the Indian languages would have a wider circulation. Roman script has certain decided advantages; the English-educated are already conversant with it and the country as a whole can take it up very soon; the printing-presses also can almost immediately set to work in the new direction. The Roman script is already in use for printing Pali texts; most of the American universities print their Sanskrit texts also in the Roman script. The world outside would greatly enjoy the music of Rabindranath Tagore's poetry, if at least one or two of the poet's Bengali works can be published in the Roman script. The conception of a united and unified India carries with it certain wider loyalties, the accepting of which may necessitate the giving up of long-cherished provincial loyalties.

“When by my solitary hearth I sit,
 And hateful thoughts enwrap my soul in gloom;
 When no fair dreams before my ‘mind’s eye’ flit,
 And the bare heath of life presents no bloom;
 Sweet Hope! ethereal balm upon me shed,
 And wave thy silver pinions o’er my head.”

—John Keats

CORRESPONDENCE

"REASON AND INTUITION"

To

The Editor,

Prabuddha Bharata,

Almora.

Sir,

My article on "Reason and Intuition", published in the April number of this journal, seems to have started a controversy over issues which have been settled once for all by the greatest living authorities on Science and Mathematics. It is with very great reluctance that I write on what appears to me to be a platitude.

When a certain technical term which is current coin in a given language is used by us we should take care to see that it is used in the proper sense, that is, in the sense in which the best and highest authorities of that language use it.

REASON is an English expression, and it is defined by the Oxford Dictionary as 'that intellectual power or faculty (usually regarded as characteristic of mankind, but sometimes also attributed in a certain degree to the lower animals) which is ordinarily employed in adapting thought or action to some end; the principle of the human mind in the process of thinking.' A second meaning that is given by the same dictionary is 'the act of reasoning or argumentation.'

Says Webster's New International Dictionary, 'Reason is the power of comprehending and inferring; the ability to trace out the implications of a combination of facts or suppositions; intellect variously used to denote (1) a

distinct cognitive faculty co-ordinate with perception and understanding, (2) the sum of intellectual powers, (3) human as distinguished from brute intelligence, (4) universal or general rationality.'

The Encyclopædia Britannica defines REASON as 'the faculty or process of drawing inferences . . .'

Turning to Baldwin's Dictionary of Philosophy and Psychology we find that REASON is defined as '(1) that faculty and process of mind which consists in the drawing of inferences . . . (2) The term thus came to be applied to a special faculty by means of which man was supposed to draw inferences; but it has always tended to be restricted to that part of such supposed faculty by means of which he drew valid inferences from true premises.'

It is in the sense sanctioned by these great authorities that I used the expression REASON in my article. Understood in its proper sense the word Reason seems to afford no ground for the position held by Sri V. Subramania Iyer of Mysore. (Vide his article on 'Reason and Intuition' in the June issue of this Journal). In fairness to Sri Subramania Iyer I must say that the confusion that has been introduced in the discussion is partly due to the possibility of ambiguity of meaning lurking in the term itself. The article on 'Reason' in the Encyclopædia of Religion and Ethics gives us the clue as to the source of this confusion. The same word Reason has been used to indicate both *nous* and *logos*. Since the time of Kant the distinction between

vernunft and *verstand* has been familiar to students of philosophy, yet it would appear that now and again the ancient confusion which may be traced to Plato has been given new life. The result is that the word reason tantalises many minds.

A careful and patient study of my original article will make it plain that I have used the expression in the sense of logical reason, the only sense sanctioned by the authorities I have quoted at the beginning of this note. Sri Subramania Iyer understands reason as *nous*. The ability of *nous* to comprehend reality is not questioned at all in my article. In fact, I should un-

hesitatingly give my support to Sri S. Iyer for *nous is intuition*.

Yours sincerely,

P. S. NAIDU.

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POSTSCRIPT

It is perhaps necessary to add a word of clarification to this reply. When I wrote my original article I had no individual thinker specifically in my mind. I was only considering, in the true Hindu spirit, systems of thought quite impersonally.

P. S. N.

REVIEWS AND NOTICES.

MAHARSHI'S GOSPEL: *Published by Sri Niranjanananda Swamy, Sarvadhikari, Sri Ramanasramam, Tiruvannamalai.* Pp. 66. Price 5 as.

This is a booklet comprising the questions put to Sri Ramana Maharshi by several devotees from time to time and the answers he gave. The Maharshi is considered to be a realised soul and the words that drop from his lips are instinct with an unusually living and convincing force. He seldom speaks from book-knowledge, but always on the authority of his own experience. He speaks little and so his answers are naturally brief, but remarkably clear and forceful. The subtle problems of religion and philosophy find an easy solution at his hands.

The keynote of all his teachings is to discover the real Self that lies at the source of the individual ego. Says the Maharshi, "As a spark proceeds from fire, individuality emanates from the Absolute Self. The spark is called the ego." Name and form constitute the individuality of the ego. Uproot these name and form and you are established in the pure Self. "I-I" is the Self. 'I am this' is the ego. When the 'I' is maintained as the 'I' only, it is the Self. When it flies off at a tangent and says 'I am this or that, I am such and such', it is the ego." The ego divested of

all its adjuncts and relations resolves itself into the Self or Pure Consciousness which can only be realised as itself but never expressed.

Ignorance is at the root of all this false identification of the Self with the not-self. "Attempts are directed only to remove this veil of ignorance which is merely wrong knowledge. The wrong lies in the false identification of the Self with the body, mind etc. This false identification must go, then the Self alone remains." So the objective of all spiritual efforts is only to remove completely this false identification at the accomplishment of which the Atman, which is already there, reveals itself in its full glory.

The book is replete with passages that will bring light to many and will be a source of hope and inspiration to all earnest seekers after truth. We commend the book wholeheartedly to the public.

A WARNING TO THE HINDUS. [WITH A FOREWORD BY SREE G. D. SAVARKAR] BY SAVITRI DEVI. *To be had from the Hindu Mission Central Office, 32B, Harish Chatterjee St., Kalighat, Calcutta.* Price Rs. 1/4/- . Board bound Rs. 1/8/- . Pp. 154.

A cultured Greek lady, who has responded to the call of India and has chosen to walk on the path laid down by Hindu Dharma, addresses this warning to her brothers and sisters of Hindudom.

Savitri Devi contrasts the present condition of Hindusthan with her past glories and calls upon the Hindus to recover along with their national consciousness, their military virtues of old, to rebecome a military race.

She rightly decries the pessimism and defeatist mentality seen among the educated sections of Hindudom and exhorts Hindu mothers to inculcate in the minds of their children a love for the heroes and heroines of Ancient India.

The book is dedicated to "Divine Julian, Emperor of the Greeks and Romans, with the hope that future India may make his impossible dream a living reality, from one Ocean to the other." We are convinced that India will very soon take her rightful place among the nations of the world, but at the same time, we must confess that Emperor Julian's dream of resuscitating and making world-wide the pagan pageantry of old will continue to be an impossible dream; for India in the very act of her regeneration is building up a composite culture synthesising Hindu and Islamic elements and the best that the Modern World has to offer. All sons of India to whatever religious persuasion they may belong are contributing to this culture and no section can disown allegiance to this great country without committing their group to what may amount to political suicide. The extra-territorial tendencies which some of the Muslim leaders exhibit at present is only a passing phase; it has been brought about by the presence of a third party in the country and will cease to be with the advent of political freedom. The book is very thought-provoking.

SANDHYA MEDITATIONS. By C. F. ANDREWS. Published by G. A. Natesan & Co., Madras. Pp. 176. Price Re. 1/-.

The book under review at once reminds us of the great personality of its author, Mr. C. F. Andrews, in whose death India sustained an irreparable loss. His overflowing love, sincere friendship, and admirable self-sacrifice for India are too well known to be mentioned. He was an indefatigable champion of the cause of Indians overseas and zealous philanthropist ever devoted to the service of the masses. During his stay in the Christukula Ashrama at Tirupattur, N. Arcot District, Mr. Andrews gave a series of illuminating talks to the Brotherhood there. These talks, which were mostly given

in the evenings, have been put together into the form of a book and named "Sandhya Meditations." The subjects dealt with by the author cover a variety of topics based on his own life and work, such as, to mention only a few, 'Compassion for villagers,' 'Grace and Truth,' 'Racial Pride,' 'True Christian,' 'Indians in Fiji,' 'Work and Prayer,' 'Sadhu Sundar Singh,' 'Story about South Africa,' 'Beauty of South India,' 'Sin of Exclusiveness,' and 'Peace and Rest.' Commending the idea of publishing these talks, Mr. Andrews says that both Christians and non-Christians can read and benefit by them for they help to engender a common spiritual life not divorced from living problems. The publishers have done well in giving an opening as well as a closing 'prayer,' both by the author himself, and in appending a short biographical sketch of this catholic and devout Christian.

INDIA'S SACRED SHRINES AND CITIES. Published by G. A. Natesan & Co., Madras. Pp. 442. Price Rs. 3/-.

India is undoubtedly a land of sacred shrines and cities and every Hindu cherishes an ardent desire to visit these holy places of pilgrimage sometime or other in his life. The Hindu mind is habitually introspective and contemplative and ever seeks a temple, tank or such other beauty-spot, often associated with a legendary or historical personality and suffused with spiritual peace and joy. In this attractive and well got-up volume, an attempt has been made to give short but comprehensive accounts of the important shrines and cities all over India. In addition to indicating convenient routes, methods of transport and such other useful guidance, it gives descriptions of each temple or town bearing on its historical or architectural importance. The book is profusely illustrated and furnished with two kinds of index for easy reference. The book, true to its title, does not include any place which is of little or no religious importance. The book will be welcomed by pilgrims, tourists, and students of Indian culture.

BENGALI

BANGLAY DHANA VIJNAN, VOL. II. By PROF. DR. BENAY KUMAR SARKAR AND OTHERS. Published by Chakravarty Chatterjee & Co., Ltd., 15, College Square, Calcutta. Pp. 582. Price Rs. 3.

This is the second volume of the book and embodies the papers read by various authors

at the Bengali Institute of Economics together with some articles first published in "Arthik Unnati", the monthly journal of the Institute. Those who have read the first volume of the book are well aware of its high merit and will read with profit this second volume also which is equally enlightening. The authors, many of whom are well known to the reading public of Bengal, have bequeathed in these pages the fruits of their long labour and study. Dr. Binoy Kumar Sarkar to whose untiring zeal the Bengali Institute of Economics and many a similar institution for research and study owe their inception is a contributor to this volume of several thought-provoking articles on "The Principles of Reserve Banks", "Rationalization in Economic India", "Control over Foreign Insurance Companies," and such other allied subjects. As is usual with his writings and utterances the articles are strewn with constructive suggestions and creative thoughts and the statements made are always supported by copious illustrations of figures and facts. The articles on "Carefulness in the Selection of Banks" and "Forecasting Business Expansion", by two other writers will be of great practical value to many. Several other topics of socio-economic interest to Bengal have been discussed and dwelt upon in such articles as "Safeguarding Provincial Interest", "The Economic Condition of Middle Class Bengali Women", "The Labour Problem and Class Question in Bengal", "Bengalis in Lac Industry and Trade" and "Bengalis in Cotton Mills". Besides these there are other well-reasoned papers dealing with various economic topics of present-day importance both of a national and international character.

The industrial development in any country depends largely on the spread of economic ideas among its people. The present volume written in Bengali and in a lucid and forceful style will play a good part towards the fulfilment of that end. Books on economics in Bengali were almost rare before Dr. Sarkar came to the field. His dynamic personality has attracted around him a number of creatively thinking minds who have devoted themselves to the pioneering work of paving the path of economic development in Bengal by carrying first an all-round economic knowledge to the door of one and all through the medium of their own mother tongue. They deserve the gratitude of all.

TAMIL

(1) TANJAI (t) TIRUKKOILKAL AND
(2) CHOLAR KOIL-PANIKAL. By J. M. SOMASUNDARAM PILLAI, B.A., B.L., MANAGER OF THE BRIHADISWARA TEMPLE OF TANJORE. *To be had from the Author. Price Annas Four each. Pp. 92 and 50.*

The first book which deals with the temples of Tanjore is divided into nine sections, giving a brief account of the Puranic legends relating to the city of Tanjore, the origin of the various temples and their subsequent developments. Exhaustive historical notes concerning the founders are supported by relevant epigraphical records. The Chola kings as well as the kings of the Nayak and Mahratta dynasties were interested in these temples and consequently the book contains a large amount of material of very great use to students of South Indian history. The author being connected with the administration of the great temple built by Rajaraja I had the opportunity of obtaining first-hand information relating to the subject-matter of his book.

The second book which deals with the "Temple Charities of Chola Monarchs" has a foreword from the pen of Mahamahopadhyaya Dr. V. Swaminatha Iyer of Madras, in which the learned Doctor says that the author has incorporated in his work traditional accounts as well as the evidence supplied by literary and epigraphical records. The books are written in easy Tamil prose and deserve a wide circulation.

SRI BHAGAVAD VISHAYAM (A COMMENTARY ON NAMMALVAR'S TIRU-VAI-MOZH). By A. RANGANATHA MUDALIYAR, SWARNA VILAS, 13, BIG STREET, TRIPPLICANE, MADRAS. *Published by the Author. Price Rs. 2. Pp. 452.*

An account of the life of Nammalvar, the foremost of the twelve saints of Southern Vaishnavism, a life-sketch of Madhurakavi, Nammalvar's disciple, a complete prose rendering of the substance of the one thousand stanzas forming the Tiruvai-Mozhi, elaborate notes from the traditional commentaries, selections from the Achârya Hridaya, notes regarding interpretation and the influence of Tiru-vai-Mozhi on other prominent Tamil works are among the many points of excellence which make this work very useful to students of Tamil Vaishnava literature. The book is neatly printed and has a foreword from the pen of Pandit V. M. Gopala Krishnamachariar.

SRI AUROBINDO AND HIS SYSTEM OF YOGA. By P. KOTHANDARAMA IYER, M.A., B.L. Published by Messrs. B. G. Paul & Co., Educational Publishers 4, Francis Joseph St., Georgetown, Madras. Price Annas Nine. Pp. 128.

Section I of the book (pages 1-78) contains a life sketch of Sri Aurobindo and sections II and III give an account of his system of Yoga. The book is written in simple Tamil prose and endeavours to give a brief account of a vast subject. The publishers deserve to be congratulated on the excellent printing and get-up of the book. It can be read with profit by those interested in Sri Aurobindo and his teachings.

PRACTICE AND PROGRESS IN TAMIL (BOOK I). By J. T. SADASIVA IYER, DISTRICT INSPECTOR OF SCHOOLS, KANDY. Published by Mr. N. Ponniah, proprietor, Terumakal Press, Chunnakam, Jaffna (Ceylon). Price Annas 12. Pp. 181.

The lessons are well-graded and provide matter for silent reading, comprehension, oral reading, oral composition, recitation, written composition, writing and spelling for pupils in the upper primary classes. The author's long experience as Inspector of Schools and his deep and critical knowledge of the Tamil language have been utilised in producing a book which will be found extremely useful to teachers and pupils.

NEWS AND REPORTS

THE GENERAL SECRETARY OF THE RAMAKRISHNA MATH AND MISSION ON TOUR IN SOUTH INDIA

Leaving Jaffna on the 4th June Srimath Swami Madhavanandaji, Secretary, Ramakrishna Mission, reached Madura on the 6th and Trivandrum on the 8th, where he was received as a State guest and accommodated at the "Padma Vilas." He was welcomed by the public and delivered an address on "The Harmony of Faiths." On the 12th at Pazhavangudi, Fort, Trivandrum, the Swami delivered an address on "The Consolidation of Hindu Society." He also gave a talk to the ladies of the town. He visited Haripad and on the 15th was welcomed at Thiruvalla. Visiting Kottayam and Vaikom, he reached Kaladi, the birth-place of Sri Sankaracharya on the 17th. The citizens accorded him a hearty welcome. He then visited the Math Centre at Trichur. Here he addressed the pupils of the Mission's Vivekodayam High School. On the 24th he was at Ottapalam. On the 27th the Coimbatore Municipal Council gave the Swami a civic reception; on the 28th he addressed the teachers and pupils of the Mission's Vidyalaya at Periyanaickenpalayam and left for Ootacamund.

He then proceeded to Mysore, where he had an interview with the Maharaja His Highness Sri Krishnaraja Waidiyar Bahadur. On the 4th July the citizens of Mysore presented an address of welcome. Swamiji also delivered the Inaugural Address of the University Philosophical Association, received an address of welcome from the residents of

South Coorg, delivered a lecture at the High School at Virajpet (Coorg) and gave a talk to the students of the Mission's Students' Home in Vani Vilas Mohalla, Mysore. He also visited places of interest such as Melkote, Sravanabelgola, and Sringeri and next proceeded to Bangalore. On the 12th July Swamiji addressed the University Union of Bangalore and on the 13th the citizens of Bangalore presented an address of welcome. On the 15th he delivered a lecture on "Hinduism" at the King George Hall and also gave a talk to the students of the Mission's Vedanta College. Leaving Bangalore he visited the Ashrama at Nattarampalli on the 16th and reached Salem on the 19th. Here he was accorded a reception, delivered an address on "Religion in Everyday Life" and also gave a talk to the devotees.

He called at the Sri Ramanashrama, Tiruvannamalai, and reached Madras on the 20th where he had a very busy programme for nine days. On the 22nd, the Mayor and the citizens of Madras accorded the Swami a hearty welcome. (Fuller details are given below). He was welcomed by the several educational institutions conducted by the Mission in Madras. Before the Pachaiyappa's College Philosophical Association he delivered an address on "The Philosophy of the Upanishads" and before the Christian College Philosophical Association

tion, an address on "The Religion of the Modern World." At the Mission's Mambalam High School, he delivered an address under the presidency of Sir A. P. Patro. He also visited the Ashrama at Conjeevaram (Kanchi) and the Leper Asylum at Ching-

leput. The citizens of Kanchi presented him with an address of welcome. Leaving Madras on the 29th the Swami reached Bhubaneshwar on the 31st and was back at the Headquarters at Belur Math on August 1 after an absence of exactly three months.

MADRAS

The citizens of Madras accorded a hearty welcome to Srimath Swami Madhavanandaji, General Secretary, Ramakrishna Math and Mission, on July 22nd at the Gokhale Hall.

Mr. S. Satyamurti, the Mayor, was in the chair. The hall was packed to the full.

Mr. S. Satyamurti, the Mayor of Madras, in welcoming the Swamiji on behalf of the citizens of Madras, said that the Swamiji represented an illustrious line of true Karma-yogins, who had shown that even in these times India could produce men who combined in themselves the highest religion and a true spirit of service to humanity. The world to-day was in a position which few of them could understand and one dreaded to think of the future. "We all hope and pray", he said, "for the success of democracy over dictatorship and freedom against slavery. The war might bring in destruction to material things but those who worked for a free India at the earliest possible moment did so not with any selfish motives, but because they were convinced that a free India is the best guarantor of universal peace in the world. The *avatar* of Sri Bagavan Ramakrishna Paramahansa is proof positive that the soul of India is still sound and that India can give once more saints and seers to the world. Those of us who had read the writings and sayings of the Bagavan know that in him was revealed all the great virtues of the great *avatars*. To-day when we are fighting among ourselves, when religion has become a passport for riots and for misunderstanding, we can draw a great lesson from the life of the Paramahansa. He lived as a Hindu himself, as a Muslim, and as a Christian and realised God in all these various aspects. His life is a supreme example for the truth that God is one and that all religions are different ways to the attainment of Godhood." It would be no exaggeration to say, the Chairman continued, that Sri Ramakrishna gave Swami Vivekananda to India and Madras gave Swami Vivekananda to the world. Madras had been

extraordinarily lucky in having a succession of Swamijis who had kept the teachings of the *avatar* aloft. Thanks also to illustrious workers like Mr. C. Ramanujachariar and his late brother, Mr. Ramaswami Iyengar, the Ramakrishna Mission in this province had carried the message of Vedanta not only in the field of religion but also in other fields. The mission here was successfully running educational institutions and dispensaries and had earned a permanent place in the heart of Madras. In conclusion, Mr. Satyamurti said, "May India be free soon and a free India send out spiritual missionaries like the guest of the evening, not as agents of an imperialistic power, but as messengers of true peace on earth and goodwill to all men."

Sir Alladi Krishnaswami Aiyar, Advocate-General of Madras, read the welcome address and the same was presented to the Swamiji enclosed in a beautiful silver casket mounted on two nicely carved elephants. The casket was made by Messrs. Bapalal and Co.

The address among other things stated:

"It was a proud day in the history of Madras when it discovered Swami Vivekananda, and sent him to America as the ambassador of India and the exponent of Indian spirituality. Ever since that day this city has accorded the pride of place to the Ramakrishna Mission. It has readily accepted the Ramakrishna ideal of Renunciation and Service, and the many institutions that are actively functioning in the different parts of the city bear sufficient testimony to the measure of interest it has been taking in, and the amount of benefit it has derived from the Order to which you have the privilege to belong. In honouring you, we are paying our humble tribute to Sri Ramakrishna, the greatest Prophet of Modern India, who awakened this ancient land to a sense of her native majesty, and to the Order of monks and selfless workers to whom is due the spread of the Master's Gospel of Peace here as well as abroad."

The address also referred to the work done by the Swamiji in foreign lands and to his works in Sanskrit on Indian Philosophy.

Swami Madhavananda, replying to the address, said that they had rightly appraised those two spiritual giants of the modern age and Madras was specially fortunate in the discovery of the potentialities of Swami Vivekananda. "It is high time", the Swamiji said, "that in these days of stress and dire agony we pay adequate attention to the significance of the lives and teachings of the two great sons of India." Swami Madhavanandaji then narrated the life of Bagavan Ramakrishna Paramahansa and said that after passing through the different sadhanas, the great Paramahansa came to the conclusion that "God is one and we can reach him by different paths." Paramahansa was not at all attracted by the education offered him, but was longing to realise God who was not merely a name to him, but one to be realised and seen.

Swami Vivekananda, he said, was the greatest disciple of Paramahansa and he carried the teachings of Vedanta to distant lands. To America he gave spiritual ideas for which there was great need. In that country the mission was highly venerated and the American people looked upon India with great veneration as the country which produced saints.

In India, the Swamiji said, Vivekananda's work was different. In India he felt that the masses must be elevated to a level at which they could realise the true implications of religion. He found the degraded condition in which the masses lived and realised that his work here should be different. This was the genesis of the Mission's activities in the way of amelioration of the conditions of the masses, in the spirit of religion. During his tours in India and especially in South India, he found a great inequality between the upper and the lower classes. Swami Vivekananda and the workers of the Mission tried to give practical effect to the Advaitic teachings. "We believe God is present in all living forms and is not confined to temples. He lives in the hearts of devotees everywhere. We work in that belief and not in any spirit of condescension."

Proceeding, the Swamiji said that Madras had the second best Math of the Mission

and it had at the same time developed educational institutions, which ranked the highest in their order. The Mission was proud of these institutions. The Swamiji then gave an account of the relief work done by the Mission during famines and floods, and the number of poor who had been given medical relief by the dispensaries and hospitals run by the Mission. Their main purpose, he said, was to reach the masses and to rouse their dormant spirituality so that at some day they might feel that they were one with God. Wherever there were sick people, it was their duty to lend a helping hand. Wherever there was illiteracy, people should try to remove that. Education enabled one to gain back his lost individuality. Wherever there was intolerance in religious matters, it should be their duty to remove them, for in the eyes of God all were equal. There should be no such term as Pariah or the untouchable. There was only a difference in the degree of manifestation of divinity.

"Already a wave of materialism was abroad", he continued, "and the attendant evils were manifest. We, as Indians should never be false to our ancient ideals. We are a spiritual nation and we can give all the best in life. The Western World is fast going to the abyss of atheism. But we will not be false to our ideals whether in the political, economic or the religious fields. We must and we will do all things in a spirit of religion. Our motherland is rising. The time will come when we shall be greater than we had been in the past. The West has come to appreciate the teachings of the two great masters. Time will come when they will pay more attention to these teachings and after the present crisis is passed, there will be a readjustment of the world and then is the time for India to spread her galvanic message of spirituality and Oneness of God. Prepare your minds and yourselves for that task. Wipe out all blemishes that are still trying to divide the nation. Help one and all to become united, for all are part and parcel of one Divinity."

Swami Madhavananda thanked the citizens of Madras for the kind welcome accorded to him.

Dewan Bahadur K. S. Ramaswami Sastri thanked Mr. Satyamurti and others.

—The Hindu.



PRABUDDHA BHARATA

VOL. XLV

OCTOBER, 1940

No. 10



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

GOSPEL OF SRI RAMAKRISHNA

*Sri Ramakrishna's birthday anniversary;
evening-time; Girish Ghose and other
devotees present*

*The meditation of Mahākālī according to
the Tantras; its deep meaning*

It is evening. The gentle sound of bells proclaiming the evening service in the temple is heard. Bathed in the moonlight, the temple-spire, the adjoining court, the garden, and the tops of trees have assumed a charming spectacle. The Ganges, flowing northwards now, by the side of the temple, appears as if it were in high glee. Sri Ramakrishna sits on the small cot in his room, enwrapped in silent meditation of the Mother of the universe.

The festival of the day has come to an end, but a few devotees are still lingering. Narendra has already left.

The evening service in the temple is over. The Master, in an exalted mood, is pacing up and down the long verandah, south-east of his room. M. also stands there gazing at him. The Master, all of a sudden, addressing M. says, “Oh, how wonderfully does Narendra sing !”

M. : “Yes, revered sir, do you mean the song, ‘In the midst of the dense darkness’ ?”

Sri Ramakrishna : “Yes, the song has got a deep meaning in it. The profound mood it drove me in, is still holding sway over my mind !”

M. : “Yes, revered sir.”

Sri Ramakrishna : “The practice of meditation in darkness is upheld by the Tantras. Where then can one see the light of the sun ?”

Srijut Girish Ghose comes and stands there. The Master is singing :

‘Oh, is my Mother of a dark hue ?

She, Who has space for Her apparel,
brightens up the lotus of my heart
with the beauty of Her dark complexion.’

The Master, lost in divine ecstasy, stands there with his hands placed on the body of Girish, and continues singing :

'I have no desire to go either to Gaya,
or to the Ganges, or to Prabhas,
Kashi or Kanchi,
If only I can breathe my last with
the name of Mother Kali on my
lips. . . .'

'Now my thoughts are on the right
track.

I have learnt my lesson in contem-
plation at the feet of a high soul,
possessed of a deeply contemplative
mind. . . .'

The sight of Girish seems to deepen
the ecstasy of the Master. He keeps up
standing and sings again :

'I have resigned my soul at those
blessed feet that remove all fear,
And have set myself free from the
terror of Death.

* * * *

I have exchanged my body in the
market of this world for the blessed
name of Mother Durga.

I have planted the wish-fulfilling tree—
the name of Mother Kali—in my
heart,

And am awaiting the approach of
Death to show it to him by opening
the heart.'

In the madness of that exalted mood
the Master repeats the line, 'I have
exchanged my body in the market of
this world for the blessed name of
Mother Durga.'

Sri Ramakrishna (to Girish and other
devotees) :

"The mind is filled with ecstasy and
consciousness is lost.'

"Here, consciousness means the con-
sciousness of the world. It is the
knowledge of Reality or Brahman
that we require.

"Devotion is the most essential thing.
There is devotion both with desire and
again, without it. The latter is called
pure devotion, or devotion without any

cause or reason. Keshab Sen and those
of his party were quite ignorant of this
kind of spontaneous devotion which
means that the mind is devoted to the
lotus-feet of the Lord, but without the
least trace of any desire.

*Is Sri Ramakrishna an Incarnation?
The State of a Paramahansa*

"There is another very exuberant
type of devotion which overflows, as it
were, all limits. One, under the spell
of that devotion, laughs and weeps,
dances and sings in spiritual exaltation.
Such a state can be witnessed in the life
of Chaitanyadeva. Rama said to
Lakshmana, 'Brother, wherever you
come across this overflowing devotion,
know that I myself am present there.' "

Does the Master hint at his own
condition? Is he an Incarnation,
descended on earth to teach people the
virtue of devotion?

Girish : "Everything can be attained
through your grace. What was I and
what have I become!"

Sri Ramakrishna : "My good sir, you
have got good *Samskaras* (inherent
tendencies) and so you are making pro-
gress. Nothing can be attained before
the time is ripe for it. The physician
may come and prescribe a medicine
when the patient is already on the path
of recovery. A complete cure may then
follow. But who can ascertain whether
the cure is due to the medicine or to
the process of natural healing?

"Lakshmana said to Lava and Kusha,
'You are mere children and do not know
Ramachandra in his true self. Ahalya,
who was reduced to stone, regained her
human form by the touch of the feet of
Rama.' Lava and Kusha replied,
'Revered sir, we know everything, we
have heard of all these. The stone
turned into human form, because such
was the decree of the sage. The sage
Gautama ordained that in Tretâ Yuga

Ramachandra would pass by that hermitage, and by the touch of his feet she would regain her human form. So, who can decide whether it was due to the greatness of Rama or to the injunction of the sage?"

"Everything takes place as the Lord ordains. If you gain any knowledge from here, know that I am only the instrument. The moon holds the same relation with all. Everything comes about through the will of the Lord."

Girish (with a smile): "You mean that everything takes place according to the will of God; is it not so? I also say the same thing!" (All laugh.)

Sri Ramakrishna (to *Girish*): "A sincere soul realizes God in no time. The following people cannot attain knowledge: one who has a crooked mind and is not sincere; one who is labouring under a morbid mania for

cleanliness; and one with a sceptical mind."

The Master speaks highly of the exalted state of Nityagopal.

Three or four devotees are still standing there by the side of Sri Ramakrishna in that long south-eastern verandah and listening to him. The Master describes the condition of a Paramahansa. Says he, "A Paramahansa always feels that God alone is real and everything else is unreal. A swan has got the power to separate milk from water. Milk and water get separated due to the secretion of an acid from its tongue. The Paramahansa also is in possession of a similar acid—the acid of devotion imbued with divine love. One possessed of that devotion, can discriminate between the real and the unreal, can realize and see God."

SONNET SEQUENCE TO SRI RAMAKRISHNA

I

Not an oblation of one hundred and eight
 Bael leaves and water, has this heart for You,
 But stalks of golden Champaka, of late
 Discovered in it where the sun broke through.
 So like a garland did You fashion them,
 To die not, nor to yield a petalled place,
 But side by side to flower along the stem
 Like fragrant smiles reflected from Your face;
 They were but grown for worship of the Stream
 Sprung from Your feet, that Holy Mother fed
 With flame hibiscus when in waking-dream
 She saw You come, the Ganges come ahead.
 Great Kali-Shiva-Ganges-Om, complete,
 This flowered heart is offered at Your feet.

—Dorothy Kruger

THE FINAL TRUTH

BY SWAMI TURIYANANDA

On a certain occasion, as Sri Ramachandra was sitting in his court attended by sages and seers, he saw Hanuman before him, and with a view to gratifying all kinds of his devotees asked the latter, "Hanuman, how do you look upon me?" Hanuman, "the best among the intelligent," thought within himself that there must be some great purpose behind such a query from the Lord, the inner controller, to whom nothing was unknown. Revolving thus Hanuman replied, "When I am identified with the body I am Thy servant, when I regard myself as the individual soul, I am part of Thee, and when I look upon myself as the Self I am verily Thee—this is my firm conviction."

Hanuman has here revealed the attitudes of all worshippers. This is the final view of all the schools of Vedanta. It gives nobody any cause for despair, on the contrary it assigns to everybody his right place. The attitude of the servant—Thou art the Lord and I am Thy servant—is for those who have not been able to rise above the body idea. Those who look upon themselves as individual souls and have risen above the body idea without fully realizing it—for them is the attitude of part and whole—"Thou art the whole and I am Thy part."

And those who have realized their Selfhood take up the attitude of identity—I am Thee. Thou and I are one—there is no difference there. These are the three attitudes—dualistic, qualified non-dualistic, and non-dualistic. Sri Ramachandra made Hanuman, the crest-jewel among devotees, declare the final truth about the three attitudes in

order to please all the devotees present in his court. This is the final commentary on the ultimate truth of the Vedanta.

None need despair. Everybody is worshipping that One and is related to Him whatever may be the state he is in.

"I am centred in the hearts of all; memory and perception as well as their loss come from Me. I am verily that which has to be known by all the Vedas. I indeed am the Author of the Vedanta, and the knower of the Veda am I." Gita, XV—15.

The One conscious Existent, the Supreme Person, the all in all, pervades and permeates everything. He is verily that which has to be known by all the Vedas, He indeed is the author of the Vedanta, and the Knower of the Veda. To know it is to know Vedanta. Further without this realization none can know the real truth of Vedanta even if he swallows the whole literature of Vedanta. I have taken it to be so. And further I have taken the Master's saying, "My Mother and I . . .", not to relate to anything conscient or inconscient. It is all Consciousness that he has meant—"The object of worship is conscient, the worshipper too is conscient. It is the attitude of the child. The child cares for nothing except the mother, its love is undivided." He is all in all.

"Or what avails thee to know all this diversity, O Arjuna? (Know thou this, that) I exist, supporting this whole world by a portion of Myself." Gita, X—42.

He pervades the whole world by one part of Him, while the rest is always free and beyond everything. The Vedas too have sung:—"The entire world of being is a quarter of Him, while the three-quarters are the immortal Heaven."

So much with regard to Brahman. And as regards the individual, if he has the body idea, God becomes the Lord and he the servant. If he feels himself to be the individual self, God becomes the whole and the individual the part. And when the individual feels himself to be the Self, there is no more any feeling of difference. Then he becomes one with the Supreme Self and says, "I am but Thee." That is the finale of the individual's effort. This is the Vedantic wisdom recognized by all. He is all in all. There is no knowledge, no object of knowledge and knower other than He. He is all—the Self, the individual and the world. There is nothing except He. He who says that there is an other is not yet free from delusion. He "mutters incoherently like one asleep." He is like one who is not aware of what he is talking in the haze of sleep.

"The Unmanifested manifests Itself through superimposition and misapprehension." It is in this sense that the Shruti has said, "Ākāśha has been born of this Atman" etc., and not in the sense of real creation.

"There is neither dissolution nor origin; there is none bound, none aspiring; there are none desiring freedom, and none free—this is the ultimate truth." (Gaudapāda's Kārikā on M. U., V. P. 32).

This is the final truth. What more

will Shankara say about freedom in association with the Lord or in nearness to the Lord. You indeed know that the Lord has proclaimed the desirelessness of His devotee in the Bhāgavata saying, "He does not accept (freedom) even if offered." None says study, repetition of His name, austerities, meditation, concentration or trance to be the Goal.

"It is by knowing 'I' alone that immortality is attained; there is no other way but this."

This is the word of Vedānta. And the Lord has said:

"All the worlds, O Arjuna, including the realm of Brahma, are subject to return, but after attaining Me, O son of Kunti, there is no rebirth." Gita, VIII—16.

"I am the Self, O Gudakesha, existent in the heart of all beings; I am the beginning, the middle, and also the end of all beings." Gita, X—20.

"The Goal, the Supporter, the Lord, the Witness, the Abode, the Refuge, the Friend, the Origin, the Dissolution, the Substratum, the Storehouse, the Seed immutable." Gita, IX—18.

So it is hardly necessary to emphasize that He is the all in all of the individual soul. It is right to eat mangoes when you have come for it. What more need is there for other information? They who will be made preachers by the Lord will alone take care of others and decide what paths will be harmful or beneficial to them. We shall be fortunate indeed if we can just eat mangoes. My earnest prayer to the Lord is that He may introduce you to the owner of the garden.

THE QUEST OF THE BEAUTIFUL

Manasarowar, the fairy lake of Tibet, lay in front of us. *Hamsa* birds were moving gracefully over its blue waters. It was dawn. The azure blue lake with the snow-covered peaks surrounding it presented the appearance of a precious sapphire set in the midst of diamonds. The sun peeped over the eastern peak, and rays of light fell on the surface of the lake making it golden here and green there. The silvery summit of Kailas was seen towering above the northern horizon. A celestial calmness pervaded the atmosphere. The party of pilgrims stood watching the scene, their hearts throbbing with silent wonder. The turmoil of the world below was forgotten. The long trek across the Himalayas daily revealed varying scenes of beauty and splendour. But there was nothing to equal the glory of sunrise over the silent waters of Manasarowar. This beautiful lake and that holy peak which were cherished as dream-visions, a few days before, have now assumed the shape of reality. Objects which were considered real have now receded into the background of memory. The sea with its roaring waves, ships carrying merchandise across the waters to distant lands, busy ports, crowded streets of men, schools with their merry crowds of boys and girls, churches, temples and mosques, law-courts and market-places, factories and warehouses have all turned out to be a mere memory, a confused dream unconnected with reality.

* * *

Hindu and Buddhist scriptures and the age-long traditions of China and India tell us that the gods abide here. The racial memories of the Aryans and Mongols ascribe a great antiquity to

this holy spot. Long before the Himalayas raised its lofty peaks above the waters of the primal ocean, the lake Manasarowar and the four great rivers—Indus, Brahmaputra, Sutlej and Karnâli, which are said to be fed by its waters through sub-terranean channels, lent beauty to the table-land of Tibet. The seismic disturbance that brought about the upheaval of the Himalayas must have been a tremendous event in the annals of this remote past. In some mysterious way, these annals have been preserved in the memories of the race. In the dim past, the Mongols referred to in Puranic legends as Yakshas must have lived in these peaks and valleys, which in all probability, had a more temperate climate than what is experienced now. In those days, there might have been other fauna besides the wild horse and the yak that roam over the hill-sides to-day. The conditions might have been more favourable to plants and flowers also. Now only stunted juniper bushes grow on the sides of the wind-swept mountain-peaks, the summits of which are covered with perpetual snow. The beauty of the place is of an austere type; it resembles the heavenly beauty seen on the face of a Yogi seated in meditation. The scriptures tell us that the lake Manasarowar presents the picture of the human mind as it lies absorbed in the blissful state of Samadhi. If “beauty is truth” as the poet says, the pilgrims who are on the quest of the beautiful are also earnest seekers after truth.

* * *

The scene changes; we are back in our Himalayan monastery, the Ashrama at Mayavati. During the night it was raining heavily. With the approach of

dawn, the sky has cleared up. Far in the foreground the snow-covered peak of Nandâdevi appears tinged with the golden rays of the morning sun. The rose-plants in the garden are in full bloom. The sun-beams softly caressing the flowers produce that blush and that beauty so characteristic of the queen of flowers. The warbling of birds and the sound of flowing water in the neighbouring valley enhance the beauty of the calm morning. In the midst of this loveliness our constant companion, the philosopher, whose interests are somewhat different from ours, steps forward and interferes with the train of our thoughts. Here let us confess that our companion, who is always at our heels, seldom leaves us alone to an hour of pure enjoyment without proposing some of his never-ending questions. Now he meets us with the poser: "Whence do roses receive their blush and their beauty?" We try to answer in the layman's fashion by proposing a number of similar questions and attempting to deduce the factor common to all of them. Whence do babies get their pretty dimples, the golden glow-worms their aerial hues, rainbows their enchanting colours, and stars their celestial brilliance? The hand that touched the baby's face with a dimple, the same divine hand lighted up the star and the glow-worm, painted the rainbow and caressed the rose-petals into a beautiful blush. Our companion mildly protests and says, "This is religion, poetry, mysticism, this pious thought offered by way of explanation stands unsupported by reason."

* * *

At this juncture, the gardener arrives. We turn round to him and repeat the philosopher's question, "Brother, whence do roses get their blush and their beauty?" Being a scientific gardener, well-versed in horticulture and

other allied sciences, he links up cause with effect and offers us an explanation. As far as we remember, these were his words: "This time, we had a severe winter; thirty inches of snow fell; the rose beds were dug up two months before the snow-fall; the roots were exposed to the autumn sun for a fortnight; the beds were manured; the plants were pruned leaving healthy stocks about a foot long; in winter the stocks remained covered with snow for a fortnight; the spring came; the snow melted away; new buds appeared; the roots, strengthened by exposure to the sun, assimilated the manure of the soil and sent up the life-giving sap to the buds; the new leaves drank the sunlight; the flower buds opened up and there you have the roses." Saying this, he handed over to each of us a pretty flower. The philosopher was fully satisfied.

* * *

The other questions remained unanswered. Perhaps, other scientists may tell us that the baby's dimples came from the patent food on which she was fed, that the glow-worm's hues came from the phosphorescent substances contained in its body, that the rainbow's colours were not colours at all, but the light refracted by minute particles of water, and that the stars were not softly brilliant, but that they were burning suns emitting fiery rays from inconceivably long distances. Our attempt to deduce the factor common to the beauty of the rose, the baby's face, the glow-worm, the rainbow and the star receives a rude shock. We sought for a universe; the scientist and the philosopher present us with a multiverse in the labyrinths of which we find it difficult to thread our way.

* * *

Is a pretty baby nothing more than skin, flesh and bones? Is the moon's

surface nothing but bare hard rocks that resulted from some sub-lunar volcanic eruption? Are not flowers anything more than some organic compounds, all of which the scientist can synthetically produce in his laboratory? Have not all these something in common, something that touches our souls, as different from that which appeals to our senses? Is not the beauty that holds the mind of the lover and the poet, one aspect of the Reality for which the philosopher is seeking? Reality is commonly said to reveal itself in the threefold aspect of truth, beauty and goodness. Is the philosopher justified in confining himself to a fraction of one of these aspects, the truth arrived at by reasoning? All these questions that seriously disturb the mind of the layman, perhaps, do not arise in the specialized mind of the philosopher.

* * *

The universe in its final analysis reveals not only the ninety-two or more chemical elements and various mechanical stresses and strains but also a living soul with psychical strains and stresses expressed by loves and hates, dictator's ambitions, poor men's hopes, widow's wails, the beauty of smiling landscapes and of thunder and of lightning, the "fretful fever" of life and the balmy sleep of death. If these are not real, life is not real. At every stage of his progress, the seeker of Reality should provide us with a harmonious and integrated Whole in its threefold aspect of truth, beauty, and goodness, leaving to the scientist the investigation of the parts and the necessarily partial truths that Reality reveals to him within the limitations he had set to himself. For about three centuries science has interested itself in the investigation of nature and with all its efforts has only ploughed a few furrows in the wide fields of truth, the fields of

beauty and goodness are untouched by it. On the other hand, the true seer climbing up the peak of wisdom, at every stage of his journey views the Whole and within the range of his view, gives a complete unified picture. Such a view satisfies our whole mind appealing to its cognitive, affective and conative aspects, thus opening the path that leads to God, the source of all truth, beauty and goodness.

* * *

The earliest teachers of the human race were inspired men, prophets and seers, who consciously or unconsciously communed with the Deity. The words that they spoke originated from a Higher Power which possessed them and led them on to a vision of the Whole. That is why their words live not merely in books but in the hearts of men, who dedicate their lives for the preservation of those words and their transmission to posterity. The eternal Vedas, the holy Bible, the sacred Koran and the scriptures of the other great religions are the greatest books of humanity. In lofty rhymes or in beautiful prose they incessantly declare the Divine message, the message of truth, beauty and goodness. They are not mere philosophical treatises that help men to lift the veil of appearances and discern the truth behind them; these books transcend the limits of philosophy and often speak in a tongue which the pure in heart understand, but philosophers fail to comprehend. Are then these books poetical utterances? They certainly contain the sublimest poetry, a poetry that unites Heaven to the Earth, asserting Eternal Providence and justifying the ways of God to men; but these are more than poetical compositions. Is it their function to map out a path that leads to the good life and finally raise man beyond himself to the threshold of heaven? They certainly

perform this function in the best possible manner, but they are higher than mere ethical treatises. Their message, being a message of synthesis, transcends the limitations of the partial messages expressed by the philosopher, the poet and the moralist. Their message is not merely an aggregate of the partial messages, but a unified Whole, a single message that consists of all the three phases.

* * *

Next to seers, poets stand as the great teachers of the human race. True poetry transcends the limitations of time and space. The lofty rhymes of Milton are for all nations and all times and so is Kalidasa the common property of the East and the West, of the past, the present and the future. Through these men the race regains its lost heritage, it acquires the companionship of angels and celestial beings. There is a deep truth behind the old legend concerning man's fall. We are all exiles; nevertheless our foster-mother Earth, in her snow-clad hills and ocean's blue expanse, in her woodlands and rivers, presents to our view some aspects of the Garden from which the first man and woman were exiled. Poets realize this truth more than other men and offer their homage to the Spirit that hovers over all that is beautiful. Unfortunately, man, giving vent to his insatiable greed for possessing things, has defaced Nature. It all began with looking out for food, a little space to live in and a shelter for protection from the inclemencies of the weather. These bare necessities were needed to give freedom to the mind to soar into higher regions and live in the serene atmosphere in which saints and seers live perpetually. But very soon greed captured the mind of man and the true purpose of life was forgotten. Messengers came to us and delivered the message of the Most High. We heeded

them not and the result is the ugly mess in which we find ourselves to-day.

* * *

Long before Christianity was born, pagan Greece with her sublime ideals of beauty exerted a mighty influence in raising the Western nations from savagery to civilization; when in the Middle Ages, Christianity fell into the hands of ignorant priests and failed to carry out its mission, the pagan ideals of beauty fostered by Greece, resuscitated under the guise of the New Learning, led the nations to great achievements and gave new strength to Christianity itself; now that Christianity is losing its hold over men's minds and becoming increasingly incapable of stirring up men's imaginations, once more the same ideals of beauty should be set up before the nations to lead them back to sanity and human decency, from the abyss of ugliness and degradation into which they have hurled themselves.

Men who call themselves progressive often fail to understand the pious Hindu who undertakes the arduous journey across the Himalayas to obtain a sight of the holy peak of Kailas and the sacred lake Manasarowar. They fail to comprehend the mind of the devotee who is prepared to spend all his worldly possessions to erect a beautiful temple to his chosen Deity. The sight of old and decrepit men trudging along forest-paths to some shrine hidden by encircling forests may evoke a note of pity in the heart of the progressive; but he fails to understand the mind of the pilgrims. If the progressive would only give some thought to the matter, he would realize that pilgrims and temple-builders seek after something more permanent than material acquisitions, for these men are on the quest of the beautiful and are seeking for

"An endless fountain of immortal drink,

Pouring unto us from the heaven's
brink."

* * *

Beauty is the philosopher's stone that raises the worth of all that it touches; but unlike the object of the alchemist's search, it lies close at hand, it surrounds its votaries and becomes an unfailing source of joy and true happiness. He who has realized the worth of beauty becomes a changed man, his actions and his thoughts become life-giving, ennobling, and elevating to himself and to others. Sunlight flowing from the empyrean floods the earth with new life making it fruitful and abundant. Likewise Beauty coursing down from the high heavens brings joy to the earth. Even as sunlight falls upon poor men's cottages and the mansions of the rich, beauty pervades everywhere. On the way back from Kailas, in the midst of a deep Himalayan forest, far removed from the haunts of men, we came across a placid mountain lake, the surface of which was covered with a wealth of pink lotuses. It was a glorious sight, and for a moment we were wondering why Mother Nature was playing the prodigal and wasting all those pretty blossoms in the deep recesses of a forest. Then the thought occurred to us that Nature never disowned man, but man impelled by his own perversity has gone away from Nature's gardens to live in the proximity of ugly factories with smoking chimneys. Man, the rebel child, can go back to his mother's lap, whenever he chooses to do so.

* * *

Music is one of the forms in which Heavenly Beauty expresses herself on Earth. It is said that when St. Cecilia played the organ an angel hovered near the saint, for the moment mistaking earth for heaven. When the Divine Cowherd played upon His flute in the flowery parks of Brindaban, the gods

must have considered our earth itself as the highest heaven. Music has the power to tame wild beasts: The martial music, that urges the soldier to march fearlessly into the arms of Death, does its work by making man forget, at any rate temporarily, his physical vesture and the bondage of the mind, even as the moth forgets itself, when it approaches the naked flame. The devotees of God have invariably given expression to their deepest thoughts in musical language, for their thoughts were not merely intellectual, but were suffused with deep feelings, which music alone can express. Hinduism and Christianity as well as the pagan religions of old have given a high place to music in their temples and churches. Heaven itself is described as a place softly resounding to the sweet harmonies of music. It is a place

"Where the bright Seraphim in burn-
ing row

Their loud up-lifted Angel trumpets
blow,

And the Cherubic host in thousand
choirs

Touch their immortal Harps of golden
wires."

* * *

Language has its own harmonics and cadences, which find expression not only in the utterances of poets but also in the ordinary conversation of men and women whose mind has been touched by the magic wand of beauty. The conversation of such people is a constant source of delight. They may talk to young children, within the limitations of a child's vocabulary; they may address their servants or their equals; or they may hold converse with those who are more erudite and better-informed than themselves; in all these cases, the words that they choose would be the most appropriate, the sentiments that they express would be elevated and

pleasing to the hearer and the very tone in which they speak would be musical and refined. A man can never be truly cultured until he can use his mother-tongue with ease and elegance. The joy that we feel in social intercourse mostly centres round the charm of the spoken word. This charm so spontaneous to its possessor may not be achieved by studying the rules of rhetoric, for it is the outward expression of a pure mind that had subjected itself to the influence of the beautiful.

* * *

Even as the holy touch of beauty is revealed in conversation and social intercourse, so also it becomes manifest in every movement and every action of its votary. Perfect manners appear as a result of a certain inner perfection attained by men and women. It is perhaps a mistake to think that social contact is necessary for developing the social virtues. The son of a sage, brought up in the seclusion of a forest, with no companion save his father, enters the king's court and behaves with perfect decorum. The communion he had with God and Nature has given him that inner perfection which puts him at ease in royal palaces as well as in poor men's cottages. The *poseur* who strives for the mere form often misses the substance and is held up to ridicule. Beauty also finds expression in a person's apparel. The statuary of Greece and Rome reveals the fact that the ancient people of those countries, men as well as women, wore flowing garments so very different from the tailor-cut, tight-fitting clothes of contemporary West. The Eastern nations still retain something of the ancient models of clothing. The taste as regards colours may perhaps be profitably copied from the flowers, which are of a bright colour in the tropics and of weaker tints in more temperate climates. Men and

women are as much a part of nature as flowers are, and may express themselves in their vesture in the best possible manner by conforming to their surroundings.

* * *

Ever since man emerged from primitive conditions of living in caves and tree-tops, he began to exhibit his artistic sense in his dwelling-houses. "The house that Jack built" exhibits permanently a portion of Jack's mind; in its turn, the house influences Jack's mind. "Lines" consisting of houses built on the same model often fail to please, because they do not reveal the individuality of the dweller. While harmonizing with the surroundings a house should exhibit a certain amount of individuality. Within the means of the dweller, it ought to be well-built, well-proportioned and furnished in a manner suitable to the requirements of the dweller. Good pictures, properly chosen and properly hung, form an essential part of the humblest dwelling.

* * *

Apart from revealing itself in dwelling-houses, clothes, manners and speech, the beautiful is revealed at its best in the character of its possessor. Ethical values transform themselves to a certain extent into aesthetic values. Drunkenness, debauchery, morbid lust, violent crimes and such other sins are extremely ugly. Ostentation and pride offend good taste, as much as they offend the moral sense. Viewed from the intellectual point of view, all the above fall under the category of ignorance. On the other hand humility, unpretentiousness, non-injury, forbearance, uprightness, service to the teacher, purity, steadiness, self-control and other beautiful moral qualities are declared by the Gita (XIII. 7-11) to be true knowledge. From the testimony of the

Hindu Scriptures, we recognize the identity of truth, beauty and goodness. The beautiful is not only the true, it is also the good. It may be noted that the Gita does not stop with saying that the moral qualities enumerated above lead to true knowledge, it definitely declares their identity with true knowledge.

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In the mystic land of Tibet, religious leaders and founders of monasteries have built their *Gumphas* and houses of prayer in such surroundings as would lead the mind naturally to lofty thoughts. There are as many as eight monasteries around the Manasarowar

and four around the peak of Kailas. The large monastery at Taklakot is built on the top of a hill. Water for the needs of the two hundred and fifty inmates has to be carried daily from the plains below, the carriers have to walk a weary mile to reach the monastery. The writer, when he visited this monastery, was wondering why the wise lamas had chosen a site where water was not available. Just then the full moon rose with all its splendour between two snow-clad peaks and there was silence all around. The writer immediately realized that the wise men of Tibet had exercised great wisdom in choosing the site of the monastery at Taklakot.

ART AND THE ASCETIC

BY R. RAMAKRISHNAN, M.A., L.T.

From the remote past to the present the ascetic in India has always won adoration at the hands of the public. In fact there is a secret longing, sometimes dominant and at other times dimly perceived, but ever existent, in the Indian mind to turn ascetic. The ochre-coloured robes of the monk spontaneously fill the Indian heart with an instinctive reverence. As Swami Vivekananda pointed out to a Western audience (it is good that at the present moment we remind ourselves of the Swamiji's utterance), "Whereas Occidental nations have used every effort to improve their material position, India has done differently. There live the only men in the world who, in the whole history of humanity, never went beyond their frontiers to conquer any one, who never coveted that which belonged to anyone else, whose only fault was that their lands were so fertile and they accumulated wealth by the hard labour

of their hands, and so tempted other nations to come and despoil them. They are contented to be despoiled and to be called barbarians, and in return they want to send to this world, visions of the Supreme, to lay bare for the world the secrets of human nature, to rend the veil that conceals the real man, because they know the dream, because they know that behind this materialism lives the real, divine nature of man, which no sin can tarnish, no crime can spoil, no lust can taint: which fire cannot burn, nor water wet, which heat cannot dry, nor death kill; and to them this true nature of man is as real as is any material object to the senses of an Occidental. Just as you are brave to jump at the mouth of a cannon with a hurrah: just as you are brave in the name of patriotism to stand up and give up your lives for your country, so are they brave in the name of God. There it is that when a man declares

that this is a world of ideas, that it is all a dream, he casts off clothes and property to demonstrate that what he believes and thinks is true. There it is that a man sits on the bank of a river, when he has known that life is eternal, and wants to give up his body just as nothing, just as you can give up a bit of strand. Therein lies their heroism, that they are ready to face death as a brother, because they are convinced that there is no death for them. Therein lies the strength that has made them invincible through hundreds of years of oppression and foreign invasion and tyranny. The nation lives to-day, and in that nation even in the days of the direst disaster, spiritual giants have never failed to arise. Asia produces giants in spirituality, just as the Occident produces giants in politics, giants in science."

It is very necessary for our national well-being that we remember and recognise what our own racial ideal has always been. That our ancient ideal in this respect yet remains unchanged can be exemplified by recent incidents. If one were asked to refer to a single individual who represents India to-day more than any other, one would naturally speak of Gandhiji. A generation ago one would have spoken, in the same sense, of Vivekananda, as the soul of India. And yet of these two, one was a *parivrajaka*; the other is a half-naked fakir. Swami Vivekananda in his boyhood used to perceive two visions, one of worldly honour and social eminence, and the other of asceticism and renunciation, and his unerring instinct preferred the latter. This incident is typically Indian in its significance. So long as we have our Himalayas and our Ganges, we shall have sages amidst us, and so long as sages spring amidst us, our national soul will remain true to itself. When

Swami Vivekananda spoke in America, he conveyed the greetings of the oldest order of monks to the youngest of nations. It is appreciation of spirituality that is the foundation of spirituality, and if we long to keep the flame of our ancient ideal burning bright, we must not cease to adore asceticism in a land whose chief nation-builders have been either monks or men like Janaka.

And yet it is surprising to find that even to-day when thanks to the labours of a multitude of leaders who have inaugurated a period of glorious renaissance in India, we are able to judge our old institutions at their true worth, there are men who regard asceticism as a huge waste of national energy and as a tragic loss of human ability, who scoff at monks and their mission, and are cynical alike about the possibility and the usefulness of true *Sannyasa*. Such men are by no means confined to the uneducated group; it is among the educated and cultured, among persons who ought to know better, that such scoffers are found. A variety of causes is responsible for this sorry state of affairs, though no cause is unanswerable and no argument in support of the position is irrefutable. That such wrong perception and distorted vision should persist now is to be wondered at, because Swami Vivekananda very recently demonstrated the marvellous possibilities of monkhood, and made history by yoking the monks to national and social service.

One of the factors which perhaps help a few people to entertain a poor opinion of ascetics is what may be termed the prostitution of the ochre-coloured robe. All over the land one finds idlers and lazy beggars trying to eke out an easy living by playing upon the habitual reverence of the average man and woman towards the monastic order. We often come across instances wherein

a man who finds his time at home uncomfortable turns monk. But to condemn or to cavil at the noble institution of monkhood for the aforesaid reason is to betray poverty of intelligence and confused thinking. Do we, because we are occasionally gifted with a rotten fruit, condemn fruit-bearing itself? Are we to give up science because an imperfectly educated society turns its marvellous possibilities to destructive purposes? There is no institution on earth but is vitiated by being abused by a few individuals. This however does not justify the scrapping of that institution.

Others feel that monkhood is a sort of cowardice and that it implies a fundamental fear to face the battle of life and also a basic inability to take part in and emerge successfully out of, the battle. This assumption also is wrong to the core. If those who have understanding eyes look about them, they will find on the evidence of contemporary activities that in organising skill, managing ability, far-sighted scheming, administrative efficiency and in the profitable handling of financial affairs, monks often beat the so-called worldly men. A monk no doubt walks on the path of God, and what is day to others is night to him, but his is a trained and well-tutored mind, and whatever is the work he takes on hand, he does it to perfection. Yoga is skill in action, says the Gita. A devotee should not be a fool, admonished Sri Ramakrishna. And of the saint Pavahari Baba it is said that when he cleaned his vessels they shone like gold, because he bestowed so much attention on every work he did, be it meditation or the meanest labour. It is said that Swami Vivekananda used to say that he who was not a good cook could never be a good monk!

Yet others pity the poor monk, for

they think that his life is dry, unartistic, very prosaic, perhaps endowed with light, but certainly without sweetness. He has no loving wife to cheer him, no children to comfort him in his old age, no home unto which he can repair as a storm-tossed ship returns to the calm of the harbour; he is alone, friendless, melancholy, foolishly denying to himself the joys of earth, needlessly occupying himself with abstractions, treading the hard narrow path and sacrificing the solid here for a doubtful hereafter. This picture is pathetic indeed, but its huge defect is that it is not true. For a true monk is not only steeped in joy, he is the high-watermark of art also.

Men seem to have crude notions of an artistic life. When a person lives a comfortable life in a bungalow set amidst fine scenery, and takes delight in poetry and song, pictures and flowers, and dresses himself in silken clothes and perfumes his body, and in general leads a go-easy, butterfly-like existence, society connects art with him. And since a monk's externals are quite different, the conclusion is invariably—though illogically—arrived at that the monk's life is devoid of all art. "Beauty is Truth, Truth, Beauty; that is all that we need know", says the poet. The monk is a worshipper at the shrine of Beauty, because he is a votary of Truth. He is of imagination all compact; he lives in harmony with the healthier side of nature. The sky is his roof, the grass his bed, and between him and nature there is an understanding companionship. His mind is free from illusion and he is able to penetrate into the inner reality of things. The oppressive burden of non-essential trifles is not on him, and the habitual state of his mind is an elevated state. The whole universe is his kin. He is a poet, not of words, but of life. Even exter-

nally and physically he has greater opportunities of enjoying the beauties of nature. He keeps far from the madding crowd's ignoble throng. He also dives deep into the inner nature of man. To him the entire universe is surcharged with divinity. He squeezes more juice out of life than the worldly man.

Sri Ramakrishna was a monk, and his chief disciple, Swami Vivekananda, was a monk too. Both these were artists par excellence, for they tapped the fountain-head of all art. Their minds were turned away from the drab realities of a work-a-day world and were attuned to a life of higher emotions. Readers of Sri Ramakrishna's biography will remember that the first time that he was seized with ecstasy was when as a little boy he was crossing the rice fields and he was overwhelmed by the singular beauty of a flight of snow-white cranes passing beneath a cloud-covered sky. And Romain Rolland, the great biographer of Ramakrishna, remarks with reference to this event, "Even in this first ecstasy the real character of the divine impress on the soul of this child can be seen. Artistic emotion, a passionate instinct for the beautiful, was the first channel bringing him into contact with God He came to know (all the paths), but the most immediate and natural with him was delight in the beautiful face of God, which he saw in all that he looked upon. He was a born artist." Indeed who can be a greater artist than this illiterate temple-priest who could make beautiful images of gods, to whom the sight of flowers or grass brought the memory of Siva or Krishna, who could see in an English boy leaning against a tree the Charmer of Brindaban, to whom every feminine face was the image of the Divine Mother, who could not stand the sight of a crowd or a visit to the Zoo

without losing himself in ecstasy, who beheld visions of enthralling beauty, whose career on earth was an unbroken absorption in and communion with the Universal Artist, a spray from Whose brilliance is manifesting itself as this world of manifold graces and hues? To quote Romain Rolland again, "Sri Ramakrishna's temperament was exceptionally highly strung; for he was supersensitive to all the winds of joy and sorrow, both moral and physical. He was indeed a living reflection of all that happened before the mirror of his eyes, a two-sided mirror turned both out and in. His unique plastic power allowed his spirit instantaneously to shape itself according to that of others, without however losing its own *feste Burg*, the immutable and infinite centre of endless mobility." (*Ein feste Burg ist unser Gott*—a stronghold sure is our God.)

One may call it mere coincidence, or one may find in it an evidence for the belief that Sri Ramakrishna and Vivekananda are the twofold expression of a single personality, but it is interesting to note that Swami Vivekananda's first absorption into the realm of the super-conscious bears resemblance to the similar first experience of his Master. We quote from the authentic *Life of Swami Vivekananda*:

"In the year 1877 when Naren (the future Vivekananda) was a student of the third class (he was fourteen then) his father went to Raipur in the Central Provinces. He arranged that his family should follow him later on under the charge of Naren. It was a long journey partly by bullock-cart through dense forests and over unfrequented roads. An incident happened on the way which shows that Naren's spiritual insight was deepening. He had had visions and many moods of spiritual consciousness; this experience was induced by contem-

plating the beauties of nature. The party had been journeying in bullock-carts for several days. The weather was perfect and Naren was feeling the joyous freedom of life in the open. The natural beauty on the way mitigated the fatigue of the journey. Naren was charmed with the exquisite grace and beauty with which the Almighty Creator had adorned the rugged bosom of the earth. On that particular day the party was passing over the Vindhya range where the lofty hills on either side of the road almost met. The verdant trees and creepers laden with flowers and joyous with the warbling of birds of variegated colours filled Naren's heart with ineffable bliss. Suddenly his eyes alighted on a very large hive in a cleft in one of the hills. It must have been there for a very long time. His mind in thinking of that colony of bees was soon lost in wonder at the majesty and power of the Divine Providence. Lost to all outward consciousness he lay in the bullock-cart—how long he could not remember—and when he returned,—blessed, as it were, and blissful—to the normal state of things, he found that, in the meantime, considerable distance had been traversed. Perhaps this was the first time that his powerful imagination helped him to ascend into the realm of the Unknown and oblivion of the outer world."

Swami Vivekananda was all through his life a super-artist. Something that had vital connections with the fundamentals of art (in its widest sense) always distinguished this man among men, who with his kingly personality and his soulful eyes charmed everyone that came to him, who by the wonderful flow of his torrent-like, crystal-clear eloquence kept huge audiences spell-bound, nay, elevated them to diviner regions, who refused to be morose because he was a child of light, who when

East and West lionised him could yet remain an innocent child of the Mother and a ward of the Master, who could not bear the sight of misery and would lose beatitude itself in order to be of help to woe-stricken humanity, whose heart like the ocean was vast and was agitated by the waves of others' sorrows, whose soul was strong as the Himalayas and yet tender like a soft flower, who was no dry ascetic but was a person full of the milk of human kindness, whose synthetic imagination could harmonise the highest destiny of man with the service—he would call it worship—of the poorest, the lowliest and the last, whose life in short was an epic poem of flaming thoughts, burning emotions, heroic endeavours, and Titanic living.

What a passionate artist Swami Vivekananda was is well narrated in these words of Sister Nivedita, and the poem of the Swami extracted below gives us an idea of the grandeur and power of his imagination.

"His brain was teeming with thoughts, the Swami said one day, and his fingers would not rest till they were written down. It was that same evening that we came back to our houseboat from some expedition, and found waiting for us, where he had called and left them, his manuscript lines on 'Kali, the Mother'. Writing in a fever of inspiration, he had fallen on the floor, when he had finished—as we learnt afterwards—exhausted with his own intensity."

KALI, THE MOTHER

The stars are blotted out,
The clouds are covering clouds,
It is darkness vibrant, sonant.
In the roaring, whirling wind
Are the souls of a million lunatics,—
Just loose from the prison house,—
Wrenching trees by the roots,

Sweeping all from the path.
 The sea has joined the fray,
 And swirls up mountain-waves,
 To reach the pitchy sky.
 The flash of lurid light
 Reveals on every side
 A thousand, thousand shades
 Of Death begrimed and black—

Scattering plagues and sorrows,
 Dancing mad with joy.

Come, Mother, come!

For Terror is Thy name,
 Death is in Thy breath,
 And every shaking step
 Destroys a world for e'er.
 Thou 'Time', the All-Destroyer!

Come, O Mother, come!

Who dares misery love,
 And hug the form of Death,
 Dance in Destruction's dance,
 To him the Mother comes.

Both Sri Ramakrishna and Vivekananda could sing most sweetly, and those that heard them found in the songs the outpourings of the soul.

Sri Ramakrishna often used to speak about the monks who came to him at Dakshineswar. Of one of them he said, "One day a Sadhu came, with a serene light on his countenance. He would sit for hours at a time smiling to himself. Coming out of his room mornings and evenings, he would look at the sky, the Ganges, and the trees, and raising his arms dance with joy. Sometimes he would roll in laughter and shout, 'Bravo! What fun! How beauti-

ful is this projected universe!' That was his prayer and meditation after he had tasted of the sweetness of Divine Bliss." This monk was certainly an artist.

Here are a few relevant extracts from Vivekananda's utterances:

"The secret of Greek Art is its imitation of Nature even to the minutest details; whereas the secret of Indian Art is to represent the ideal . . . True art can be compared to a lily which springs from the ground, takes its nourishment from the ground, and yet is quite high above it when full-blown. So Art must be in touch with Nature—and wherever that touch is gone, Art degenerates—yet it must be above nature. Art is—representing the beautiful. There must be art in everything. . . . The value of matter depends solely on its capacities of expressing ideas. . . . The artistic faculty was highly developed in our Lord, Sri Ramakrishna, and he used to say that without this faculty none can be truly spiritual. . . . The very soul of the Asiatic is woven with art. The Asiatic never uses a thing unless there be art in it. Don't you know that art is, with us, a part of religion? . . . How great an artist was Sri Ramakrishna himself!"

True asceticism is therefore no negation of art, but a glorification of it. The ascetic's attitude is this:

"If Maya is so beautiful, how much more beautiful must the Reality be!"

THE WEST NEEDS VEDANTA

BY DR. A. EUSTACE HAYDON

[A lecture delivered under the auspices of the Vivekananda Society of Chicago by Dr. A. Eustace Haydon, a distinguished scholar of the United States of America, Head of the department of Comparative Religions of the University of Chicgo and an ardent admirer of the Hindu systems of thought.—Ed.]

I am coming to you, not as a believer, not as a devotee, but only as a student of culture, who has jogged, wondering, over all these ways of the world paths, up and down the roadways of the centuries, to see what happens. And the thing which impresses any such traveller, as he looks over the long story of the cultural histories of people, is the multitude of ways in which man has tried to find for himself a sense of security, peace, confidence and hope for the future. . . . This problem that we have had as a human family, of coming to terms with the universe, making a home for ourselves in the world, building the kind of environment which would offer joy in living, beauty, splendour, or perhaps I should be more modern and say satisfaction in living, has been too difficult for us.

Swami has spoken about ancient India. That is one of the things that is now enjoying the attention of scholars working in the cultural history of the past, even perhaps more than contemporary affairs, to realize that in that old world through Egypt, Mesopotamia, far into Eastern China and through the Khyber Pass to the Indus Valley, five thousand years ago there was a great culture. We have been long ago aware of the ancient culture of Egypt. We have been presented with the excavations of Mesopotamia, so that now we begin to realize what a magnificent achievement man had made in the near East and then into the Mediterranean,

a culture almost shocking in its splendour to those who are accustomed to thinking of the old days as a time of plunder. Old China must have been beautiful too with its ancient means of guaranteeing security. Of course, men have been living in that section of China five hundred thousand years and perhaps they should have achieved something in that time.

In India now the path is coming to life. It reduces some of the pride of the Aryan, it reduces some of the arrogance of the Nordic, because these Aryan invaders went in, not as a cultured people, but as they went into Greece, as barbarian invaders with strong arms, good muscles, stout hearts and a very serious belief in truth—that is, in keeping your word. May be you think they have lost some of that virtue since that day. But at that time they did insist on the right word, the validity of the oath, allegiance to the given word, but after all they were tribal savages really, and into that ancient culture they went and were swallowed up and became the Hindus you know to-day, creating out of that the peculiar quality you feel in Indo-Aryan culture.

The West met the East long ago—five thousand years, well, suppose we say forty-five hundred years ago, and after that time came the vast sweep of the arm of this rather aggressive people, swarming over all of the Western world. But in India they developed that rather peculiar culture which gives to the

world the highest, certainly the most heart-compelling, the most mystic philosophy of all the religions we know. And while every group in the world, each in its own way, found the answer to the problem, "How can I find the way? How can I be sure of the joy of living?" India chose above all others this complete ideal, this absolute ideal, which you know as Vedanta.

But all these systems are alike in that they are all ways in which baffled and divided man, unable to solve the problems of life, unable to meet the struggles of living, unable to find the centre of the web of nature, turned away and said, "It is too great for me," but India pushed beyond into the Unknown. I think, as objective students of culture you have to remember that always.

Judaism gave the Western world a God and it is rather interesting to know that Judaism, Christianity and Islam are the only religions that have said, "The world has a meaning. The Divine Will runs through everything and the purpose of God in organizing all events and everything is moving toward a far-off goal." That was the contribution of the Jews. The old Greeks felt that this world did not have any purpose -- that the thing was to find a reality which was behind. A little story of Western Christianity is found in the talk of Vivekananda about fifty years or so ago when he said, "Don't try to reform this world—go beyond it." That was the attitude of the cultured Oriental gentle man. There is a reality beyond this world and the affairs of man, and man belongs to that world of the spirit, trying to find his way home. One of the Greek neo-Platonists said, "You should realize you are always homesick. You are like a child taken away from his home and who is always longing for the

return." That is why we can never find rest until we find it in that. That mystic longing—that is what I mean by this choice. Now whether that was a great calamity or whether it was the thing which saved the human race through ages of trial, time will tell.

Certainly when man divided the universe in two and said one is natural and the other is spiritual, every people except the Chinese, chose the spiritual as the home of man. Yet he also has the urge to live in the world of nature—the material world, and it has been really difficult to do. That is why so many of these thorough-going idealists say to you as men and women living in the hurly-burly of the everyday world, "You really cannot get through; you will have to follow the path until the vision of the Eternal bursts upon you—until you realize that you are one with the Eternal."

Perhaps I should say that the West has made that venture sporadically, but only sporadically until about the early quarter of the nineteenth century. There was a time when the neo-Platonist was leading the Christian world; that time of religious philosophy which the Vedanta perfected in India, about the same time that Shankara was preparing his system in India. In the Western world John Scotus almost got himself into trouble by postulating the divinity of man, by plunging through into that all-absorbing, all-embracing, all-enfolding spiritual reality, which he called either He or It. But you see the Christian world has, for the most part, said that God is above man—man is on a different level, and that man is a creature and that man could never rise into the divine state. That idea of the different nature of man came from the Greeks and their theory of essences . . . that we are on different levels in the Western world—God and man. That

attitude was felt when they got a God-man on their hands.

Then five centuries later came Meister Eckardt, who identified the only reality as God and swept man and the whole universe into that reality, and refusing to accept any qualifications and going to the point of the old Indian sages found God by saying "He is not that—and He is not that," unqualified beyond all possibility of grasping Him in words. And it is strange, is it not, that to-day the Nazis, the race theorists of modern Germany, who are making the new theory, and are going back to Eckardt and announcing German blood in terms of a German root, are not heretics and not Christians. But of course, the Christian theological picture patterned on that of the Vedic type of thought did not reach the Western world until about the end of the eighteenth century. Then I would like to know how it came in, because there certainly was an influence from India somewhere and no one has worked out that problem. I think it would be a good topic for a doctor's dissertation. Kritzer (?) suggested there was an esoteric wisdom. It appeared in the early part of the nineteenth century and he said that the Western religions as we know them were religions for the people, but that all the time in the midst of these Western forms there was an esoteric tradition which came from the Indian sages and was preserved since the fifth or sixth century B.C. It always had been kept and only a few were allowed to participate, and here is the union of the East and the West. No one has agreed with Kritzer. Certainly Schopenhauer knew the want of the West—indeed it is exactly the type of thing that this absolute idealism could give that appeared in the first quarter of the nineteenth century.

They had been moving through

tragic times. Their world was breaking up and few could accept the traditional dogma. In England it was turned to empirical science. If you read Hume's works, written at the end of the eighteenth century, you will see the attitude of scepticism. Then you entered into that period of social disorder. Napoleon was ramping about and all the old security was lost and landmarks were drifting and there did not seem to be any anchorage and you could not fall back on the old notions.

Lessing began to talk about the world moving by a progressive law, tying the centuries together and lifting its head in an all-ennobling civilization and he surrendered the dualism of the past and gave the idea of one single reality—"There is only one reality, which is spiritual, and we are that." Man is one with the eternal. That is why Schopenhauer could take the Upanishads and use them as his scriptural reading. One observer reported that tears would run down his face as the old man bent over the book and he would pat it and say, "This is the everlasting book." If you know your Upanishads and the idealism of the old preachers you will know how it balanced with the philosophy they were trying to arrive at. If Swami had been sent at that time he would have swept Europe. They needed a confidence in the things that make for idealism. I know that some of you are going to come to grips with me in your mind. You will say that if they had gotten to work with a planned and solid programme we would have gotten further.

A little later German idealism swept England and produced Browning, Coleridge, T. H. Green, and became the dominant philosophy of the nineteenth century, came to America and became and was accepted as the final statement in philosophy and thought. And of

course it was a rather beautiful thing, and if I may make a generalization I would say that more of the intellectuals of the world in all ages have accepted this absolute idealism as their philosophy than have accepted any other theology or philosophy.

And often, as I look at the desires of the modern world, as I feel the terrific task that man must do to-day, I wish I could be a Vedantist or an absolute idealist. I cannot, but I wish I could, because it must make you break free from all these limitations, you do not worry the way people worry who feel they must chart the future. You have a marvellous peace which does not come to people who see their world as maladjusted, chaotic and before which they stand in fear and bewilderment. If you can feel that you are one with the Eternal, if you can chant that chant which Swami, with his intonations gave to you, and believe it, then you have a dignity, you have a pride, you have a confidence, you have courage, you have a sense of worth very difficult to get in any other way. Many cultures have tried to do it since, but India did it twenty-eight hundred years ago. When China was choosing the natural world, India was insisting that the only world is the spiritual, and man is that. So long ago it was done, and that insistence is a glorious thing. You know it really is a marvellous thing when a person insists that he is the only reality in the universe. That is hard for a Christian to say, and no Christian can say it if he is orthodox, but India was not taking any chances in a world where men were seeking salvation. The gods could be fickle, the gods could have their purposes and leave us out, the gods could decree that a certain number are going to hell and a certain number are going to be saved. India said, "I am that,"

identifying the human soul with the eternal.

Now see what it is, if you can feel on that basis. Then anything that comes is only a form and an appearance. If you are yourself eternal, if you yourself are not attached to this temporal and transitory world but belong to that eternal—nothing can be safer than that. Think of the dignity of it, the pride you can feel in it, the sense of worth. Here we are walking the streets, unemployed, trying to make a place in the world that does not want us. We are tormented and tortured by circumstances, we are disappointed and distressed in a world that is upsetting all our plans. We are groping our way through the maze of the Minotaur, but the Vedantist can have that eternal calm, that sense of being of spiritual worth so that all of these things mean nothing in the eternal sphere. It is a magnificent thing to be able to do that. I cannot do it, but if I could pick a philosophy, that is, if I were able to say "This is the philosophy I would like", that is what I would pick. And the West needed it, and in the form that it received it, the form which developed in the first half of the nineteenth century and which gave us a new form of dignity.

Then the English churches filled up and people saw for themselves what religion meant. When Vivekananda came to sweep the Conference, (of course you know about that) one Boston paper said, "Just think of the impertinence of us, sending missionaries to a country that can produce a man like this." And he really was able, by his dynamic personality, to present his idealism to our audience. He was real—he gave them the straight stuff and America listened and America has not forgotten. But the thing which is perhaps most significant about these philosophic systems of India,

about Vedanta, is the peculiar quality of its attitude in regard to things religious. Vivekananda said, "Your social service is social scavenging. The absolute is better. Try it, realize it."

Now if I were picking out the thing that Vedanta might give to our Western culture as significant, I would say first that the thing which is greatest in the culture of India and the Vedanta is that universal tolerance of all forms of life. Have you ever heard of any of these sages of India leading persecution against other forms of belief? You might answer, "Well they say that in regard to ultimate truth no one knows, and if you try to define the eternal you have to say we do not know, and if nobody knows the truth why should they worry about other forms of belief?" But India said all forms are good and all ways and all paths lead to the one God. And that tolerance is absolutely essential if we are to find our path. Not by saying "This is mine and that is yours and mine is the only truth," but by saying, rather, "He has something and we have something and together we will work into a single pattern." That tolerance is in great danger to-day. I mean not only in the realm of philosophy, but the spirit of tolerance. Intolerance is defining your position as against another person's position. It is not what we should do really. We should say, "What is it that you have and I have not that makes you think differently?" And in an atmosphere of tolerance we would come through it. It is because the sages of India have never repudiated the truths of others that India is making such a rapid adjustment of her old ways of thinking to the new scientific advances.

If you were to take Tagore's poems in "Gitanjali" and "Fruit Gathering", you can see that he has repudiated the transcendent realm of the ancients and still thrill to this presence, so completely has Tagore adjusted his idealism to the modern world. You know Tagore said, "India is in threat of actual loss", and that is what is happening to-day. You will find this old idealism transmuted into a naturalistic mysticism. They have come to give to the world a new synthesis because more and more has man in the Western world come to realize that we are all building together, that man is part of the universe, that we are part of the cycle—that we derive from thousands of millions of lives of cosmic history, that we are linked with all forms of nature which have come up through the past to the present and that we all help to make up part of this stupendous life.

If we can catch the meaning, if we can feel the heart of all our fellows and have that sense of oneness of all man and all things, that mysticism which would give us the same which Vedanta has given us, that is what you feel in Tagore, this unification, this feeling of the oneness of man and the reality of the universe expressed in the urge of the human spirit.

We must all be saved, or we must all perish together. It is not a question of one nation or one people. We are all walking along a world path. We all belong to each other and into this great simplicity at last may be planted the cultures of the whole world so that under the leadership of wisdom man may go forward to ever greater achievement.

KEDARNATH AND BADRINATH

BY SWAMI PAVITRANANDA

Living in an Ashrama in the Himalayas, almost every year, I had to see off or receive pilgrim parties to or from Kailas or Kedarnath-Badrinath. This had naturally the effect of rousing in me a desire of undertaking one of these pilgrimages. But circumstanced as I was, it was not possible for me to encourage such an idea. So, long had I to keep it secret in my heart. But every desire, however much we may strive to ignore it, must take root, and God sometimes fulfils our wishes in a strange way.

HARDWAR

So I found myself on the first of May last at Hardwar on my way to Kedarnath and Badrinath. Many of my friends thought I was not a person who could stand the hardship of such a journey and so asked what arrangement I was making for my conveyance. One very innocently asked whether I was going by an aeroplane, not knowing there was no air service to Kedar or Badri and the one that had been started was stopped. But to all enquiries when I said that I was going on foot, many thought I was rash or foolishly risking my health.

Pilgrims to Kedar-Badri generally start from Hardwar. Here one makes arrangements for coolies, Dandies (a kind of conveyance carried by 4 coolies on their shoulders), etc. Hardwar itself is a great place of pilgrimage. As one comes here, one meets with pilgrims from all over India. With two Himalayan ranges close by and the Ganges flowing below, the very sight of

Hardwar is inspiring. A small town has grown in Hardwar, but still the place is comparatively quiet. A neat and clean place humming with innumerable pilgrims who come from far and near, and yellow-robed monks with their calm and placid faces walking in the streets, when you come here you at once feel that you are in another world—you are in "God's own land," you are in a place where the chief motive of life is the quest of the Eternal.

From the standpoint of the pilgrims, the most important place at Hardwar is the Brahma-Kunda, a bathing place on the Ganges, where a bath is considered to bring much merit, as far as mythology is concerned. I visited Hardwar some years back, but still as I come again, I find a newness in the whole surrounding. So the old things I see again, and I see them in a new light. I come to the Brahma-Kunda one evening. But what a magnificent sight awaits me! On the bank of the river as well as on the platform surrounding the bathing place there are hundreds of persons—men and women, monks and householders, wearing different kinds of dress of different colours, indicating difference of caste, creed, race and order of life—all wrapped in great devotion. As you see this sight, you feel as if their collective mind was away from sordid, mundane things. Some are waving lights in worship of the sacred river, some with folded hands are saying their prayers, some, you find, are telling their beads. The sound of bells from the surrounding temples where evening service is being

held, drowns your wandering thoughts, and you are transported to a new region.

A modern man will say: "It is all superstition! Only the undeveloped mind gives importance to such things! Why should this place be considered so sacred! Why should mythology, which after all has no sure basis, play such an overwhelmingly important role in our life! Religion is really the opiate of the people; it has got such an intoxicating effect upon the mass mind!" But suppose, as in some country in the West, we banned religion even in India and by an act of legislation we made this sacred spot a prohibited area,—of what a great treasure would these hundreds of persons be deprived? If not anything else, do these men not find an escape from the sufferings and miseries of life for some time at least? Perhaps a mother has lost her only child, with a lacerated heart she is praying for its welfare. Perhaps there is in this assemblage a man weary with the burden of life—with its incessant struggles and conflicts, he seeks respite from that in the thought of the Higher Power. Someone perhaps is oppressed with a divine discontent—he wants to unravel the meaning of life: as the day meets the night, in the twilight hours when everything is calm, his thoughts soar high up to Heaven for the solution of his great problem. And some perhaps have found the peace that passeth understanding—they are absorbed in Holy communion, forgetful of the surrounding. If we stifle religion with ruthless impatience, what substitute can we give for that? Ninety-nine per cent. of the troubles have their origin in the fact that we want to thrust our own ideas upon others, we do not see a problem from the needs and standpoint of our neighbours.

HARDWAR TO RISHIKESH

It was arranged we would start on the 7th May. In these days we would see party after party of pilgrims starting on pilgrimage. What a beaming joy in their face! What an enthusiasm in their heart! As we watched these scenes from day to day, we became impatient; a few days towards the end of the period that we were at Hardwar became burdensome to us. But nevertheless we had the consolation we were in an atmosphere of pilgrimage.

At last the appointed day arrived. It was the morning of the 7th May. We were to start.

We formed into a party of four. The party was very carefully selected. In it there was one who was expert in management, another who had the ritualistic sense—capable in the deciphering of the deeper significance of worship, images, etc., in temples, a third who was overflowing with devotion, and I who would often pity myself at the sight of the qualities they had.

Formerly pilgrims would walk on foot from Hardwar. But nowadays one can go fourteen miles—to Rishikesh—by train and further about sixty miles by motor bus. We decided that we would go to Rishikesh by train. We sent our attendants—two servants and a cook—two days earlier to go on foot and wait for us at the junction of the bus lines at Devaprayag.

In a pilgrimage one has to exercise much forethought as to the requirements on the way. Naturally one has to take many necessary and unnecessary things. We could not afford to make our luggage too heavy. And still what we took was trying enough for two Nepalese coolies, who are noted for carrying heavy loads. In pilgrimage one gets an ascetic attitude of mind. Whereas in ordinary life few can resist the temptation of

making a display of their wealth and luxury, during pilgrimage one likes to be content with as few things as possible and forget all thoughts of comfort and convenience. One likes to be absorbed in the thought of God.* But when one's whole mind is given to God, where is the scope for thinking about physical comfort? So on the way when we found many pilgrims wending their way with almost no belonging with them— even rich men sometimes in their self-imposed poverty, how ashamed at times we felt of our possessions! How small

behind when one thinks of the long journey—our friends surrounded us with joyous exclamation of “Kedarnath Ki Jai” (glory to Kedarnath), “Badri Vishal Ki Jai” (glory to great god Badri). But in their look was a mingled feeling of joy and anxiety—joy because we were going on a holy pilgrimage, anxiety because who knows what difficulty we might have to face on the way. Some came even up to the Railway station to see us off, and they would not be satisfied unless they saw us quite comfortable in our seats in the train. The engine whistled, the



HARDWAR

in our heart of hearts, did we feel before them! But one has to make concession for the weakness of the flesh and therefore to exercise common sense even when the mind tends to be swayed away by devotion.

As we got on the Tonga with our heavy loads and many odds and ends—a long stick for climbing hills, an umbrella as a protection against the sun and rain, a waterpot that must be kept ready at hand, and some such things which seem like so many encumbrances, but none of which can be left

train started, and we were cut off from the last spot of modern civilization. For, Rishikesh which was the terminus of the Railway and where we were to get down had an air of the medieval age. The train ran up to that place only for the convenience of the pilgrims.

We reached Rishikesh at noon. At the station some friends were awaiting us. Rishikesh is important chiefly as a place where monks and ascetics live and perform spiritual practices. A bazaar has grown afterwards simply as a

necessary evil. There are some Kshetras, from where are supplied the bare necessities of the Sadhus who live here. We knew some Sadhus—our friends—who lived here, and we became their guests (!). They begged food for us; but in their excess of love made other arrangements also, so that asceticism might not be forced on us—people who had arduous days before them.

We went for a bath in the Ganges. There we met with many pilgrims bound for Kedar or Badri or both, making the place alive with their talks, we saw at a distance the cottages where Sadhus live, and visited also a Kshetra wherefrom Sadhus get their “Bhiksha” (alms). As you see the concourse of Sadhus with great calmness on their face and each carrying a piece of cloth in his hand for receiving “Bhiksha,” you feel there are at least some in the gathering who could in their home feed hundreds of persons daily, but why have they themselves taken the begging bowl? Yes, some are mad for wealth and luxury, some are mad for name and fame, while some seem to have gone mad in their quest of the Unknown. It is true there are black sheep amongst these about whom I am taking such an idealistic view. But an institution should be judged by its best and not by its worst members. And is not success—specially in moral and spiritual sphere—a succession of failures?

At Rishikesh we got an introduction letter from the manager of the institutions of Kalikamliwala to the many Kshetras and Dharmashalas (rest houses) on the pilgrim route. The letter gave instruction to the managers of the Dharmashalas on the way to accommodate us and to look after our needs and comforts. This proved to be very useful.

RISHIKESH TO DEVAPRAYAG

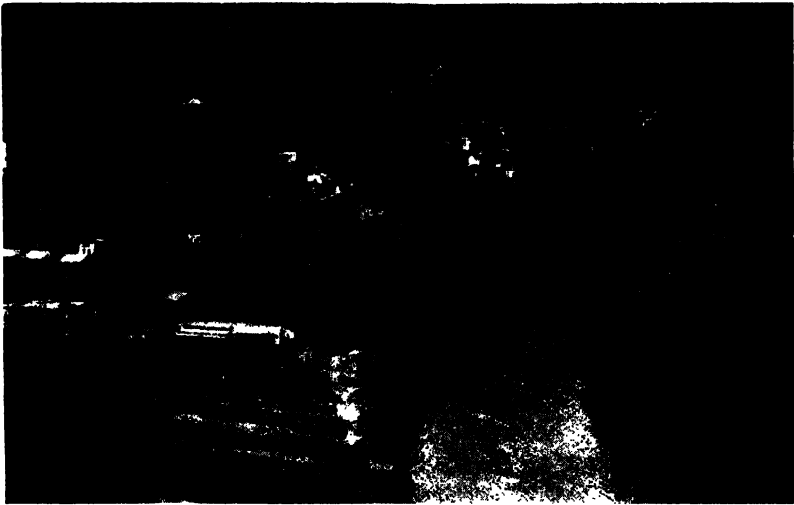
We left Rishikesh at about 1 p.m. The motor bus was to start at 12 noon, but it was delayed by an hour. The scorching sun was overhead, the bus was packed up—one may say beyond its capacity—with passengers, mostly pilgrims. Our suffering was intense. But have we not pledged ourselves to all inconveniences in order to perform the pilgrimage? So none of us could conscientiously complain of any suffering. Nay, some of the pilgrims went just the other way. As the bus started and began to go gliding by the side of the Ganges, some pilgrims—women from Central India—began to sing songs, perhaps in honour of Kedarnath or Badrinath, loudly in a chorus. We could not follow a word of it nor was the song pleasing to our unaccustomed ears. And such a loud noise when we were being almost baked in heat and were not in a mood to utter a single word! When the song started, the whole thing seemed so out of place and proportion that some of us had to make an effort to suppress the tendency to laugh. But look at the faces of these old women. So much devotion is visible on them. And under the influence of that devotion they have forgotten all consideration of their physical discomforts. And what are we?—body-centric, thinking in terms of refinement which after all is nothing but a veneer over things all rotten. Perhaps when the true value of things will be judged, these simple-minded women will be found to be much higher than many of those who ignorantly pride themselves over the present tailor-made civilization.

But precept is one thing, practice is another. With all my philosophical musings, suffering was not lessened. The bus was in a dilapidated condition.

jerking was intense—so much so that one lost control over one's body, and the sun's flaming rays were coming through the windows. We shall have to pass four hours this way, if the bus kept the scheduled time! The ladies got tired. Songs were stopped. Everybody was silent—there was dead silence but for the buzzing noise of the machine. Because of the great suffering none had the inclination to utter a single word. When this went on for some time, one of our party was asked what he was thinking about. At such a curious

Devaprayag looks picturesque from a distance. Situated on the slope of a hill which is guarded by two rivers—the Alakananda and the Bhagirathi, Devaprayag with its closely built houses seems as if it was the work of a consummate artist.

At Devaprayag we put up at the Dharmashala of Kalikamliwala. This was the first night in our pilgrimage and the first experience at a Dharmashala of Kalikamliwala. Kalikamliwala is the appellation of a Sannyasin whose real name was Swami Vishud-



DEVAPRAYAG

inquiry, the calm and grave reply was, "Brahman the Absolute." The reply provoked immediate laughter. Yes, even your misery becomes enjoyable if you know how to enjoy things.

The longest day must have its end. We also came to the journey's end. But not at the scheduled time. We were late by two hours. It was evening when we reached Devaprayag. We became hopeless as to when we would reach the place. We thought it was still a long way off. But when our motor suddenly took a turn, we saw the beautiful spot from a distance.

dhananda. He was called Kalikamliwala (literally, one with a black blanket), because he had only a black blanket as all his belongings. Out of great devotion to him, a wealthy man offered him a large sum of money. But the saint would not take anything for himself. He once went on pilgrimage to the Himalayas. He knew the sufferings and difficulties of the pilgrims in that almost inaccessible region. So he wanted his devotee to build resting houses on the way to Kedarnath and Badrinath and some other neighbouring places of pilgrimage. As a result,

pilgrimage to these places has now become so easy. One can be sure of accommodation at a distance of every ten or twelve miles, and the poorer people can get also raw foodstuff at these places. What a great service that self-sacrificing holy man has done to the pilgrims! Whereas in the past only very few persons could dare go to Kedarnath and Badrinath, nowadays thousands of pilgrims visit these temples every year and offer silent homage to that noble soul whose very name is unknown to many.

We were given one complete room as a special privilege, because we had an introduction letter. But in the Dharmashala there was a crowd of pilgrims. Even the verandah outside our room was full. Of the pilgrims some were cooking, some talking with the Pandas (priest-guides) as to the next day's programme. Some were in prayer and meditation even amidst a bustling noise. Noise and bustle and want of proper accommodation become a part of life in a pilgrimage like this. Should one forgo one's timely meditation because of that? So some were rigid as regards the practice of saying prayers.

As it was already dusk, we did not go out for seeing the place. We had also enough to do as regards the management of our one-night household. But lo! there came an unexpected difficulty. We had sent our coolies and the cook to wait for us at this place. The coolies turned up but the cook was away. What was the matter with him? Where to get a new cook? On enquiry it was found that the engaged cook, who belonged to Devaprayag, on arriving at this place, was informed by his relations that his marriage was arranged. So he quietly fled away without leaving even any infor-

mation for us. A comico-tragedy indeed! No use brooding over the seriousness of the difficulty, when a difficulty has overtaken you. So we went hither and thither, enquired of this man and that, and managed to get a new cook.

We were tired and therefore fell fast asleep that night. Towards dawn we were awakened by noisy talks and songs. The pilgrims were making preparations to start—binding their luggage, giving directions to their respective coolies, talking to the Pandas, and so on. And some, whose preparations were complete, began to sing holy songs as they were about to start.

It was fixed that we would begin our journey at noon, so there was no hurry for us. In the morning we were busy making further arrangement for the journey. Then we went for a bath in the confluence. Devaprayag is considered a sacred place because here there is the confluence of the two rivers—the Bhagirathi and the Alakananda. There are some mythological stories also to further prove the sacredness of the place. How far they are true, it is difficult to say. But when they serve to elevate the minds of so many persons, why do you disturb your mind with historical researches? As you come to the bathing ghat on the confluence, you see a magnificent sight—two mountain rivers dashing against each other with main force and then become united into one—the Ganges. The noise is terrible, sprays sometimes rise high, roaring waves play with boulders in eternal glee. As you look at and watch this sight with high mountain slopes on both sides standing like two sentinels, your thoughts are lifted up automatically above mundane things. Many were found having their sacred baths. Some were performing worship also. They were all or mostly

pilgrims to "Kedar-Badri." Above the bathing ghat at an elevated place there is the temple of Sri Ramachandra, believed by some to have been built by Sri Shunkaracharya.

DEVAPRAYAG TO SRINAGAR

We left Devprayag at 1 p.m. There is a motor bus running up to Kirtinagar, a distance of eighteen miles. But this short distance we had to cover in three hours again under the midday sun. It seemed the sun in the lower region of the mountain area was much more severe than in the plains. So when we reached Kirtinagar we were quite exhausted. But now we had to begin our journey on foot and walk a distance of four miles to Srinagar, which was to be the halting place for the night. Here our real pilgrimage began, for we had now to go on foot. Kirtinagar is a bazaar in the Tehri State on the bank of the Alakananda, which divides the Tehri State from British Garhwal. By crossing a bridge one comes from Kirtinagar to the British area and takes to the pilgrim route. Many pilgrims come on foot from Devprayag. They do not go to Kirtinagar side. We had to do that, because we wanted to escape the trouble of walking this distance. But it was doubtful whether it was advantageous to come by a bus. It gave us so much trouble that one of us was actually thinking, even at that time, that on the return journey he would come not by bus but on foot.

It was evening when we reached Srinagar. We were surprised to find Srinagar was such a large place. We passed through a big street with shops on both sides which contained many amenities of modern life. Formerly it was the capital of the Tehri State. Now it belongs to the British. For some time it was the headquarters of

British Garhwal. Now the headquarters has been removed from Srinagar to Pauri about eight miles off.

At Srinagar we took shelter in the Dharmashala of Kalikamlwala. It was a nice building. The manager was all attention to us. And we were all comfortable. When we arrived at the Dharmashala, there were few pilgrims. But as the evening advanced, the number began to swell. Soon the place wore a busy look with crowds of persons jostling for accommodation. I sat at a distance on the big compound under the open sky and listlessly watched the crowd. In that big crowd it was interesting to see how some, in their gross selfishness, were quite oblivious of the inconveniences they were putting the fellow-pilgrims to, and how some, even in these trying moments, were very considerate to others. Lo! here in that corner, by the side of the temple which is in the compound, you find some widows sitting quiet in meditation. Stars are overhead, round about are persons with thoughts centring on the great god Kedarnath, sound of the temple bells has deepened the solemnity of the atmosphere. And here you find some persons sitting like statues in meditation enjoying intense solitude in a great crowd. In our busy life we think we can afford to ignore God or even deny Him, but are there not some whose mind turns towards God as iron filings to magnet under all conditions? Well, these are the persons who keep up the torch of religion burning and will do so though there is around us the dust and storm of controversy as to whether there is any value in religion, whether God is a myth or the concoction of the imagination or a dope to befool the masses.

SRINAGAR TO RUDRAPRAYAG

We were perhaps the earliest to leave Srinagar next morning. We walked a distance of eight miles and halted at Bhattisera. We wanted to take some rest and so stopped here for the whole day. Early next morning we began our march bound for Rudraprayag, a distance of about ten or eleven miles. But within this area there are three Charais (ascents), one of which is steep enough to make one feel easily exhausted. As you begin the climb, your pace slows down, breath becomes heavy, and on your poor hill-stick sometimes falls half the weight of your whole body. But slow and steady wins the race. Don't think of the distance, just think of the immediate step your feet are taking. One—two—three steps you have taken; by so much you are nearer the destination. But don't consider the task hopeless. If you keep on, in so many hours you will reach the end. And as you look around and ahead, encouraging sights greet you. There are many pilgrims—old and young, strong and disabled—crawling up like you. Should you feel exhausted or your heart belie your determination, there comes the cheer “Jai Kedarnath Ki Jai.” This is the “war-cry” of the pilgrims. As you hear the sound, you feel a new courage, get a fresh supply of hope, and you go on.

We took about five hours to arrive at Rudraprayag. But on the way we had nice experiences. We saw the devotion of the pilgrims—how even old women almost doubled up with age were going on in this arduous pilgrimage. It might be they were risking their life; it might be they were destined not to make a return journey. But what does that matter? If they take their last breath on the way, will they not take that with the name of Kedarnath on their lips and the thought

of that great Deity in their mind? And what is there in the world? They have had enough of its experience! Here they are in a place amidst beautiful surroundings—in the land of Shiva—where sordid things of the world cannot reach. If it be death, is it not a glorious death? There—you see one sitting quite exhausted on the road-side. She is stopping for a while to take breath. But when you look at her, you see that her face beams with joy as her lips utter: “Jai Kedarnath Ki Jai.”

It was nine in the morning when we reached Rudraprayag. We stopped at the Dharmashala of Kalikamlwala and were given a room, from where we could have a splendid view of the Alakananda. We thought we had enough of climb in the morning, so we wanted to take rest here for the whole day.

Rudraprayag is situated at the confluence of the two rivers—the Alakananda and the Mandakini, and therefore it is considered a sacred place. Every pilgrim takes a bath at the confluence, as such we also did not like to miss it. In the evening I took a stroll just to have a more intimate knowledge of the place. Near the confluence at some height is the temple of Shiva, called Rudreshwar. Here lives a Sannyasin, who, I heard, has started a Sanskrit school and two hospitals. Orthodox monks are given more to meditation and prayers than to any social service. It was only Swami Vivekananda who boldly declared that you could worship God as much in human forms as in temples, and started an organization which does social service as a part of spiritual practice. I felt curious to see the Sannyasin. He came down from his cell with a courteous smile on his lips. As I admired him for his starting schools and hospitals, he quoted the verse of the Gita which says, “He who sees Me in all and all in Me.

he is never separated from Me nor do I become separated from him." "So service to the poor and the destitute is as much a religion as seeking God through meditation and Japa," he opined. He lives here for six months of the year and in the winter he goes to the plains and collects subscription for the humanitarian work he has been doing here.

I liked to see the confluence again in the evening. There is a small temple just at the top of the bathing ghat, which reaches the water through a

so sincere that I dare not smile even within myself. After some time he rises, and goes down to the brink of the water. It was getting dark, everybody was off, there were only one or two stray pilgrims going up or down the steps. In that twilight hour this devotee was waving his incense stick—as in the evening service in a temple—looking intently at the rivers.

As I saw this sight my first reaction was: "To whom is he offering service? There is no image or deity on this side?" But who knows this man sees an invisible presence in a place where a person like me sees none! Perhaps he is right, and I am wrong. I was doubting the reasonableness of his doings, but I could not turn my eyes away from him. I stood quiet and motionless.



GUPTAKASHI

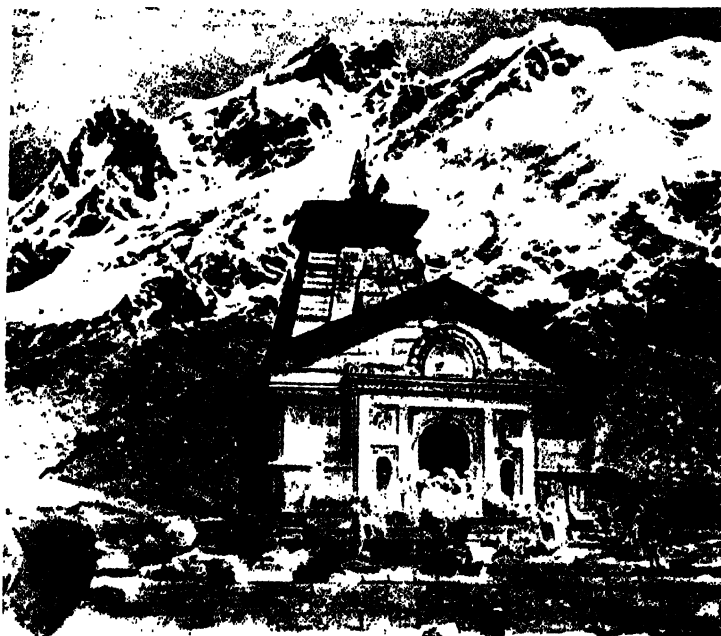
very, very large number of steps. That makes the ghat all the more beautiful. As you stand at the ghat, and see the ceaseless splashing of waters of the two holy rivers which down below run steadfastly, without caring for anything in the world, you feel a sort of detachment from worldly ties.

Well, you see there a devotee trying to take advantage of the situation. He is sitting quiet in meditation on one of the steps. As I watch him closely I find a piece of burning incense stick hanging from his pocket. That seemed queer to me. But his meditation seems to be so real and his devotion

RUDRAPRAYAG TO GUPTAKASHI

Early next morning we left Rudraprayag. By this time we had become accustomed to walk in the mountains. So to-day we walked both in the morning and the afternoon, with a halt for midday meal at some place. Our plan was to stop for the night at Agastyamuni, a place which has got a Dharmashala. But as we reached the place, the Dharmashala did not seem to be very inviting. And as there was time, we proceeded further. We heard that there were nice "Chatis" (rest-houses, belonging to shopkeepers, where pilgrims are permitted to stay, if they buy raw foodstuffs from the respective shops) at a place called Chandrapuri. So we began to walk fast, so that we could secure a good

Chati, going ahead of other pilgrims. But soon I found it was not possible for me to keep pace with my com- Hindus. Who knows, perhaps Shankar- acharya himself went by the very path I am treading—Shankaracharya, who,



TEMPLE OF KEDARNATH

panions. I began, therefore, to go slowly and leisurely—specially as I had no fear as regards accommodation if other members of our party could reach the destination in time. according to some tradition, built the present temple of Kedarnath. Since

From Agastyamuni, the road runs through a plain ground with trees on both sides as in an avenue. It was towards evening and comparatively cool. It was very pleasant to walk. The situation was nice. Surrounding was beautiful. And I got into a philosophical mood. This is the road which has seen thousands of pilgrims going every year to



BADRINATH FROM A DISTANCE

Kedarnath which has got such an attractive effect upon the minds of the then how many monks with simply a begging bowl in their hands have gone

this way! For them this pilgrimage was very arduous. Perhaps the road was not so good as this. Perhaps the place was full of deep forests. But they scorned all discomforts, ignored all difficulties in their determination to see the God of gods—Shiva, in his Himalayan abode. I try to enter into the life of other pilgrims whom I see on the way. Some ladies, perhaps from Gujarat, are going on foot. Because they are on pilgrimage, they seem to be so free from conventions. The male members are a little ahead. There is a little girl going by a "Jhampan" (a conveyance made of cane and bamboo) on the shoulder of a coolie. Perhaps this girl did not allow her parents to come, leaving her behind. The girl was wise. She will have a nice experience, which is all the more rare for a girl of her age. When she will grow old, she will remember this experience of the pilgrimage with so much delight.

It is getting dark. I have to reach the destination. I look into my pocket guide-book. It says Chandrapuri is three miles from the place I left. But it seems I have already walked three miles. Is it a wrong information given in the book? Is it a printing mistake? Soon I find I am all alone in the road. Other pilgrims have stopped at some or other resting-places behind. Now I am to go by the side of a hill with an abyss on the left side. It is dark. I may miss my footstep. Who knows whether wild animals abound in this place? Who knows I may be waylaid by a bandit? There is no police station nearby. All kinds of fear—having or not having any basis—creep and then rush into my mind. I want to walk fast. But that is not possible; I am already exhausted with the long journey of the day. And after all what shall I gain if I reach, say, fifteen

minutes earlier?—I console myself. When I reached Chandrapuri, it was advanced in night. As soon as I reached Chandrapuri, I asked my companions how many miles was that place from Agastyamuni. At this they began to smile. I understood they also found out the mistake in the guide-book.

Next day we reached Guptakashi, stopping at Kundachati for the noon meal. Guptakashi is an important place. Here there are some Dharmashalas, a bazaar, and a Post Office. From Guptakashi we got a distant view of the snowy peaks near about Kedarnath. We could also see Ukhimath—the place where the worship of Kedarnath is performed in winter, when the whole temple of Kedarnath is buried in snow—just like a picture on the other side of the Mandakini. We were delighted at the idea that on our way to Badrinath from Kedar we would pass by Ukhimath. Guptakashi (lit. secret Kashi or Benares) is famous for its temple of Vishwanath as also of Parvati. It is a miniature Benares. We were struck by the beauty of the marble image of Parvati. These temples are very old, but it is difficult to surmise how old they are, for those who will supply us any information about the temple have no historic sense. There is a big paved courtyard adjoining the temples. We visited the temples in the evening. It was astonishing to see how the pilgrims, though tired and exhausted by the day's walk, would eagerly visit the temples and not miss anything which has got any religious importance.

In a corner of the courtyard by the side of the temple of Vishwanath sat a young Pandit reading some scripture and explaining that in beautiful Hindi. At first the audience was very small, but gradually the number began to swell.

We did not enquire who had engaged the Pandit or if he had any self-interest in the matter. But is it not a nice system of spreading religious education? Nowadays these Pandits have fallen into much disfavour. But have they not preserved our ancient culture, and are they not still trying to keep the flickering light of that burning? One could see that this young man had no modern education. But with what devotion and enthusiasm was he reading the ancient lore!—so much so that the audience listened to him spellbound.

GUPTAKASHI TO TRIYUGINARAYAN

The next day we covered about thirteen miles and reached a Chati called Badalpur. On the way we passed by a place called Maikhanda, where there is a temple of Mahishamardini—another name of the Divine Mother with reference to a story in the Chandi that She killed a demon named Mahishasura. It is said that the battle took place at this place. You can neither believe nor disbelieve the statement. But in any case a devotee thinks of the Mother as he enters the temple and thinks of Her grace. That is a great gain.

At Badalpur we found no good accommodation. We put up in a Chati which was almost open. The place was pretty cold and at night it was bound

to be colder. That alarmed us. We created artificial walls around us with waterproof sheets and mats; and passed the night.

The next morning after walking a distance of seven miles we reached Triyuginarayan. The last three miles of the road were very steep. But we did not feel so much difficulty because of the joy that we were approaching Kedarnath. It was only one day's journey to reach there. We met also many pilgrims—amongst them some of our friends—returning from that sacred place. As we met each batch of fresh pilgrims, the mountain air in that otherwise lonely place rang with our usual greetings—"Kedarnath Ki Jai."

Triyuginarayan is the name of the place because here is a temple of Triyuginarayan—another name of Vishnu. The story goes that Himalaya, the father of Parvati, gave here his daughter in marriage to Shiva. But why should there be the temple of Vishnu at this place is more than one can guess. The temple is very ancient and attracts a large number of pilgrims, who come out of the way to visit this place. From here one can have a very nice view of the peaks of Kedar. The place was very cold. We halted here for the night.

(To be continued)

THE MESSAGE OF PHILOSOPHY TO THE MODERN WORLD

BY 'KUMAR PAL, M.A.

The present epoch is characteristic of an all-round conflict and confusion. There are various rivalries raging in the political field. Controversies are afoot in the various schools of thought. Dissensions and differences prevail in every walk of life. Unrestrained pursuit after 'originality' and 'individuality' characterises every little bit of writing or speech-making. 'Isms' are growing as plentifully and rapidly as slugs on a rainy day. Each person has a different objective and his own short cut to secure it. In such a state of affairs it is becoming more and more difficult to ascertain the exact meaning, significance and scope of even the words of common use. Instead of having two sides or both aspects, every thing has begun to have innumerable sides and every possible meaning.

The concept of philosophy too has become an inextricably tangled web of explanations and interpretations. Philosophy is confused on the one hand with science and religion and on the other with the various philosophies, e.g., political philosophy, social philosophy, natural philosophy etc. We also come across philosophies of the object, of the subject, of the spirit, of the truth etc. Some apply the term philosophy exclusively to metaphysics, and others to ethics, whereas still others describe it as a method of approach to any object of study.

Yet it seems that philosophy, science and religion should ultimately stand for one and the same thing and culminate in the seeing of Unity in Multiplicity by means of a fully organised and

unified system of knowledge. Philosophy (from philos + sophia) stands for love of wisdom. Science (from seire = to know) is systematised knowledge. Religion (from re = back, legare = bind) binds or relates the human soul back to God and establishes a bond between facts of experience and their underlying principles. All the three attempt to arrive at certain hypothesis which may explain the diversity of phenomena by a single uniting law or generalisation. The subject-matter of philosophy and religion is the same as that of the various empirical sciences—the universe, human beings, other bodies, their relations, property, law, politics etc.

Bertrand Russell very characteristically remarks, "The definition of philosophy will vary according to the philosophy we adopt."—(*Outline of Philosophy*, p. 1). In fact the confusion arises from a wrong notion of the origin and purpose of philosophy. Western writers trace the beginnings of philosophy to wonder, doubt or curiosity. But science also receives its impetus from these very feelings. Newton wondered to see the apple falling down, and his curiosity led him to the discovery of the law of gravitation, thus laying the foundations of physics. Galileo's wonder at the sight of the numerous shining bodies in the firmament led to his fateful reflection. He doubted the hypotheses of Ptolemy and proclaimed his own investigations which marked the starting point of modern astronomy. Likewise other

scientists too were inspired by doubt, wonder, fear and such other feelings.

But all this does not constitute philosophy. Philosophy distinguishes itself from sciences in two respects. Firstly, science tries to collect facts into bundles by means of scientific laws and categories. It deals directly with facts as they are presented in our experience. The philosopher's work on the other hand is at the second remove from crude fact. The scientific laws underlying facts, not the original facts, are the raw materials of philosophy. Secondly, the business of philosophy is to reconstruct the fundamentals which govern *all* the special sciences. It is concerned more with the harmony of the whole body of science in the light of all kinds of experience. As Alexander Herberg repeatedly points out, "Philosophy is the Science of the sciences; the sum of all the sciences; Universal Science; the Synthesis of all sciences; the Quintessence of all sciences, the Science of the widest problems in all fields; and of those which affect mankind most closely."—*The Psychology of Philosophers*, pp. 9, 10, 11, 12, 13. Professor A. N. Whitehead also observes, "It is the primary aim of philosophy to unify completely, bring into clear coherence all departments of rational thought."—*Science and the Modern World*, p. 166. Dr. Bhagavan Das, with the comprehensiveness of a true philosopher rightly states, "All sub-divisional and subordinate particular sciences and arts, though distinguishable, are inseparable; and all are ultimately only parts of one Scientific and Philosophical Religion or Religions and Scientific Philosophy."—*Science of the Self*, p. 22.

In fact, all sciences and human experiences form the data for the constructive work of philosophy. That is why the Upanishads declare Brahma-

Vidya to be the foundation of all sciences (ब्रह्मविद्या सर्वविद्याप्रतिष्ठाम्—Mundaka. I, i, 1). The great lawgiver Manu writes, न ह्यनध्यात्मवित्कश्चित्क्रियाफलमुपायते VI. 82. The renowned astute statesman, Kautilya also realises,

प्रदीपः सर्वविद्यानां, उपायः सर्वकर्मणाम् ।

आश्रयः सर्वधर्माणां, शश्वदान्वीक्षिकी मता ॥

No doubt, intellectual curiosity (जिज्ञासा) is one of the motives which set the philosopher's mind to work. But it is not a curiosity of the scientific type. It is the Brahma-Jijnâsâ, the most Comprehensive Curiosity or the Curiosity about the Universal Self, the Supreme Brahman, by knowing which all is known. Philosophy does not seek to remove the day-to-day doubts, but strives to attain that stage where all doubts are dissolved and there are no longer any misgivings about the Truth. The aspirant of philosophy seeks to resolve all his mental complexes हृदयग्रन्थिः. It is the universal pain of life and the perpetual fear of death which the philosopher endeavours to get rid of. He is not to rest content with a mere momentary patchwork of make-believe. He must achieve the Absolute and Supreme Peace which is never perturbed. Nârada (see Chhândogya Upanishad) had learnt all the sacred scriptures and had studied all the sciences but could not attain peace and freedom from sorrow. So he humbly approached Sanatkumâra and enquired how he could realise that Self the knowledge of which carries one beyond all pain and sorrow.

All the six well-known systems of Indian philosophy very clearly lay down that the impelling motive for philosophy was an urge for freedom from bondage and nescience or the yearning for pleasure, Sukha Lipsâ, and the avoidance of pain, Duhkha Jihâsâ.

The first two aphorisms in the Nyâya-

Sûtras of Gautama, state—तत्त्वज्ञानात् निःश्रेयसाधिगमो दुःखजन्मप्रवृत्तिदोषमिध्याज्ञानानां उत्तोरोत्तरापाये तदनन्तरापायावपवर्गः।

The Vaisheshika Sûtras of Kanâda also maintain :—

तत्त्वज्ञानात् निःश्रेयसम्।

Kapila declares in the beginning :—

अथ त्रिविधदुःखात्यन्तनिवृत्तिः अत्यन्तदुःखार्थः।

Sâmkhya Kârîkâ too begins as follows :—

दुःखमत्रयाभिघातात् जिज्ञासा तदपघातके हेतौ।

Patanjali proceeds like this :— दुःखमेव सर्वं विवेकिनः। हेयं दुःखमनागतम्। द्रष्टृदृश्ययोः संयोगो हेयहेतुः। तस्य हेतुरविद्या। विवेकख्यातिरविश्रवा हानोपायः।

यो० सू० II. 15, 16, 17, 21, 26.

The Mîmânsakas too aim to enjoy heaven (स्वर्ग), which does not differ in the least from the Absolute Bliss of the other schools. As is said :—

यद्यु दुःखेन संभिन्नं न च शस्तमनन्तरम्।

अभिलाषोपनीतं च तत्पदं स्वः पदास्पदम्॥

The Brahma Sûtras contain many aphorisms to this effect :—अथातो ब्रह्मजिज्ञासा। जन्माद्यस्य यतः। तन्निष्ठस्य मोक्षोपदेशात्। मुक्तः प्रतज्ञानात्। अनावृत्तिः शब्दात् अनावृत्तिः शब्दात्। etc.

Mahatma Buddha also renounced his house in search of freedom from pain and misery.

Thus philosophy starts with a universal doubt and pain and culminates in Absolute Truth and Peace, while the sciences have special ends in view. Dr. Alexis Carrel is pleased to call philosophy the 'Science of Man' as a whole. He says, "Various sciences abstract only from man what is attainable by their special methods."—*Man the Unknown*, p. 161. "Science must study man as a whole. The Science of Man makes use of all other sciences;" p. 52. It is the most practical of all sciences.

Here we must face the now famous but misdirected remarks of Karl Marx.

which add an additional feather to the caps of the many varieties of Marxism at present in fashion. In the eleventh of his *Theses against Feuerbach* he writes, "Philosophers have so far only interpreted the world in different ways, the point, however, is to change it". This implies, according to the 'explainers of Marx' that the previous philosophy was out of touch with actual life.

The whole view of past philosophy is here entirely mistaken. His judgment evinces a deplorable ignoring of philosophical theories and historical progression, in addition to the probable personal prejudices which biased him against contemporary society. Like all other philosophers Marx too put an interpretation upon the world and like him all others evolved theories in order to change it. In fact theory has always been in advance of practice, replacing and revolutionising the old order and meanwhile progressing itself to another farther post.

Every one has to acknowledge that conduct is instinctively governed by the ideal, practice by theory, that there is a philosophy behind every great public movement, that ideas are the forces which move nations. It is well said by Aldous Huxley, "All that we are is the result of what we have thought. Men live in accordance with their philosophy of life, their conception of the world. It is really impossible to live without a metaphysics."—*Ends and Means*, p. 34. It is not a matter of philosophy or no philosophy, but of good philosophy or bad philosophy. All the same we must allow that philosophy itself is to some extent conditioned by history. As Dewey says, "Philosophers are parts of history caught in its movement, creators perhaps in some measure of the future, but assuredly creatures of the past."...

Philosophy and Civilisation. Hegel also said that a civilisation without a metaphysics would be like a temple "in all other respects richly ornamented but lacking its Holy of Holies."

The bearing of philosophy on social reconstruction may be well elucidated by the fact that almost all major social or political convulsions in the past are closely associated with the names of prominent philosophers. Plato and Aristotle formed the backbone of the aristocratic structure of the Greek City State. The Christian doctrine of 'the chosen few' was responsible for the medieval institutions of serfdom and feudalism. The appeal to reason rather than the established authority which characterised the philosophy of the Renaissance fomented widespread revolts and upheavals which marred the peace of Europe for two centuries and disintegrated Christendom.

Three famous English philosophers are associated with the revolutionary turning points of English history—Hobbes with the Civil War of 1642, Locke with the Glorious Revolution of 1688, and J. S. Mill with the liberal era inaugurated by the First Reform Act of 1832. The Cartesian dualism of body and soul "switched civilisation to the road, which led science to triumph and man to degradation."—Dr. Alexis Carrel, *Man the Unknown*, p. 261.

Likewise the idea that the object of government and of political association is the happiness of a community of individuals in which each has an equal right to happiness was "stated by democrats as a corollary of metaphysical belief."—Leonard Woolf, *After the Deluge*, p. 152. Like a rough stone into the smooth and polished mirror of a pond, this idea fell into the minds of a few Englishmen and Frenchmen of the 18th century and immediately outwent the ripples, up and down, criss-crossing,

agitating the surface of men's minds and of society. The mild ripples soon grew into mighty waves in America, France and other countries.

The absolutistic reaction in the 19th century and after was inspired by the authoritarianism of Mathew Arnold and the idealistic absolutism of Hegel. Hegel justified the real as the rational and equated the ideal with the historical. His ideas have been gleefully repeated with perversions and distortions by every modern tyrant to justify and to rationalise their follies.

The above will make it abundantly clear that the serious pursuit of philosophy is not conceptual jugglery. It is not a mere figment of the imagination or a network of simple commentaries upon the past. It is motivated by a keen desire to get rid of misery. Philosophy has led nations to glory or to the gallows. "The essential task of philosophy is to reflect upon life and seek to guide and illumine it."—G. C. Chatterji. Philosophy ought to be no barren speculation but an illuminating vision of truth which inevitably prompts to self-culture and social service. It is aptly remarked, "A true life of mysticism teaches a full-fledged morality in the individual and a life of absolute good to the society. It is a truism of mysticism that a mystic who is not of supreme service to society is not a mystic at all;"—Professor Ranade.

More especially to the Indian mind, philosophy is essentially practical, dealing as it does with the fundamental anxieties of human beings which are more insistent than abstract speculation. "Indian Philosophy is not only a theory, a body of knowledge, a set of beliefs. It is a philosophy which arises in and in turn gives rise to, philanthropic aspiration and inspires and guides beneficent activity. It is eminently intellectual, emotional and

actional, and actively humanitarian.” —Dr. Bhagavan Das. What is nowadays generally regarded as the whole of Indian philosophy is really only a part of it. The six systems deal solely with the knowledge aspect. This mistake is responsible for the growing apathy towards them. That is why our philosophers are now studied in the spirit of antiquarian research and not with a wish to find a solution for the problems that face present-day society. One feels as if our philosophy has nothing to do with life, it is not living but dead. A complete survey of Indian philosophy must also include the Bhakti Sutras and must incorporate the Dharma Sutras, which respectively dwell at length upon the emotional and actional aspects of human life.

Now let us see what light philosophy throws on the question of social reconstruction which is the biggest, gravest and most urgent of all the problems that face mankind. “Society stands at the edge of a precipice and sees no way to safety.”—Annie Besant. “Modern civilisation does not suit us.”—Dr. Alexis Carrel. From the babbling baby to the old men in dotage all alike feel that there is something wrong with the modern society. We hear complaints from all quarters.

But the reformists also are seen all around holding in their hands different recipes guaranteed to cure all the ills of humanity. “Some seek to remove the disease by denying it.”—Freud. Others (i.e. Marxists) would like to win laurels, miraculously as it were by kidnapping the patient and replacing him, without being detected, by a perfectly healthy man of their own making. As Dr. Carrel remarks, “Many theorists build up civilisations which although designed by them for man, fit only an incomplete or monstrous image of man. The systems of government entirely con-

structed in the minds of doctrinaires are valueless. The principles of the French Revolution, the visions of Marx and Lenin apply only to abstract men.”—*Man the Unknown*, p. 37.

So if we have to proceed philosophically we must not take a partial view. We must attack the problem on all fronts. First of all we have to diagnose the evil which we want to remove. It is admitted by all that the source of our discontent is maladjustment with our social environment. This is because the present “civilisation has been erected without any knowledge of our real nature”.—Carrel, *Man the Unknown*, p. 34. The whole structure of modern society may, no doubt, be said to be based upon certain philosophical principles, but they are only half-truths and are quite unsound.

For instance all are aware of the too great importance attached to the material side of our life. “It is chiefly the worship of money that has brought about the deathlike slumber of all that makes man great.”—B. Russell, *Principles of Social Reconstruction*, p. 116. This is to a large extent to be ascribed to the economic interpretation of history by Karl Marx.

It has, no doubt, “contributed something to human thought and knowledge, by trying to strike out a new path, ‘blaze a new trail’, as it were; but it does not endeavour to explain the ‘why’ and the ‘how’ of the birth of geniuses, much less of the world process. In short it is not interested in the deeper metaphysical problems at all.” *Science of the Self*, p. 243,—Dr. Bhagavan Das.

However, we must take care lest there should be a spiritual reaction. The mere substitution of the spiritual for the material would not correct the error. The exclusion of matter would

be still more detrimental to man than that of mind. What is needed is a synthesis of the two. The economists must realise that human beings think, feel and suffer, that they should be given other things than work, food, and leisure, that they have spiritual as well as physiological needs.

Secondly, we notice that some systems of social organisation lay greater emphasis upon the individual as opposed to the society and thus foster license and anarchy. Others commit the opposite mistake of sacrificing the individual at the altar of society and thus defeat the very purpose of social organisation. We ought to take stock of the individual differences of temperament, aptitude, capacity and requirements if we wish to have a stable society.

The third erroneous conception that is vitiating human relations to-day is the Darwinian theory of the struggle for existence, which is now unscrupulously followed by individuals and nations in their mutual relation. We are ignoring the more important law of the alliance for existence. It is quite true the law of the struggle for life must be obeyed, to avoid degeneration of body and soul. But this by itself alone will make life impossible without the association and co-operation of

others in resisting adversities and adversaries.

The present structure of society is based upon the ignoble warfare of classes. The exploiters are squeezing life out of their own downtrodden brethren without the least compunction. In place of beneficent universalism, vicious nationalism and racialism or classism are clogging the wheels of progress and may thrust humanity headlong in the bottomless pit over the edge of the precipice.

The civilised world has need of a fundamental change if it is to be saved from utter collapse—change in its economic structure, in its social organisation, in the distribution of population, and in its philosophy of life. The erroneous metaphysical half-truths must be abandoned. The new order must look after the spiritual as well as the material interests of mankind. The new deal will have to reconcile society and individual in an individuo-social scheme. The ideal society must take into account both the laws of struggle for existence and alliance for life. The dawn of the new era will witness the disappearance of the present dichotomised classes which will be replaced by vocational guilds according to the psychophysical laws of human nature and mutually collaborating with one another for the common good.



Swami Paramananda



Ananda Ashrama (U.S.A.),
Founded by Swami Paramananda

NOTES AND COMMENTS

THE VALE OF TEARS

Recently a senior monk of the Ramakrishna Order passed away in Massachusetts, U.S.A. He laboured for thirty-four years in the New World, spreading, by means of lectures and publications, the eternal message of the Ancient East. We knew him well. His was a cherubic soul, full of tender feelings for all humanity. Gentle in spirit and ever depending upon the guidance of the Divine Mother, Swami Paramananda carried joy and sunshine wherever he went. The tragedy, that is being enacted in the war theatres of the West, had brought a shock to the sensitive soul of the Swami as it has done to many other sensitive souls, who make the world's woes their own. One of the Swami's assistants sending us an account of the last days of the Swami says: "During the latter months all were conscious of the wounds, the war with its attendant human misery was inflicting on his heart; he admitted lying awake hour after hour, night after night, weighted by the woe of the world and pleading with the Divine Mother for its lifting."

We know that this world is a vale of tears. The ordinary woes from which humanity suffers, such as old age, death and sickness, were sufficient to touch the heart of a Buddha and make him forsake a throne, in order to find a remedy for the ills of the world. What is taking place to-day in the war zones of the world in both the hemispheres is something out of the ordinary. Innocent women and children are the victims of the curse that has descended upon humanity. The deterioration of the moral outlook offers greater shocks than the physical miseries to which the com-

batants and non-combatants are subjected. The propaganda of untruths and half-truths, almost universally spread, and the mutual recriminations of the combatants pollute the very ether, the waves of which carry these to the men and women of a weary, disillusioned world.

THE UNITY OF HUMANITY

This grim tragedy, unprecedented in the history of the world, demonstrates to us the fact that the human race forms a single organism and that the malady that touches a part affects the health of the whole. The days of isolation in which one part of the world was indifferent to the sufferings of the other have gone for good. What is taking place in Europe affects us deeply here, in India. We share the trials and tribulations through which our brothers and sisters are passing. We see the little children taking leave of their mothers, prior to the voyage across the seas in search of a place of safety. We see the refugees from the conquered countries, trudging along with their meagre belongings, seeking for shelter and food. Starvation has begun to do its work among the victims of aggression. Pestilence is sure to follow in its footsteps. With a world-economy thoroughly disorganised, the years ahead of us are sure to bring distress to peoples all over the world.

Statesmen on whose heads lies the grave responsibility of directing the affairs of nations, appear to be like men in a sinking barge, all rushing to one side, impelled by an instinct of self-preservation and by that very act bringing about the destruction of all. Fear and hatred started the war, fear

and hatred keep it going and even when the combatants are thoroughly exhausted and fallen, there appears to be no chance of fear and hatred ceasing to be.

If the human race is to survive, immediate steps should be taken to replace the fear and the hatred that shapes the policy of nations by love and mutual trust. This will become possible only if justice is meted out to all. If peace and goodwill are to prevail in the world, man should meet man as a brother and an equal. The difference of aliens and nationals should cease to exist. The conception of ruling races and subject races should be cast aside as the relic of a barbaric past. Man can deceive himself and may succeed in throwing dust into his brother's eyes, but can he deceive God? He thinks, he can. Politicians, who prepare carefully worded statements, which, while yielding nothing, exhibit an exterior of generosity, deny the very existence of the God of Truth. These men, if they pray at all, will probably submit carefully worded petitions to the Almighty Father asking Him to guarantee all good things to themselves and utter confusion to all who lie outside their charmed circle. One wonders, why these men drag in the name of the Crucified One, knowing fully well that their lives and actions are far removed from the great ideals preached by Him.

THE ETHICS OF CONQUEST

Mother Nature, for her own reasons, has implanted in the mind of humanity a sense of admiration for physical prowess. The most popular of the songs of nations exalt the warrior, praising his victories in the battle-field. This was all right in an age when mere physical strength and agility decided the issue. But conditions have entirely changed. Nevertheless the old racial memories lying deep down in the un-

conscious mind impel humanity to worship the conqueror who, by fair means or foul, succeeds in annexing other people's territory, and reaping harvests which others have sown. Nothing succeeds like success and it appears to be the privilege of the successful man, in any sphere of life, not only to insult the less fortunate but also to doubt the latter's moral worth. The strength that leads to success, be it the strength of armaments or the capacity for low cunning and vile treachery displayed by "civilized" man against his weak neighbour, is considered to be the source of all virtues. The old word "virtue," derived from the Latin word "vir" meaning man, is definitely associated with rudeness, brutal strength and ruthless violence which vassals, subject races and oppressed females recognise as the manly virtues of their lords and masters. The conquering Goths and Vandals became the possessors of all virtues, whereas the defeated Romans were branded as imbeciles.

Women and the oppressed people of the world will be saved a great deal of unnecessary disappointment, if they would know that the "justice" that is meted out to them is the justice dictated by the conquering man, be it within the confines of the household, or in the wider sphere of international adjustments. The conqueror is always applauded by his comrades. As for the people, they not only applaud him but bow down and take the dust of his feet, notwithstanding the fact that thousands of their brave sons were sacrificed to the appeasement of the ambition of their demigod. The vanquished, of course, call him names, but very soon the wounds get healed and they living under the *pax* established by the conqueror forget the old wrongs and, as slaves always do, kiss the hand that struck them down. Bards sing the praises of

the conqueror, calling him a mighty deliverer: Jenghiz Khan and Tamerlane were mighty deliverers in their days. So was Alexander, the Macedonian, euphemistically called "the Great," and so was the little Corsican, who a century ago enslaved almost all the nations of the West. Now that the French people have fallen on evil days, the mighty Bonaparte to whose ambition the flower of French youth was sacrificed may, perhaps, be considered a mere adventurer. Herr Hitler is a demigod to eighty million people of the Germanic race. Recently in one of his utterances the Fuehrer boasted that two hundred million people were behind him. If the gods whom he worships were to bless his arms and lead him to world domination, his gods will become the true gods. History is quite definite on this point. The "realistic" people all over the world will join in calling Herr Hitler a "good boy." Bards will sing pæans in praise of the mighty deliverer. Of course, the rebels of the world, ordinarily known as "advanced thinkers" being too poor in worldly goods to sustain any appreciable loss by standing against established authority, may refrain from joining the universal chorus.

Humanity in its madness may sing pæans in praise of its conquerors, but the painful side of the picture is that humanity, at the same time, spurns and spits on the face of the poor unfortunate victim lying crushed under the heels of the conqueror, "*Vae victis*," woe to the vanquished, appears to be one of the established doctrines guiding humanity in its footsteps. The fallen victim is forcibly deprived of his arms, his hands get withered and he is kicked again for his weakness and inability to bear weapons. The conqueror to ease his conscience, if he happens to have any, insults the poor victim by attributing to him cowardice, moral turpitude and a host of other sins. The conqueror's cunning, treachery and cold-blooded ruthlessness assume the shape of superior wisdom, diplomacy and success in arms. The recorded history of the human race extends to about sixty centuries, that is about two hundred generations. This period is, of course, a mere nothing in comparison to the time taken by the race to evolve from its animal ancestors. Perhaps the race has to go through some more tribulations in order to understand that empires rise and fall and Truth alone persists.

REVIEWS AND NOTICES

AN AUTOBIOGRAPHY OR THE STORY OF MY EXPERIMENTS WITH TRUTH. BY M. K. GANDHI. TRANSLATED FROM THE ORIGINAL IN GUJARATI BY MAHADEV DESAI. *Printed and Published by Jivanji Dahyabhai Desai, Navajivan Press, Ahmedabad. Second Edition, May, 1940. Pp. 636. Price Rupees Four.*

The English-reading public in India will be very thankful to the publishers for the service they have rendered in bringing out this one-volume cheap edition of Mahatma's Autobiography. We understand that the original in Gujarati, priced at Re. 1/- has run through five editions and that nearly fifty thousand copies have been sold. The first edition of the English translation was issued in two volumes as a library edition. The price was prohibitive for the average Indian reader and hence arose the necessity for this cheap edition. The merits of the book have been universally acknowledged. From the point of view of language, the second edition goes a little ahead of the first, for it had the benefit of a careful revision by an eminent English scholar. Reading through the pages of this fascinatingly interesting human document, one finds that Mahatma Gandhi closely resembles the Sage Thiruvalluvar of ancient Tamil-land, the reputed author of *Thirukkural* in being a teacher (not only in the religious but also in the educational sense), a true philosopher, a mystic-seer, a lover of little children, an affectionate husband, a man of disciplined habits, a staunch devotee of God and of the Sages, a wise administrator and above all an ardent votary of Truth. We are forced to draw the attention of the publishers to what we consider as one blemish in the book. The footnote on page 292 is evidently meant to make amends for an error of judgment committed in the first edition. As every reader of *My Experiments with Truth* may not be expected to have access to a copy of a certain issue of *Young India* published thirteen years ago, the purpose of the footnote would have been better served, if the gist of the note in *Young India* had been incorporated in the footnote, or better still if the offending passage had been altogether deleted from the text of the book.

THE INDUCTIVE CONCEPTION OF LIFE. BY PROFESSOR ENZO LOLLI. TRANSLATED BY H. E. KENNEDY, B.A. *Published by Messrs. Rider & Co., Paternoster House, Paternoster Row, London, E.C. 4. Pp. 126. Price 4 s. 6 d.*

The Translator in his preface says, "The author's doctrine was presented to the public for the first time in the Italian *"Rivista di Filosofia"* in an article entitled *"Introduzione a uno studio sull' induzione neurica"* (Introduction to a Study of Neural Induction), and later in the volume *"Il mondo come induzione neurica"* (The World as Neural Induction). The present work is a development of one particular aspect of the author's theory concerning the problem of life. If it seems to some that the development of the theory is here incomplete, it may be said this is due to the fact that the author was anxious to render his work sufficiently popular to appeal to the general-ity of readers. The scope of the doctrine which the author has taken up for exposition may be seen from his words: "According to the inductive conception of life, life, thought, the purest forms of spirituality like the most earthly forms of pleasure, come to us from on High, by means of a series of refractions, combinations and interventions. The river which flows continually from a source beyond time and space, is what vivifies us, relieves us of our miseries and gives us the sublime hope that there is an aim at the end of our efforts, a goal possible of attainment, in spite of the toil some, rough, dark journey, with its frequent struggles which we have to face—a goal which becomes the more beautiful and the sweeter, the harder the road." The author bases his theory upon some fundamental facts of biology and attempts an explanation of the nature of life and its manifestation in living beings. The relationship between the individual life and the life of the All is compared to an induced current in a closed coil and the electric circuit that sets up the induction. The book is translated in a clear and lucid style and contains many interesting conclusions.

THE TWOFOLD PATH IN THE GITA. BY DR. T. M. P. MAHADEVAN, M.A., PH.D.

Published by Swami Nityananda, Sri Suka Ashram, Kalahasti. Can be had of Sri Satchidananda Sangha, 44, Nagappier Street, Triplicane, Madras. Pp. 34. Price Two annas in postal stamps.

In this booklet Dr. Mahadevan has presented to us the substance of the main theme of Shankara's Gita Bhâshya. Shankara has pointed out, in his characteristically logical and illuminating way, that the Gita teaches two separate paths to two separate kinds of persons, leading to different goals, and that the Gita does not advocate the combination of Jnâna and Vedic Karma simultaneously in the same person. A distinction is made between Karma Marga or works done for selfish ends and Karma Yoga or the path of work without desire for fruits. The Gita emphasizes the performance of Karma Yoga as a preliminary to the attainment of Jnana through which alone Mukti is possible. Thus the Gita places before everyone, the highest ideal of life and clearly enunciates the easiest path to it. We commend this brochure to our readers.

HINDI

SRI RAMACHARITAMANASA. By SRIMAD GOSWAMI TULSIDAS. *Published by the Gita Press, Gorakhpur. Pp. 648. Price 8 As.*

The Ramacharitamanasa occupies a unique place in Hindi literature. Its popularity is ever on the increase since it was written over three hundred years ago. It is doubtful if there is any other book in any Indian vernaculars which enjoys such a wide and universal popularity. Its literary excellence, sweet expressions and devotional fervour have secured a permanent place for it in the heart of the Hindi-speaking public.

The Gita Press has earned the gratitude of the public by bringing out this pocket-

size chief edition of the Ramacharitamanasa which may be availed of by all. The printing and get-up are quite nice.

PRACHIN BHAKTA. EDITED BY HANUMANPRASAD PODDAR. *Published by the Gita Press. Pp. 152. Price 8 As.*

This embodies the life-stories of fifteen devotees collected from some of the famous Puranas of the Hindus. Though short the narratives are quite interesting and inspiring and may be read with much benefit.

PREMI BHAKTA UDDHAVA. By SANTANUBEHARI DIVEDI. *Published by the Gita Press. Pp. 62. Price 3 As.*

This gives a short but beautiful account of the life of Uddhava as found in the Srimad Bhagavata and the Gargasamhita. The divine love of Sri Radha has also been incidentally described. A short substance of the famous dialogue between Sri Krishna and Uddhava as recorded in the Srimad Bhagavata is given in the last chapter of the book.

DÂI HAZÂR ANMOL BOL. COMPILED BY HANUMANPRASAD PODDAR. *Published by the Gita Press. Pp. 345. Price 10 As.*

This contains two thousand and five hundred sayings of holy men of all countries and nations. A perusal of the book brings home the fact that great people of all countries think in identical terms and no nation or religion on earth can lay exclusive claim on truth. A mention of the names of the great Teachers below their sayings would be very welcome.

SANSKRIT

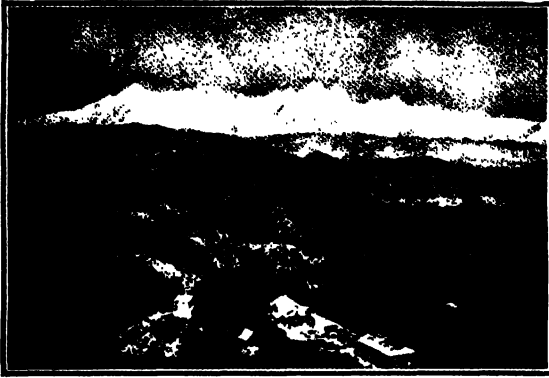
SRIMAD BHAGAVAD GITA. SANSKRIT TEXT AND COMMENTARY. PART III—CHAPTERS 7 TO 9. By SWAMI SIVANANDA. *Published by the Divine Life Society, Rishikesh. Pp. 104. For free distribution.*

This gives the original sanskrit text, a word for word meaning and a running translation in English with notes which will prove helpful to many.

NEWS AND REPORTS

MAYAVATI CHARITABLE DISPENSARY, REPORT FOR 1939

The Advaita Ashrama at Mayavati was started by Swami Vivekananda—far away in the interior of the Himalayas—to be a suitable centre for practising and disseminating the Highest Truth in life. The



ADVAITA ASHRAMA, MAYAVATI

Ashrama has not been, however, out of touch with life and society. It has got a publication department, which has brought out quite a volume of religious literature; it has been publishing the *Prabuddha Bharata*, a high class monthly journal in English, dealing with Vedanta and different problems of Indian national life; and now and then it sends out preachers to different places in India and abroad. It has got also a dispensary forming a part of its activities.

The Mayavati Charitable Dispensary came into being as a sheer necessity—in fulfilment of the local needs. The condition of the villagers, mostly ignorant and poor, is so helpless in times of disease and sickness that even the stoniest of hearts will be moved to do something for them. The regular dispensary was opened in 1903. Since then it has been growing in size and importance. Now quite a large number of patients come from a distance of even 80 or 40 miles.

The dispensary stands within the precincts of the Ashrama, and is in

charge of a monastic member qualified for the task. He has sometimes to go out to call on patients who cannot come to the hospital. Last year a medical graduate was appointed to increase the efficiency of the work. Service is done in a spirit of worship, and as such irrespective of caste or creed. The efficiency with which the work is done has elicited admiration from one and all. Especially medical persons having the practical knowledge of running a hospital have appreciated the management of the institution situated in such a distant corner of the Himalayas.

In the hospital there are 12 beds. But for six months of the year we have to make arrangements for about 20 indoor patients—there is so great a rush for admission.

The operation room is fitted with most up-to-date equipments and as such almost all kinds of operation can be done here. This has been a great boon to the people of this area. This year some serious major operations were successfully done.

We have also got a small clinical laboratory, which is a rare thing in these parts. Now almost all kinds of medical help that one can expect in a city are available here.



MAYAVATI CHARITABLE DISPENSARY

Arrangements have been made also for the amusement and recreation of the patients by buying a gramophone.

The total 'number' of patients relieved during the year at the Outdoor Dispensary was 15,166, of which 10,812 were new cases and 4,354 repeated cases. Of these new cases 4,248 were men, 2,404 women and 4,165 children. In the Indoor Hospital the total number treated was 273 of which 216 were cured and discharged, 7 were discharged otherwise, 44 were relieved, 6 died. Of these 158 were men, 68 women, and 47 children.

We cordially thank all our donors, who by their continued support have made it possible for us to carry on this humanitarian work in such an out-of-the-way place. And we hope we shall receive from them such support and help even in future.

All contributions, however small, will be thankfully received and acknowledged by the undersigned.

• SWAMI PAVITRANANDA,
President, Advaita Ashrama,

P. O. Mayavati, Dt. Almora, U. P.

RAMAKRISHNA MISSION VIDYAPITH, DEOGHAR

This is a residential High School run on the ancient Brahmacharya line. The report for 1939 gives an account of its activities. The number of students during the year was 151. Out of 18 workers in the teaching staff 12 were graduates and the rest undergraduates. Many of them were Sannyasins and Brahmacharins of the Ramakrishna Order. All the seven students in class X were sent up and all of them passed. One of the boys secured more than 80% marks in history. Classes in typewriting and gardening continued as before. The

senior and junior boys through which they managed by themselves some of their own affairs. The Debating Society of the boys held debates and discussions on various topics of interest. The annual number of the boys' magazine, the 'Vidyapith' was duly published.

The dispensary of the Vidyapith, besides attending to the students, treated 4,603 outdoor cases during the year. Minor surgical cases numbering more than 700 were also successfully treated. The library contained 3,800 books and the reading room was furnished with a number of newspapers and



RAMAKRISHNA MISSION VIDYAPITH, DEOGHAR

boys were taking physical exercise in the morning and playing outdoor games in the evening. The boys went out on excursions from time to time to places of various interests. Students were trained in military drills and in the hardy and disciplined life of military campers. The health of the boys was very satisfactory throughout the year. There were two "Boys' Courts" for the

magazines. The kitchen-garden supplied in abundance fresh vegetables for a part of the year. The flower garden provided a training ground for the boys. The dairy yielded on an average more than a maund of milk daily. Electric light was installed in the buildings during the year.

Present needs : (1) Rs. 10,000 for construction of a dormitory. (2) Rs. 25,000 for a

shrine and prayer hall. (3) Rs. 10,000 for erecting a building for the library and reading room. (4) Rs. 5,000 for a water reservoir and electric pump with the necessary outfit. (5) Endowments for the maintenance for poor

students. Rs. 5,000 for each boy. (6) A fund of Rs. 10,000 for the maintenance of teachers with special qualifications. (7) A fund of Rs. 10,000 for the improvement and upkeep of the vocational department.

THE RAMAKRISHNA MISSION CHARITABLE DISPENSARY, BELUR MATH

The Ramakrishna Mission Charitable Dispensary at the Belur Math was started in the year 1918 ; since then it has been carrying on its beneficent activities with ever increasing popularity and efficiency. The Dispensary is now located in its own permanent building with a surgical theatre attached to it.

31,652 cases were treated in the Dispensary in the year 1939. The number of new cases

was 16,152, of which 1,741 were surgical. In cases of need, patients were helped with diet, clothes and blankets. Serious cases were promptly referred to the best hospitals and urgent cases were attended to even at night.

The Dispensary has incurred a loan of Rs. 882-3-3 for the completion of its present building and is badly in need of equipments and funds for meeting the recurring expenses.

VEDANTA SOCIETY OF NORTHERN CALIFORNIA, SAN FRANCISCO, U.S.A.

Under the leadership of Swami Ashoka-nanda the activities of the Society have maintained their progress. In June last he delivered two lectures every week - at 11 a.m., Sunday and 7-45 p.m., Wednesday -

in which he explained the general principles of Vedanta and other cognate subjects. The Sunday morning lectures were given in the Century Club Building, 1355, Franklin Street, and the Wednesday evening lectures



LAKE TAHOE ASHRAMA, LAKE FROM THE PORCH LOOKING EAST

in the Auditorium of the Vedanta Society at 2963, Webster Street.

Besides, the Swami held a class every Friday evening at 7:45 in the Vedanta Society Auditorium, in which he conducted a short meditation and explained the Vedanta Philosophy in greater details both in its theoretical and practical aspects while expounding the Bhagavad-Gita. The class and lectures were open to all. The subjects for the month were as follows:—"Proofs of Immortality", "The Law of Karma: Can we Destroy the Evils in Our Past?", "The Practice of Peace", "How to Contemplate on God", "The Divine Word Om", "The Teachings of Buddha", "Spiritual Visions: How to Attain Them", "God and His Relationships with the Souls and the World", "Masters, Visible and Invisible."



LAKE TAHOE ASHRAMA, VIEW FROM REAR LOOKING SOUTH-EAST

While a general idea of Vedanta can be had from the lectures and classes, many points may still remain unexplained. A greater satisfaction is possible through a personal interview with the Swami, who is always glad to meet those who may desire to know more of Vedanta or discuss their spiritual problems with him.

The Swami considers practical instruction the most important part of his activity and is glad to give practical instruction for spiritual development of those who want it.

Any one who accepts the principles of Vedanta may become a member of the Society with the approval of the Swami. Those who receive practical instruction from the Swami are expected to become members of the Society.



LAKE TAHOE ASHRAMA, FROM SOUTH-WEST

The Library is open every evening from 8 to 10, except Wednesday, Friday and Sunday, and every Saturday afternoon from 2 to 5. All are welcome to use the books in the Library, but only members of the Society are permitted to borrow them. Books may be returned and borrowed after

lecture and class Wednesday and Friday evenings.

The new Ashrama for the use of the Swami was built on Lake Tahoe, a beautiful, secluded region of the Sierra Nevada Range, about 150 miles to the North East of San Francisco.

VIZAGAPATAM

The work of the Mission at Vizagapatam is slowly gaining ground. Swami Nisreyas ananda is at present staying in a house given free of rent by a Professor of the Medical College. Friends have gathered round him in fairly large numbers. In addition to weekly lectures, he conducts regular Upanishad classes in the morning. On invitation he also goes to important towns

of the neighbouring districts. Steps are being taken to erect a permanent building for the Ashrama. The Madras Government has sanctioned the alienation of $1\frac{1}{2}$ acres of vacant land near the beach. As was reported in the Prabuddha Bharata of July, Srimat Swami Madhavanandaji laid the foundation stone of the Ashrama building on May 5th.

THE SISTER NIVEDITA GIRLS' SCHOOL AND SARADA MANDIR

The school was founded in the year 1898 by Sister Nivedita under the direct inspiration of Swami Vivekananda. The aim of the institution is to train girl students in such a way that they may be able to solve their own problems and imbibe the true ideal of Indian womanhood in their lives. The report for the years from 1930 to 1939 presents a short account of its activities during the last ten years.

The school does not charge any tuition fee from the students. It teaches up to the Matriculation standard and has twenty lady teachers on its staff. There were 601 students in the school in 1939 as compared with 351 in 1930. Ten students passed the Matriculation Examination in 1939.

The kindergarten method is followed in the Infant Classes. It is from Class III that students actually begin books. Along with Bengali, English, Mathematics, History, Geography and Science, are taught sewing, needlework, knitting, drawing and rules of hygiene. The special feature of the curriculum is that the study of Sanskrit is compulsory from Class VI to X. The school is equipped with the scientific appliances required by the present curriculum of the Calcutta University. The library of the school contains 2445 books. The school possesses physiological charts, a magic lantern and a telescope. A special section



SISTER NIVEDITA



SISTER NIVEDITA GIRLS' SCHOOL AND SARADA MANDIR, CALCUTTA

for music and another for oriental painting were started but could not be continued for want of funds.

The Sarada Mandir is a Home for Brahmacharinis who dedicate their lives to the cause of women's education. It also serves as a boarding-house for students of the school. A few college students also are admitted in it. There were 47 inmates during the year 1939. The girl students in the Mandir receive, under the fostering care of the inmate Sisters, training, congenial to Indian culture and traditions. They have to perform by turn all household duties. A chapel affords the girls an opportunity for performing religious exercises. Two of the inmates passed the B.A. Exami-

nation and four, the I.A. Examination during the period from 1932 to 1939.

Present needs are: (1) donations and subscriptions to meet the current expenses of the institution; (2) funds to procure land for a playground for girls; (3) funds for replacing the old school bus by a new one; (4) funds to revive the music and oriental painting sections; (5) funds to procure land in a secluded area in the suburbs of Calcutta where the inmates of the Sarada Mandir may occasionally retire for a contemplative life, and where the students of the school also may go during vacations and do intensive farming by way of planting vegetables and flowers.

THE RAMAKRISHNA MISSION STUDENTS' HOME, CALCUTTA

The Students' Home is situated in a suburban retreat on Sir Romesh Mitter Road, Dum-Dum. It is especially meant for needy meritorious college boys. They get here an opportunity of receiving secular as well as spiritual education, under the care and guidance of Hindu Sannyasins so that they may become real men, efficient and willing to rehabilitate their own families and

Intermediate Examination, of whom five were placed in the first division and one in the second division. One student passed the P.Sc., M.B. and another the 1st M. B. examination.

The Students' Home is in every respect an ideal institution for the training of our young generation and should attract the attention of all well-wishers of the nation.



R. K. MISSION STUDENTS' HOME, CALCUTTA

also to do their best towards the uplift of the country.

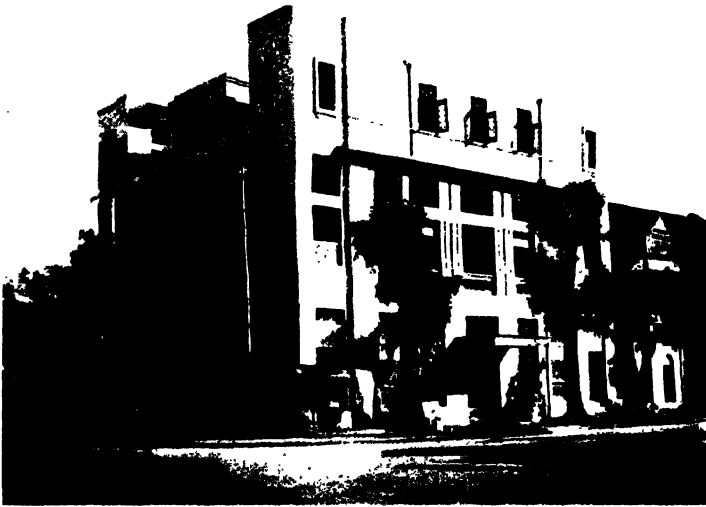
At the end of the year 1939, there were 44 students in the Home, of whom 25 were free, 9 concession-holders and ten paying. Eight students sat for the Degree Examination in 1939; of these three got honours, one passed with distinction and three in the pass course. Seven students sat for the

The authorities of the Home send their earnest appeal to the generous public to serve the cause of education in the country by helping the institution financially in the form of regular subscriptions and donations. An endowment of Rs. 5,000/- that will go to maintain and educate one free student at a time, may be made in the memory of any of the donor's relatives or friends.

THE RAMAKRISHNA MISSION SOCIETY, RANGOON

The opening of the newly erected three-storied building of the Society was performed on 31st January last. The building is situated at 230-32, Thompson Street, corner of Bigandet Street. The ground floor is a large and well-furnished Lecture Hall, and the top floor contains a shrine, a Prayer Hall and quarters for monastic

many as 156 papers and periodicals—monthlies, weeklies and dailies—in English, Burmese, and almost all the principal Indian languages. In 1939 the Library had 865 regular borrowers, and the average daily attendance at the Reading Room was 100. The Society also conducts a Tamil Ladies' Library, which contains 1,312 volumes. The



RAMAKRISHNA MISSION SOCIETY, RANGOON

workers. Since its opening the activity of the Society has rapidly increased. The Free Reading Room and Library conducted by it have grown in popularity and size, and they supply a vital need of the City of Rangoon in the sphere of intellectual and moral education. The General Library contains a representative collection of 6,850 volumes, and the Reading Room receives as

total number of borrowers in this section in 1939 was 208.

Regular classes and occasional lectures on the Upanishads, Gita, Bhagavata and the teachings of Sri Ramakrishna were held by the monastic members of the Mission. The society also arranged a fortnightly class for the moral and religious instruction of the "B" class prisoners of the Insein Jail.

SRI RAMAKRISHNA MISSION VIDYALAYA, COIMBATORE DT., SOUTH INDIA

The report of the Vidyalaya for the year 1939-40 is a record of its progress and development in various directions. The Vidyalaya was started ten years ago with the object of imparting an education which would make our boys strong in body and mind and develop in them a healthy spirit to serve the country and the nation. One of the main features of the institution consists in fact that the boys take a large share in the general management of the

school and the boarding. They also manage their own store on co-operative lines.

Eight boys appeared for the S. S. L. C. Examination of whom seven came out successful. A scheme has been framed for advancing money to the old boys of the school for professional education. They are to pay back the amount within ten years of their beginning to earn. Some of the boys have gone to qualify themselves as Tamil Pandits, some for automobile engineer-

ing, some for fine arts and some for shorthand, typewriting or cultivation.

About two hours and a half were given every day for the teaching of crafts and about three hours for other subjects. Takli Yagnam was continued. On all school-days there was spinning on Takli for twenty-five minutes.

The health of the children was carefully looked after. There were arrangements for various games. Scope was provided for the development of special talents. Occasional excursions were undertaken. Hindi

was taught in the first three forms. A Tamil quarterly magazine was conducted. Competitions in short stories, essays, poems and elocution were held to create an interest among the boys for the study of Tamil literature. A summer school was organized to propagate the basic ideas of the Wardha Method of education.

Present needs : 1. Rs. 25,000 for a temple and a library. 2. Rs. 10,000 for a good workshop. 3. Rs. 5,000 for a gymnasium. 4. Rs. 3,000 for a guest house.

MAURITIUS

Swami Ghanananda, since his arrival in the Island, has delivered a number of impressive lectures both in English and Tamil, which have been responsible in bringing about a cultural and religious awakening among the people. He has been speaking twice a week on an average and conducting congregational prayers and occasional conversaziones.

As a result of the enthusiasm created among the people, 12 new night schools with 450 pupils and adults in them have sprung up in different parts of the Island and several more are springing up. Parents' Committees and a Parents' Association have been formed with a view to discussing the ways and means by which the Indian languages may be kept alive, and helping the Government in taking measures to introduce the teaching of these languages in the schools of the Colony. As a result of the stimulus given to the study and dissemination of Tamil through preaching and advice by the Swami, a few Mauritians started the first Tamil monthly in the Island on the Tamil New Year's Day. A memorandum for the incorporation of Hindu temples into a trust and the recognition of

Hinduism and Hindu marriages has been submitted to the Government by representative Indians. The chief need of the people is cultural, religious and social, and it is to be hoped that with the kindness and co-operation of the Government, the steps taken would result in an all-round awakening amongst the Mauritians.

The birthday anniversaries of Sri Rama Krishna Deva and Swami Vivekananda were celebrated at Port Louis, Rose-Hill and Rose-Belle. Poojas, public meetings, feeding of the poor, and processions formed the features of the celebrations. The total attendance at the celebrations, Poojas and meetings at Port Louis was 2,300, and the procession at Rose-Hill was attended by a thousand. More than 3,200 Daridranarayanans were fed at Port Louis, Rose Hill and Rose Belle.

There is a library and reading room at Port Louis where the Swami resides. The first of a series of Prayer books with prayers in Sanskrit and meaning in Hindi and Tamil has been brought out for use in temple congregations and schools.

A centre is likely to be started in the near future.

THE RAMAKRISHNA MISSION VIDYAMANDIRA AT BELUR MATH

To-day the feeling is widespread that the system of education which is in vogue in India has failed not only to educate our young people on national lines but also to meet the peculiar needs of the hour and to provide a general basis of sound living. Its effects are visible to-day in the vast army of the unemployed youth menacing the social structure of the nation. Educa-

tion has not prepared them for the hard battle of life, has not endowed them with qualities of fortitude, sacrifice, and leadership. Without employment, because there is a glut in the clerical services, they stare helplessly at the future.

Swami Vivekananda, who long ago saw the devastating effects of this system of education, foreshadowed the founding of

national university with a view to educating the youth of our country on the lines of the ancient Gurukula. The aim of education, he felt, should be no mere instruction in the humanities or accumulation of a vast quantity of academic information. It must shape an irresistible will, impart strength to the muscles and develop qualities of leadership and produce young men who will walk with a resolute gait independent in thought and bold in action. But his untimely passing away prevented an early fulfilment of his desire.

It is, therefore, imperative that a start should be made somewhere to remedy the evils.

After much serious thought the authorities of the Mission have decided to make a definite move to realize the desire of Swami Vivekananda for establishing a Vidyamandira at the Belur Math, the headquarters of the Ramakrishna Math and Mission, having religion as its pivot and combining Eastern culture and Western practicality. They hope that from modest beginnings a mighty system best suited to the needs of the country may be evolved in course of time.

Broadly speaking the Vidyamandira will consist of three main sections—Arts, Science, and Industry. In the Arts section, in addition to the ordinary University curriculum, arrangements will be made for vocational training. Facilities will also be provided for study and research work in comparative religion, philosophy, art and culture, aided by a well-equipped library. It is also the aim to help students from different parts of India and abroad to study Indian culture under the guidance of competent scholars. It is further hoped to start in course of time a branch for the training of teachers for the propagation of the right type of education among the people.

The special feature of the Science section will be its laboratory which will in time be developed into a centre of research, partic-

ularly in relation to the industrial development of the country.

The Industrial section will have various departments and train up boys for independent careers in trading, manufacturing and industrial pursuits. The Mission has also in view the addition of an agricultural branch including dairy to this section.

The above is a bare outline of the vast scope that lies before the Vidyamandira, which in fullness of time will develop into a self-contained University containing branches and departments which it is too early to forecast.

The plan is now getting into shape. To make a beginning it is proposed to start in 1941 an Intermediate Arts College under the Calcutta University of a residential type. Part of the selected plot of land measuring nearly 17 acres has been purchased and the rest is being acquired. The College building and a hostel which will accommodate 100 students are under construction. Relying on the support of our countrymen we have ventured to launch the scheme with the small amount of money at our disposal. A sum of Rs. 50,000/- more will be immediately needed for the initial cost of land and buildings.

We need not emphasize the necessity of an institution of this type. It is, as stated above, the humble beginning of a great experiment and it will take its own time to yield any spectacular result. But a great deal of its success will depend on the hearty co-operation of our benevolent countrymen, specially those who feel the urgency of such an educational undertaking.

We feel no doubt that those who are deeply concerned with the proper education of our youths will generously contribute their quota towards making the scheme an accomplished fact.

Contributions, earmarked for the Vidyamandira, may kindly be sent to the Secretary, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah.

MIDNAPUR FLOODS RAMAKRISHNA MISSION'S APPEAL

The public is aware of the terrible floods that have devastated large areas of the Midnapur District. The damage done to crops and property has been exceedingly great. Thousands of families are in a home-

less and desperate condition. They must be fed, clothed and provided with shelters without the least delay. Feeling the immediate need of relief, the Ramakrishna Mission, in spite of the extreme paucity of

its funds, has decided to open relief work in the Bhagavanpur Thana of the Contai Sub-Division, which is one of the worst affected areas. Arrangements have been made to send a batch of workers to organise the work. The first distribution of rice will be made as soon as the inspection is complete. Reports of the work will be published from time to time.

We sincerely hope that the benevolent public will come to the rescue of these thousands of homeless men, women and children, and assist us, as in previous years, in bringing this arduous task to a successful close. Contributions, however small, will be thankfully accepted and acknowledged at the following addresses :

- (1) The Secretary, Ramakrishna Mission,
P.O. Belur Math, Dt. Howrah ;
- (2) The Manager, Udbodhan Office,
Baghbazar, Calcutta ;
- (3) The Manager, Advaita Ashrama,
4, Wellington Lane, Calcutta.

Sd./ SWAMI MADHAVANANDA,
Secretary,
Ramakrishna Mission.

17th September, 1940.

FRONTISPIECE

The frontispiece was drawn by the noted artist S. Manindrabhushan Gupta, when he went to Kedarnath some years back. The illustration indicates the last climb of the pilgrims in their great journey to Kedarnath. The vast snowy peaks, almost

covering the northern sky, form the background of the holy temple. Pilgrims are passing through a level ground. Some have almost reached the temple ground, others are flushed with joy now that they are at their journey's end.

PRABUDDHA BHARATA

VOL. XLV

NOVEMBER, 1940

No. 11



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

GOSPEL OF SRI RAMAKRISHNA

ON THE HARMONY OF KNOWLEDGE AND
DEVOTION

Wednesday, 25th February, 1885.

Sri Ramakrishna is seated in the house of Girish Ghose at Bosepara and is talking of God to the devotees. It is 3 p.m. M. comes and prostrates himself before the Master. The birthday of Sri Ramakrishna was celebrated in the temple at Dakshineswar on the previous Sunday. To-day the Master has come to the house of Girish Ghose on his way to the Star Theatre where he is going to attend a drama named ‘Vrishaketu.’

M. was detained by work, and so is a little late. He sees that the Master is talking fervently on the harmony of knowledge and devotion.

Sri Ramakrishna (to Girish and other devotees): ‘There are three states for the Jiva—those of waking, dream and deep sleep.

‘Those who have taken to the path of knowledge deny these three states.

They hold that Brahman is beyond the three states. He is devoid of the three bodies—the gross, the subtle and the causal, and is beyond the three Gunas of Sattva, Rajas and Tamas. All these are Maya like the image reflected in a mirror. The reflection is not a real thing. Brahman alone is real, everything else is unreal.

‘The men of Knowledge further say that the appearance of the two persists so long as the Self is identified with the body. Even the reflection appears to be real. When that false notion is removed, one realizes the truth that he himself is Brahman.’

A devotee : ‘Are we, then, to take to the path of discrimination?’

DISCRIMINATION AND DEVOTION ;
THE PATH OF KNOWLEDGE AND THE
PATH OF DEVOTION

Sri Ramakrishna : ‘There is this path of discrimination followed by the Vedantins. There is another path called the path of devotion. If a

devotee prays earnestly for this knowledge of Brahman, with tears in his eyes, that also he gets. There are these two paths—the path of knowledge and the path of devotion. The knowledge of Brahman can be attained by either of them. There are some who, even after obtaining the knowledge of Brahman, maintain the attitude of a devotee, because they are to teach people. Such is the case with Avatâras.

‘This false identification of the Self with the body and the ego cannot be easily shaken off. It is overcome only when one attains the Nirvikalpa Samâdhi through the grace of the Lord.

‘In the case of the Divine Incarnations the ego-consciousness comes to stay even after the attainment of Samadhi. But it is an enlightened ego or the ego of a devotee. This enlightened ego plays the rôle of the teacher. Âchârya Shankara retained this ego in him.

‘It was with this ego that Chaitanya-deva used to enjoy the ecstasy of devotion and the company of devotees. It was, again, this ego in him that would talk of God and sing His praise.

‘The ego cannot be got rid of easily; so a devotee does not deny the states of waking, dream and deep sleep. He admits them all, and also recognizes the three Gunas of Sattva, Rajas and Tamas. He sees that God has transformed Himself into the twenty-four Tattvas (categories), the animate and the inanimate world, and realizes again that He also appears to the devotees in spiritual forms.

‘A devotee takes shelter under Vidyâ Mâyâ (that aspect of Maya which leads towards God), and devotes himself to holy company, pilgrimage, and to the practice of discrimination, devotion and renunciation. He says that as the ego cannot be killed easily, let it remain as a servant or devotee of the Lord.

‘A devotee also attains the knowledge of the oneness of existence. He sees that nothing exists apart from God. He does not hold the world as a mere dream, but says that God has transformed Himself into all these. In a toy-garden made of wax everything is wax, but the forms are various.

‘This can be realized only when devotion has attained its height. Everything appears yellow to one suffering from extreme jaundice. Absorbed in the thought of Shyâm, Srimati saw everything pervaded by him and also felt herself as identical with him. A cockroach, by constantly thinking of a particular kind of insect (Bhramarakita), becomes motionless and is ultimately transformed into that. In a similar way, a devotee also loses his identity in God by constantly thinking of Him. He then realizes that he is one with God and God is one with him.

‘Nothing remains to be achieved after the cockroach has turned into the Bhramarakita. Liberation has been attained.

VARIOUS WAYS OF WORSHIP

‘So long as the Lord retains the ego in us, we should adopt a particular attitude towards Him and pray. Shânta, Dâsyâ and Vâtsalya are the various attitudes.

‘I maintained the attitude of a maid-servant to the Divine Mother for one long year. I put on the garb of women and also their ornaments. One can overcome lust by cultivating this womanly attitude.

‘One should worship the Divine Mother, the Primal Divine Energy, and propitiate Her. It is the Divine Mother who appears in the forms of women. I, therefore, look upon every woman as my Divine Mother.

'The attitude of looking upon women as mothers is very pure. The Tantras speak of Vāmāchāra, but it is not good. There is every possibility of having a fall. Wherever there is enjoyment there is danger.

'This attitude of viewing women as mothers is like the observance of Nirjalā Ekādashi (in which not even a drop of water is taken). There is not the slightest trace of any enjoyment in it. There are other ways also of observing Ekādashi, such as, by living upon fruits only, or by taking a hearty meal consisting of delicious dishes. But in my case it is the Ekādashi of the Nirjalā type. I actually worshipped a young woman as my Divine Mother and saw in her the veritable presence of Her.

THE HARD DISCIPLINES OF A SANNYASIN

'The whole life of a Sannyasin is like the observance of this Nirjala Ekādashi. There is danger for him if he retains any enjoyment either of lust or gold. It is like swallowing what one has spat out. Enjoyment consists in having wealth, and attachment to honour, prestige and pleasures of the senses. It is not good for a Sannyasin to sit with women or to talk to them even if they may be devotees. It does harm both to him and to others. Such a life does hold no lesson for anybody. The life of a Sannyasin should be a source of enlightenment to all.

'To sit with women or to have long talks with them is a subtle way of satisfying the sex. There are eight different ways in which the sex is said to work in man. To listen to women

and derive pleasure out of it, to indulge in loud praises of women, to hold solitary talks with them, to keep with oneself any article belonging to a woman and have pleasure out of it, and to come in contact with women—all these are various manifestations of the sex urge in men. So it is laid down that a Sannyasin even while bowing to his preceptor's wife should refrain from touching her feet if she is young. Such are the disciplines for a Sannyasin.

'But it is different in the case of householders. After the birth of one or two children the husband and the wife should live as brother and sister. The other seven kinds of sex life is not so harmful to them.

'A householder has many debts to repay. He has his debts to the gods, to the manes, to the Rishis, and also to his wife. She should have one or two children born to her and should be properly looked after if she is chaste in character.

'Householders cannot distinguish between a good wife and an evil one, a Vidyāshakti who will be a help to his spiritual life, and an Avidyāshakti who will act as an obstacle to it. A good wife endowed with enlightenment has very little of lust or anger in her. She sleeps little. A Vidyashakti possesses the virtues of affection, kindness, devotion and modesty. She serves all as her own children and helps her husband on the way of obtaining devotion to the Lord. She does not spend much lest her husband would have to work hard and have no time to think of God.'

LETTERS OF SWAMI TURIYANANDA

BENARES,

November 6, 1914

DEAR—,

I was glad to receive your letter of—. . . Happiness and misery are unescapable in the world; have you ever seen anywhere anybody who is wholly free from their clutches? It can by no means happen. The world is made of opposites. The individual can be free from the pairs of opposites by meditation on the Supreme Self alone. It is not that happiness and misery will cease to exist, but through His grace they will never be able to unsettle him. So the Lord says, "O descendant of Bharata, endure them." He did not say that there would not be any happiness or misery—did He? Rather He affirmed that happiness and misery are unavoidable as soon as the senses come in contact with the objects. But they are not everlasting. They come and go; so endure them. Had there been any other way than bearing with them, the Lord would doubtless have told a dear devotee and disciple like Arjuna about it. For this reason Paramahamsadeva also has said, "Sha, sha, sha*", that is to say, endure, endure, endure. He as it were swears that there is no other way. For he goes on to say, "He who endures is saved, he who does not is destroyed." Therefore we have got to endure. Credit lies in endurance. Misery and pain are inevitable, what then is the use of wailing and beating the breast?

One rather escapes from such lamentations by bearing them. So the great jñānin and devotee Tulasidas has said :—

"All have to pay taxes for the fleshy tabernacle;

The jñānin bears them with knowledge while the fool weeps and suffers."

That is to say all embodied beings have to suffer misery, it is the same with the jñānin or the ignorant. But there is this difference—the jñānin bears it with knowledge, that is to say, he puts up with suffering in a calm manner, knowing it to be inevitable and unavoidable; while the ignorant fool without realizing this becomes miserable by weeping and lamenting. Always remember the words of the Master, "Let pain and body take care of each other, but thou, O my mind, be happy." In that case pain and misery will never overwhelm you.

* The three S's of the Bengali alphabet which sound like the Bengali verb 'Shah' meaning 'Endure'.

NATIONAL AND COMMUNAL INTERESTS

The village school offers boys and girls their first lessons in democracy. That much-maligned individual, the village schoolmaster, though armed with the ferule, his mark of authority, is no tyrant. More often than not, he is a big brother, who shares the joys and sorrows of the little community and metes out justice to his young charges. In the school the exclusiveness of the family and clan are broken up and children recognize that there are families other than one's own and forms of worship other than those to which one's people owe allegiance. Children are eager to learn and understand the wide world in which they find themselves. They desire to enlarge their circle of relationships. Other children interest them; they seek their friendship. Other forms of religion appear beautiful and the young philosopher soon recognizes that God is one, although various people call Him by various names. The sense of justice, so natural to children, their innate sense of purity, and unsophisticated simplicity of outlook foster such noble traits. These should normally become enriched by social contact, wider education, and participation in the work of civic and political organizations. All these agencies were originally planned for the promotion of social harmony in the widest sense of the word. The adult who has grown under their influence is expected to have a keener sense of justice, a wider tolerance and a broader social outlook. But contrary to all expectations, we see before us men becoming more and more intolerant, unjust and narrow in their outlook and the very agencies planned for the promotion of harmony and concord being

turned into potent instruments for the creation of social discord. This phenomenon is not restricted to any particular region; it is widespread and is found all over the world. The more a nation claims to be civilized, the greater seems to be its aptitude for heading towards disintegration. Within the nation itself, the eternal values of life are cast aside; men begin to scoff at religion and morality and pay scant respect to the plighted word. As between nations, discords lead to conflicts. The consequences, we see, are extremely tragic. It may be profitable to inquire into the subject and attempt to discover the sinister influences which are tending towards the disintegration of human society.

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World events of the past year may throw some light upon the subject we have in hand. The war has given the world many surprises not the least of which is the consummate skill with which the German Fuehrer is playing upon the follies of mankind. *Quem deus perdere vult, prius dementat*, 'Whom a god wishes to destroy, he first makes mad,' declares a wise old saying. Herr Hitler, the demigod of the German people, appears to have taken a leaf out of the books of the ancient Roman gods, for he has almost perfected the technique outlined in the saying quoted above. Quislings and the fifth column have nothing very original about them, they are among the usual pieces played on the international chessboard. The skilful side of Hitler's performance is to be found in his conjuring up willing victims from among ruling monarchs and statesmen who have grown gray in the service of their country. The

Fuehrer may go down to history as the arch-juggler who flaunted a red rag and frightened away many estimable people. Class-prejudices die hard and group loyalties often blind the eyes of men and drive them into the opponent's camp. 'Attachment leads to longing, from longing anger grows; from anger comes delusion, and from delusion loss of memory; from loss of memory comes the ruin of discrimination, and from the ruin of discrimination the man perishes.' In these words the Gita has clearly shown how the madness sets in and how it leads the victim to ultimate ruin.

The man of steady wisdom, who keeps his head cool, and guides his footsteps in the path of righteousness does the best service to himself and his neighbours. Contemporary world has grown so complex and consequently so very confusing that the average man finds it difficult to differentiate between friends and foes. Each man has many conflicting interests. Loyalty to a particular interest may not always harmonize with the full claims of another and consequently the need arises for every man to cast aside all prejudices, so as to prevent self-interest and small group loyalties from warping the soundness of his judgment. 'He whose mind is not shaken by adversity, who does not hanker after happiness, who has become free from affection, fear and wrath, is indeed the Muni of steady wisdom', says the Gita. In the absolute monarchies of ancient days, all power was vested in the king; he was the defender of the faiths, the guardian of the laws, the protector of all classes and the upholder of the Dharma. Under existing conditions, these powers are delegated to various individuals and groups. Consequently the need for steady wisdom has arisen for all who

are charged with national responsibilities.

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The State as an organization is primarily meant for the defence of its frontiers. That portion of land which lies within the demarcations known as the national frontiers is the common fatherland—as the Westerners would call it, or the common motherland, as we in India are accustomed to speak of it—of all the people who live within its confines. By birth and by residence (as it is in the case of the United States of America, which year after year welcomes a large influx of immigrants from various European countries), an individual acquires the rights of citizenship which also carries with it certain well-defined duties. The people of a country acquire certain traits, which they as well as others recognize as distinct national traits. Their loyalty to the country and its institutions are so great as to urge them to make the supreme sacrifice of laying down their lives for defending the country and its liberties. *Dulce et decorum est pro patria mori*, 'It is sweet and glorious to die for one's country,' says the patriot. Arm-chair politicians accustomed to long periods of peace may fail to understand the full significance of these words. Comrades-in-arms who fall in the battle-field, defending their country, may win and bequeath the precious heritage of patriotism to their sons and grandsons. So would also the men and women who willingly forsake wealth and comfort for the service of the motherland. Sacrifice and love go together. Men and women learn to esteem those things for the preservation of which they have undergone suffering and hardship. Patriotism is characterized by the willingness to sacrifice one's individual interests for the wider interests of the country. A true patriot admires and esteems and in

turn is admired and esteemed by the patriots of other countries. Nationalism, on the other hand, is of quite a different stuff; it often descends into jingoism and thrives by a magnified self-glorification which vulgarly runs down the other man and the nation to which he belongs. Men of culture and refinement, while admiring patriotism, have nothing but scorn for jingoistic nationalism.

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Events of the past year have shown that self-interest and group loyalties often get the better of the loyalty which a person owes to the nation to which he belongs. Race, religion, class (which may also include caste-divisions as known in India), and occupation may claim the allegiance of a man to such an extent as to make him lose sight of the interest of the nation to which he belongs. Group loyalties often clash among themselves. A banker in one country is in touch with bankers in other countries; he does not hesitate to lay aside religious and other loyalties when business interests are at stake. Shylock, the Israelite, belonging to a clan which is extremely exclusive, is invited to dine with Christians, with whom he has business dealings. His immediate reaction to the invitation finds expression in the passage: 'I will buy with you, sell with you, talk with you, walk with you, and so following; but I will not eat with you, drink with you, nor pray with you.' But ultimately Shylock decides to accept the invitation; he says, 'I am not bid for love; they flatter me; but yet I'll go in hate to feed upon the prodigal Christian.' We can read more into the Jew's mind than what his words convey. He accepts the invitation, not merely to save the cost of a dinner, but being a keen man of business, he understands that social intercourse is one of the factors that promote good business relationship. The prejudice against the

Jews may be the result of more than one cause. Their exclusiveness may have engendered it as much as their connection with other Jews who are nationals of other countries. Colour-prejudice may be legitimate within the limits of preserving racial purity by preventing inter-marriages, but it becomes morally wrong when one race, by force of arms, dispossesses people of another race, making them helots in their own country. An individual's bias for the trade or profession to which he belongs is quite legitimate, so long as he does not make the attempt to cut under the feet of his neighbour, who has chosen to follow some other trade or profession. Caste with its injunctions of exclusiveness in marriage and other social aspects can be tolerated as long as it does not attempt to lord it over other castes.

* * *

As for religion, it was originally meant to bring men closer together. All theists accept the unity of God. He is the common Heavenly Father of all mankind. If the various religions are looked upon as so many pathways that lead man godwards, there is no need for any quarrel. There is nothing wrong in the multiplicity of sects. They certainly have arisen to fulfil definite needs of the human soul. Men differ in their spiritual outlook and the extent to which they have proceeded on the spiritual path, and consequently, they have a right to differ in their convictions. But that does not prevent them from being tolerant towards the convictions of others. Good breeding and social harmony demand that the citizens of a well-ordered state should exhibit a reverent attitude towards other faiths. Crusades and jihads belonged to a barbarous age, when kings and priests actuated by aims of personal self-aggrandizement led ignorant victims to violence and acts of aggression under

the convenient cloak of religion. 'The true interest of the toiling masses of all religions is the same, they live by the sweat of their brow and have no antipathy towards their brothers of other faiths. When left to themselves, they are as pure as children. How then arise the unseemly squabbles not only among religious groups but also among sects of what is officially labelled as one religious group.' It is often the wire-pulling of unscrupulous politicians that brings about confusion into this sphere as it does into many other spheres of life.

* * *

'Religion to-day is a branch of statecraft, a plaything of politics' (Sir S. Radhakrishnan). The politician who exploits religious fanaticism to his own ends ultimately succeeds in destroying the religious faith of large sections of the people. This he does by creating unseemly religious dissensions, until the very name of religion becomes nauseating to peace-loving people. Having done this, the clever politician makes a right-about-turn, swears by agnosticism, or atheism, or one of the new-fangled *isms* of the present-day and once again succeeds in his unscrupulous game. Sober men who attempt to trace the root cause of the internecine quarrels in human society, subtly engineered by the long-distance plans of scheming politicians, often cast the blame on the wrong people, such as schoolmasters and priests, forgetting for the moment the fact that pedagogues and preachers are themselves the innocent victims of insidious propaganda.

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The politician for his own ends tries to speak of a major religious group as a political entity conveniently forgetting for the moment that within that group there are capitalist and land-owning classes whose interests are identical with

those of the capitalists in other religious groups and further that there are also labourers whose interests differ from those of the capitalists of that religious group, but are identically the same as those of the labourers of other religious groups.' He also forgets that sectarian quarrels among the same religion are quite as common as quarrels between two separate religions. Politicians returned on communal tickets introduce discriminatory legislation as between religious communities and cut at the very root of the religious neutrality for which the State is pledged. The conflicts of contending faiths is extremely harmful to the cause of true religion. In this connection the following words of an eminent thinker deserve serious consideration : 'Nothing is so hostile to religion as other religions. We have developed a kind of patriotism about religion, with a code and a flag, and a hostile attitude towards other men's codes and creeds. The free spirits who have the courage to repudiate the doctrine of chosen races and special prophets and plead for a free exercise of thought about God are treated as outcasts. No wonder that even the sober are sometimes tempted to think that the only way to get rid of religious fear, conceit and hatred is to do away with all religion. The world would be a much more religious place if all religions were removed from it' (Sir S. Radhakrishnan).

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Religion is condemned by many as a piece of capitalist propaganda. We, who have faith in the achievement of harmony amidst the diversity of religious faiths, do not despair of the possibility of true religion reconquering its lost position and becoming a blessing to all men of all differing creeds. Men of the highest wisdom, saints and seers, and those earnest souls who labour in

the path of religion with the sole purpose of attaining spiritual realization have unmistakably declared that God has revealed himself to many prophets in many lands. True seekers rejoice in the fact that behind the apparent diversity of doctrines there lies the same ultimate Truth, the one goal to which all religions lead. The philosopher may not be able to formulate in words an experience which essentially transcends reason. Here the saint and the mystic who are denizens in the realms of the Spirit are more trustworthy guides. From the fourteenth century up to the present time we have records of many Hindu saints who had Muslim followers and Muslim saints who had Hindu followers. Saints and mystics are above creeds, we use the words 'Hindu', and 'Muslim' to indicate the faiths in which the saints were born. Even to-day, there are in India many living saints who have realized the one goal of all religions. Again when we come to the simple folk who live in the seven hundred thousand villages in India, we find that they have nothing but respect for one another's religion. All these talk of cultural differences and such other pedantries are to be found among those who do not understand true religion as well as among those who do not want to understand it. Vain is the attempt to hold the torch of Truth and religious harmony before men who have deliberately closed their eyes to all light.

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Politicians and public workers would do well to try and discover the points

of agreement between religions and cultures instead of seeking to emphasize differences. When thoughtful men all over the world are trying to find out ways and means for bringing nations together, why should the men of this ancient country emphasize differences and think of isolationistic schemes which cannot but result in the weakening of all concerned? We are happy to note that the best spirits of all faiths are for co-operation and harmony. There are enough of other matters to engage the undivided attention of all who are interested in the general welfare of this country. There are many pressing economic problems which await solution. The poor and the distressed belong to all communities and rendering them assistance is the common privilege of all regardless of castes and creeds. Let all missionary work for the next thirty years be directed to the amelioration of the condition of the masses, the removal of illiteracy and the development of the economic resources of the country as a whole, so that the generation that succeeds may say that their fathers worked harmoniously—as wise men are always expected to do—to raise the people from the poverty and the degradation into which they had fallen. Let us also bear in mind that a united India is the greatest bulwark for the safety of the Islamic States in West Asia and the Buddhist States in the rest of Asia and that a divided India will fall an easy prey to external aggression and will endanger the safety of the neighbouring countries also.

FROM NATURE TO GOD

BY KAPILESWAR DAS, M.A., B.Ed.

[The article shows how action and devotion to the ideal have been helping the human race in its onward march to the goal of perfection.—Ed.]

The course of human progress towards perfection has been marked with many a vicissitude. In pre-historic times, men slept in caves or on the branches of trees, ate raw flesh and berries and hunted wild animals with stone-tipped arrows. The modern age, with its full development of science and application of electric force, has worked wonders. Forests have been cleared, swamps drained, and deserts have been turned into smiling gardens. Cities have sprung up fitted with every convenience. Wireless and aircraft have cut short time and distance, and the whole world to-day is a close-knit unit, facilitating the exchange of national thought and action. Man flies in the air, dives under water, sweeps through space at an incredibly swift speed. The idea of international co-operation has come to the forefront. Huge machines have been set up and large quantities of goods are manufactured with the assurance of relieving man of soul-killing labour and starvation and supplying him with necessities and even luxuries, making his life comfortable. Historical research has given him an insight into the march and counter-march of races, their settlements, the working of past institutions, the ways and means by which humanity has advanced or retarded circumstantially. The science of economy has been carefully formulated along the lines of production, distribution and consumption of wealth and the stabilization of finance, industry and commerce. Social sciences have been

formulated with their various "isms" and recently we have witnessed the strong citadel of capitalism being undermined by the force of socialistic thought. Political thought and statecraft have passed through a chequered career and governmental machinery has variously adjusted itself to different times and conditions. Autocracy, aristocracy, theocracy, plutocracy and democracy have, one by one, raised their heads and made their contributions to the development of political science. Wonderful developments have been made in the field of physical, mental and natural sciences, expanding man's control over nature and broadening the bounds of human knowledge. These sciences attempt to determine the nature of material things and the events in which these things participate. Biology opens before man the different strata of creative development through the process of natural selection and evolution; zoology deals with animals, botany with plants, geology with rocks, anthropology with man as a social animal, and his natural history in its widest sense, treating of his relation to the lower animals and the evolution of different races. Physiology and anatomy expose the structure and disposition of bodily organs and the functions which these organs subserve; philology deals with the science of language while psychology dives into the subtle intricate workings of the human mind. Then follow the priceless treasures of literature and the fine arts, an epitome of man's objective

quest after the true, the good and the beautiful—Satya, Shiva and Sundara. Crowning all, stand the various systems of philosophy, the record of man's subjective search for abiding happiness and an escape from the phenomena of life and death. This is the path of action, the manifestation of the desire in man to act. This is the vast record written and unwritten of human capacity and progress towards the ideal. Hence has Shakespeare, that brilliant critic of human nature, said, "What a piece of work is man! How infinite in faculty! In form and moving how express and admirable! In action how like an angel! In apprehension how like a god!"

But, in spite of this vast record, has man reached the goal? Is perfection within his reach? Is the ideal attained? Man has gone on making and breaking only to find himself as distant from the goal as ever. The Ultimate recedes farther and farther from his vision like the dim distant horizon from the vision of Tennyson's *Ulysses*. He is proud of knowing the innermost secrets of Nature, of harnessing them to his service. But now and then the freak of Nature comes; Nature darts her angry glance and desolation sweeps over the face of the earth along with tempestuous tornadoes, earthquakes and floods. An idle fancy, a tainted gloss, a frivolous disposition is visible in the manners and so-called etiquette of the modern, contrasted with which prehistoric life appears rude and barbaric; but when gloss fades, fancy is set aside and frivolity checked, man, to-day, is as rude, as barbaric as his forefathers of yore, only addicted perhaps to an intellectualistic casuistry, meaningless prudery and sophisticated circumlocution. Science has lent its profound inventions to be used in the indulgence of man's destructive mood; war, to-

day, has become most deadly through air force, electric appliance and poison gas. To-day we witness the friction between the rich and the poor, the high and the low, the masses and the classes and labour and capital in a greater degree than ever before.

Machinery has taken the place of human labour; at the same time millions of men are thrown out of employment. Artistic creativity and the satisfaction of doing is deadened by the standardized process of machinery. They say goods and foodstuffs are in plenty, nevertheless man dies of starvation. What a ridiculous irony of fate! Water, water everywhere, but not a drop to drink. In the name of stabilization of finance and industry we see a few magnates imperceptibly tightening their avaricious clutches over the poor, making them poorer, themselves becoming richer. New experiments in statecraft are made in different countries, and each assures us that it is the haven of rest and the end of human misery. Simultaneously we hear of racial hatred, colour prejudice, stifling of individual opinion, refusal of the elementary rights of mankind, and colonial and commercial monopoly over the weak and the downtrodden.

As for the development of science, it appears to be a mirage. The limits of science seem to be drawn up: science can go thus far and no further. Science deals with dead facts through human rationality, which is bound by the categories of time, space and causation. How can the blind lead the blind? Mechanism cannot explain real life. Hence recently we see all mechanical and purely physical explanation of mental life giving way to a free play of conation and purpose behind. Philosophy also seems to be a wild-geese chase. Empiric, causal, rational and critical interpretations of philosophy

have succeeded one another with rapidity, one invalidating what the other postulated, and in turn getting itself smashed by its successor. Man's grasp of the truth seems to be as feeble as ever.

Are we happy? The mystery of death still shrouds life; we vainly try to draw the veil aside, as the first man perhaps did. Even now friends, relatives, sons and fathers die; bodies fall sick and hearts are lacerated with cruel disappointments. The tragedy of life is still writ large on the face of humanity. Even now, in the words of romantic Shelley, 'we look before and after and pine for what is not'; Literally we fall on the thorns of life and bleed; In the words of Byron, 'the pendulum of life oscillates between a smile and a tear.' We are brought here, carried on the surface of the torrent, we do not know where.

This is Maya, the insoluble riddle, the deep mystery, which stands sphinx-like and challenges humanity to tear its veil. But how can man, himself a creation of Maya, pierce through it? It is like one trying to jump out of his shadow, a bubble trying to stand apart from its source of water. We are bound. There is a body which grows, falls sick, gives pain, decays and finally perishes and we always associate ourselves with it. There are the senses—craving for pleasure and enjoyment and we cannot control them. Who can control the strong irresistible force of the senses? The Mahabharata gives a beautiful illustration of how beings, tempted by a particular sense-perception, are hurled headlong on the path of destruction. The huge strong-limbed elephant drawn by the sense of touch, falls into the trap; the winged insect drawn by the sense of sight falls into the blazing lamp and dies; the snake, charmed by the sense of hearing, falls

into the hands of the charmer; the fish in deep water, dragged by the sense of taste, follows the bait and courts annihilation and the fleet-footed deer able to jump over chasms, dragged by the sense of smell, runs after the fragrant musk, which is within itself and thus falls into the hands of the hunter. If this is so, how tightly bound is man with five senses of perception and five senses of action to act quickly to the mind's whims and caprices, and an intellect whose apprehension of the Absolute is only temporal, spatial and causal? Indeed man seems to be doomed. He seems to have no escape from the beginningless, primal bondage of ignorance, the Avidya. He seems to be an insignificant part—the spoke of a wheel—of a huge mechanism revolving through the invisible guidance of the Maker, having no independence, freedom or spontaneity of its own. A certain commentator has stretched this analogy to its farthest limits. The universe is a clock, working with the spring of Maya, having its key in God-head. The embodied being is but the hand on its surface indicating time. His Karma, the incentive and motivity of his action, is the wheel, which makes the hand move. The Tamasic or the idle and ignorant being is like the second-hand moving frantically without any balance or equipoise. The Rajasic or the active practical being is like the minute-hand moving rapidly, though at a lesser speed than the first and the Sattvic or the calm and discriminating being is like the hour-hand, moving slowly and steadily in a steadfast manner.

Maya is the soul of the three Gunas and every living being is a constituent of them. What hope is there then of his escape from this triple bondage? After all, is it not a mad endeavour of humanity to seek to reach the Abso-

lute? Life is fleeting; sense-perception is the only means of proof. Let us enjoy; let us drink the cup of life to its dregs. Who knows what is beyond? How does a being, burnt to ashes after death, re-incarnate? Eat, drink and be merry; borrow money and eat ghee. Let us make up the time wasted at the mosque in the tavern. In this way from the beginning of time materialism has caught the imagination of humanity. If a Charvaka, or an Epicurus attempted to give it a metaphysical or poetical analysis and exposition, he was only systematizing a popular thought. It is natural. In times of darkness and in moods of despair, when every branch on which man tries to shelter, breaks in the wind, when not the faintest glimmer of hope is visible on the mental horizon, in moments of crisis in the life-history of every race, nation, or individual, materialism asserts itself.

But is this mood enduring? Is there no hope or salvation for mankind? Is life so mechanically deterministic? Materialism has been ably and convincingly refuted by the mighty minds of old. When there is a course, there must be an end and the end cannot be a vacant void—*Shunya*. It is the full—*Purna*. Inherent in human nature is the belief that amid and beyond the fleeting phenomena of the objective universe, the subjective principle, the eternal witness, the unchanging conscious Purusha endures. It is the Sat-Chit-Ananda (Existence-Consciousness-Bliss—Absolute). The universe, though seemingly separate from it, is one with it, and has its being in it. For what can be separate from the whole? Human thoughts and actions are meaningless, if unreferred to the basic principle of consciousness. The universe would be a chaotic mass without this guiding principle of Supreme

Intelligence. All creative efforts must end in the serene glorious beatitude of the Highest, than whom nothing is higher or to whom nothing is equal. The Shrutis say: 'Man, weak and helpless as he seems to be as against the cosmic force, has from the beginning of creation sought to invoke this highest force, power, energy, wisdom, consciousness or principle or whatever it be with an implicit everlasting faith.' This invocation is the start on the path of devotion. Devotion is nothing but laying open the heart for the glorious effulgence of the celestial light to enter, cheerfully resigning oneself to be an instrument of the Supreme Will to be worked out for the purpose of the Divinity—that Divinity which shapes our destinies, 'rough-hew them how He will'; to bend the head before the transcendental Infinite giving up selfish vanity, wealth, power and renown which are but a bubble on the sea of God-head. For, is it not more desirable to be the vast ocean than to be limited to the infinitesimal bubble floating upon it; to go to the source than to skim on the surface; to be the substance rather than the shadow?

To think of man's vanity, his slips through weakness and ignorance, the falls and the bruises he sustains on the thorny and slippery path of life, is awful. How passionately he clings to the apparently pleasurable, mistaking it to be Bliss! How cruelly does Nature pluck his eyes that open to the Truth! Man commits a thousand sins. If he is to atone for his innumerable failures and ignorant actions one by one, even if he spends numberless lives in atonement, his sins cannot be washed off. But devotion to the Absolute makes him pure in a moment; for, then he forgets his self and is made an instrument of the Divine Will. Then he is enabled to tear the veil off the

Divine inscrutable Maya. He is saved from the turbulent waves of Samsara. Wisdom dawns and the bondage is severed. To attain salvation, to be free and blissful, the only means is the attainment of wisdom, the Knowledge of the Atman. It is stated in the Shruti: 'That is (real) action which does not bind and that is (real) Knowledge which gives freedom. Other actions only end in labour and other kinds of Knowledge in proficiency of art and craft.' To attain this Knowledge of Atman, to be beyond the play of the Gunas, entire dedication at the feet of the Supreme is essential. Through it the *Vishvarupa*, the universal form can be apprehended. Virtuous actions such as the observance of the Vedic injunctions, penance and charity, if done without this spirit of devotion, only bind the performer more tightly; for, if not dedicated to God-head, they foster the sense of the bounded self more and more. But through devotion desirelessness is attained; for, when we dedicate ourselves, what have we of our own to ask and work out? Then do we see the Brahman and attain the reality of the Brahman.

The path of devotion is open to all and is immediately effective. We have seen that the path of action without the essence of wisdom leads to sheer bondage. On the other hand the path of wisdom is thorny and necessitates superhuman powers and sacrifice. Brahmayidya is a mystery and it is open only to a selected few. But

devotion to God, every one can have, after he is once awakened to the nothingness of his vanity and worldly prosperity. In the Gita it is said that even he who is in the lowest grade of creation, the woman who individualizes the unconscious impulsive force of Prakriti, the Shudra or the Tamasic have the right to step into the path of devotion. To have the right of doing the right action or attaining wisdom, many divinely favourable factors, such as initiation, deep reading of the scriptures, finding out the worthy Guru are essential. But from the lowest to the highest in creation every one can devote himself to God. For it does not depend upon these favourable circumstances.

The turbulence of the senses can be controlled through devotion to the All-knowing, the All-powerful. It is a stupendous folly to depend upon one's own conscience, wisdom or thought. But dedication to God does not attach one to sense-perception, for the bondage of thought and action is not for the devotee. A Hindi couplet reads:—
'He, under whom one takes shelter, keeps his self-respect. The (frail) fish dashes headlong against the (strong) current, but the huge elephant is swept along with it.'

The light of wisdom burns and sheds its lustre through the deep darkness of Samsara. The devotee sees the light and casts off ignorance. He becomes free from the painful ever-revolving cycle of birth and death.

A PHILOSOPHIC VIEW OF THE ULTIMATE — I

BY SWAMI DESHIKANANDA

From the days of the Vedic Rishis in India and the great philosophers of Greece, one question that has been asked again and again is 'Who am I?' Many geniuses have spent their lifetime in the East and the West to solve this problem. Though it was answered one way or another by sages like Yâjñavalkya in Vedic times and thinkers like Socrates, yet the wonder or the doubt—'Who am I?' has continued down to our own times, as fresh as ever it was. Many volumes have been written on the subject and yet many more will be written to unravel this problem of problems—'Who am I?'

The Eastern View

In India, Vedic Rishis knew the Jiva or 'Aham' or 'I' as "that which identifies itself with the body and senses." This 'I' is known to enjoy and suffer in this world and also to act as an agent. For example, "I do this or I do that," "I am happy or I am miserable." But the Atman which is the *true I* is a mere witness (Sākshin) and, as such, it is neither agent nor enjoyer. This true I or Atman is one without a second. It is also known as Brahman, Drik, or Jnâtri.

There are schools of thought in India following theistic religions who find it difficult to go up to this dizzy height of thought to know the Jiva as the non-dual Atman or Brahman or Drik. In their view, the 'I' is thought of as a part, a modification or a manifestation of God. This individual 'I' after death communes with God in a state known as Moksha (liberation). It maintains even its individual differences and it is dependent on God for its sustenance and

maintenance. These schools believe that individual 'I's are as many as there are individual beings on this earth.

The Western View

In the West, many philosophers, mystics and theologians knew the 'I' as 'self' or 'soul'. This self is the agent or the enjoyer even as some of the schools of the East thought of it. This soul is the double of the body being affected when the body is affected in any way. The souls are as many as there are individuals. The souls go to heaven as a reward for good deeds and to hell as a punishment for evil acts. These opinions agree very much with those held by the theistic schools of India.

The Analysis of the World is a pre-condition to the Understanding of "I"

Before any systematic enquiry into the problem—'Who am I?' is made, it is important to understand what this cognized world is and how it is related to the cognizer or knower 'I'. Sri Krishna says that that knowledge is true which enables us to know the true nature of both the Kshetra (Body or the Universe) and the Kshetrajna (Self). The Upanishads also declare that whatever is within is also without and whatever is without is also within. And whatever is subject to change in this universe should all be enveloped in the self or the Lord. That is to say, the world exists in and through Him and it is inseparable from Him as such. "Before he can understand himself" says Sir James Jeans, "man must understand the universe from which all his sense perceptions are drawn. He wishes to explore the universe, both in space

and time because he himself forms 'part of it and it forms part of him.' (Outline of Modern Belief p. 774). We should not forget that there is a very close connection, nay identity, between nature and ourselves.

Gaudapada, the teacher of Govindapada whose disciple was the famous Sri Shankara, in his "Karikas on Mandukya Upanishad" makes it abundantly clear, through reasoning supported by scriptures, that ultimately the existence of this universe is unreal. It has only an 'appearance of existence', but on the final analysis the whole universe is but a 'modification of the mind' (Kalpana) as he puts it and this ultimate basis is no other than the Atman, Brahman or Truth of the Vedanta. It is one without a second and non-dual.

Gaudapada's analyses and conclusions may be briefly put thus. He starts with an enquiry into the experience of the dream state. It is generally known to all that dream experience is false or unreal. He compares and contrasts the experiences of the dream and the waking states and concludes that there is no difference between the objects that are perceived in both. The experience of objects in the dream is unreal because of the absence of the proper time and place with which such experiences are associated. For example, the dreamer in Rameswaram dreams of Benares in a few minutes after he goes to bed, and he wakes up from the dream a few minutes later in Rameswaram itself! And this unreality is brought home only when he wakes up, for during the dream itself the experiences were as real as one would experience them while awake.

The subject-object relation, or relation of the seer and the seen, are present equally in both the dream and the waking states. These two states are also identical on account of the characteristic of "being perceived" in either of

the states. Even illusions like mirage and water, rope and snake, are also perceived in both the dream and the waking states! Again, as in the waking state, so also in the dream, we do make a distinction between real and unreal objects. The continuity of perception in the waking state is also experienced in the dream. It might be said that dream experience is only individual as contrasted with that of the waking state. This is not so. For we do have personal contact and intercourse with men in the dream with dream men just as we have in the waking state. As regards the criterion of utility (prayojanam) also we have the same experience. We may have had a hearty and sumptuous meal before going to bed, but in the dream we do experience hunger or fullness of a meal. A dream meal does satisfy us in the dream as much as a meal in the waking state. Dream coins are of as much value as the currency of the waking transactions. All these experiences are similar in both the dream and the waking states. The causal relation is also experienced with equal clarity in the dream as in the waking state. It may be contended that most of the dream objects and percepts are queer, fantastic and unnatural as contrasted with those experienced in the waking. But we should remember that while dreaming they seem to us to be perfectly normal. The differences are experienced when viewed from the waking state. Whatever we perceive while awake is not perceived in the dream and vice-versa, and both the types of objects and experience are not perceived in deep sleep (sushupti).

Thus we can posit that the dream-objects are unreal, and if the objects of the waking state are similar to the dream objects, the irresistible conclusion is that the objects of the waking state are also equally unreal. We find it difficult

to understand this truth because of our attachment to the body and our identification with the waking state, as being real from the very beginning of our life.

The uninitiated flights shy when the experiences of waking state, dream and deep sleep are evaluated and when the dream and deep sleep experiences are compared and contrasted with the waking experience. But the pure philosophy or philosophy of Truth demands a fearless examination of the experience of the whole life, or of the totality of human experience. So the experiences of the waking state, dream and deep sleep have to be analysed and co-ordinated to arrive at the ultimate Truth. It should be remembered that any philosophical enquiry based on the waking experience alone cannot but be partial. For, ultimate truth which is universal and non-contradictable and in which there can be no possibility of contradiction cannot be known from the partial data derived from the waking experiences alone. Therefore thinkers like Gaudapada declared that the ultimate Truth can be known only from the totality of experiences of the waking, dream and deep sleep states.

The philosophers, thinkers and scientists of the West, on the other hand, tell us that the ultimate Truth is but an ideal which can never be realized. And they have arrived at this conclusion solely from the data of waking experiences. Their theories of Truth stop with the correspondence theory, the copy theory, the pragmatic theory and so on. But none of these theories assures us that Truth is non-contradictable or universal. These theories of Truth no doubt have a value, —the Vyāvahārika (Relative) or empirical value, but they have no ultimate value. While recognizing relative truth, however, the Vedic sages called the ultimate truth 'Satyasya Satyam,'

Truth of Truths, and described it as self-evident and non-contradictable, being non-dual at the same time. Relative truths (Vyavaharika Satyam) do not negate nor confuse the ultimate Truth (Pāramārthika Satyam). The former has only a secondary or relative value when compared with the ultimate Truth. It (relative truth) is but a step to the ultimate Truth.

Necessity of Enquiry into Avastha-Traya or the Three States

The philosophers or the thinkers of the West have not yet realized that the experiences of the dream and deep sleep states are as important as those of the waking state. Psychology, the youngest of the experimental sciences, is now endeavouring to know the experiences of dream, for psychologists feel that they cannot know the behaviour of persons fully from the waking experiences alone. But the co-ordination and evaluation of the data of the three states* (Avastha-Traya) have been the unique feature of the non-dual Vedānta in arriving at the ultimate Truth. Europe, as such, has yet to know the value of this method of enquiry.

Nature has given us the three states with a definite purpose. It is idle to think that we can do away with any of the three states. We know that waking experiences are negated by the dream experiences and the dream experiences by the waking experiences. Both are again negated by deep sleep. We have already seen that 'waking objects' are similar in experience to the dream objects, and that dream objects are unreal, as they are the creation or the imagination of the dream-mind. The conclusion, therefore, is that the waking objects may be as much creations of the mind as are the dream objects. It is also our experience that

the waking ego or I is not the dream ego or I. For, in dream the body and the senses with their consciousness are dead, as it were. Yet we experience all things just as if we were awake! And we also remember our experience when we wake up from the dream. Again, both the waking ego and the dream ego are entirely absent in deep sleep. Yet we know that we slept well and we feel very refreshed when we wake from sleep! We are, therefore, led to the irresistible and inevitable conclusion from the analyses of the three states that whatever is seen or perceived undergoes change—be it the object or the ego-consciousness. Nevertheless, there is a consciousness underlying all these which knows all the three states and their experiences. This fundamental consciousness which is aware of all the three states is not the same consciousness as we feel and experience in each of the three states.

For as we have already said, the consciousness of one state negates the consciousness of the other, each in its turn. And this consciousness with its respective objects which it is aware of, is the object of the fundamental consciousness which 'knows the coming and going of waking, dream and deep sleep consciousnesses. It is this *consciousness—per se*, or the *pure consciousness* which knows the three states as coming and going as also the disappearance of ego or 'I' every night. This 'I' not only is aware of 'I or ego' but is also aware of the ideas of this ego—I. This *pure consciousness* which knows the changes of the three states of waking, dream and deep sleep, as a witness, is known as Turiya, the fourth. It is called also Atman or Brahman. It is non-dual and, as such, there is not only no contradiction in it but there is no possibility of contradiction. It is hence known as the highest or the ultimate Truth.

KEDARNATH AND BADRINATH

BY SWAMI PAVITRANANDA

(Continued from the last issue)

TRIYUGINARAYAN TO KEDARNATH

Early next morning we left Triyuginarayan and reached Gouri Kunda at about 8 a.m. Here there is a temple of Gouri. There is a very hot spring at this place. This is a great relief, for the water of the Mandakini, which flows by, is very cold carrying as it does melted snow. From here the climb to Kedarnath begins. Higher up cold increases from more to more. So, many people make Gouri Kunda a halting station on their way up or down. In the afternoon we went up to Rambara—three miles below Kedarnath. Scenery

all round was beautiful, but the steep ascent made us pretty exhausted.

Rambara is a very cold place. We had to beg some extra blankets from the manager of the Dharmashala where we put up.

Rambara to Kedarnath is a very, very difficult journey. Though the distance is only three miles, the climb is very steep. Besides due to the rarefied air, pilgrims find it difficult to walk. Over and above that, if it rains, it is all the more trying for pilgrims. There was anxiety and suspense in the look of every pilgrim. And the talk was

mostly with regard to the difficulty of the next day's journey.

We started very early in the morning—armed with all the clothings we had. We were told we would have to walk through snow and we might have to face a snowfall as well. We heard stories how pilgrims would become benumbed on this way; how some would feel exhausted and consequently unable to walk; and how their resourceful companions would devise means and avert an impending catastrophe. All these stories prompted us to take extra precaution in every respect. We began to walk very slowly, taking some rest now and then after a little distance. We walked together so that we might take care of one another in times of any difficulty. We carried some light food in our pockets and also some medicine as a safeguard. When the difficulties are exaggerated to you, there is this great advantage that when you actually face them you find them so easy to get over.

Fortunately for us the sky was clear, so there was not the least chance of experiencing a snowfall. A little distance we had to walk over snow, but as the day was bright we did not suffer much from cold. Moreover, the scenery all around was so beautiful and new to us that our mind was occupied more with that than with the thought of the fatigue of the journey. As we walk we read the mile-posts. We pass one furlong, we pass another furlong—this way we have covered one mile. Now about one-third of the journey is over, we have got two-thirds of the distance ahead. So far there has been no difficulty. As we walk another mile, we see the top of the temple of Kedarnath. This itself is cheering. Now the enthusiasm of the pilgrims increases. Some are loudly uttering, "Kedarnath Ki Jai"; some are bowing

down their heads in devotion; some are folding their palms together as a mark of silent respect.

As you proceed further, a most enchanting scenery meets your eyes. The last mile you have to pass through an almost level ground—it is like a tableland. And on four sides, encircling you, are the snowy peaks glittering in the sunshine. It seems you are now cut off from the world of your everyday existence by a snowy wall. And there at a distance stands the temple of Kedarnath steeped in stillness and sublime in its own glory. You find the beauty of the surroundings more and more enthralling as you proceed further and further, till the climax reaches when you are at the foot of the temple.

One does not know whether all the mythology that relates to Kedarnath has got any real basis, but this is a hard fact that when one stands at this place one's mind soars high up, just like the snowy peaks kissing the heavens. Here at this glorious spot, uncontaminated by the touch of the sordid things of the world, even a hard-boiled sceptic will feel the existence of some Higher Power. It is not surprising, therefore, that Kedarnath is considered a Tirtha of Tirthas—one of the most sacred places of pilgrimage.

Ancient India took advantage of every beautiful sight and surrounding for the religious inspiration of her children. Otherwise why did we meet with so many temples on the way—was not the beautiful mountain scenery and solitude of the Himalayas responsible for that? Why is a bath in the confluence of two rivers considered sacred? Is it not because of similar reasons? Perhaps some saint, in the dim past, chanced to come to this place. Charmed by the beauty of this spot he stayed here and performed spiritual practices. Perhaps his Sadhana bore fruit—he had

realisation of the Highest. And thenceforward Kedarnath became a place of pilgrimage. Such line of thinking was too much for my friend who was all devotion. For him mythology has a profound basis to which we unfortunate people have no access. Nevertheless Kedarnath is a holy of holies to us all; the great God of Kedar is the equal object of veneration to all of us.

The temple of Kedarnath is situated on a raised platform which serves as a courtyard. Pilgrims wait here when there is a rush of visitors inside. Within the temples also there are two parts—the actual sanctuary and the outer part where again pilgrims can wait. The sanctuary is a very dark room. A light fed on clarified butter is constantly burning before the emblem of Shiva. This light helps also the pilgrims to see the image. When one enters this sanctuary one feels that the sufferings of this hard journey have been fruitful. Shiva is a democratic god. He is free to all. So there is no objection to pilgrims entering the sanctuary and offering worship personally. This was not possible in Triyuginarayan and will not be so in Badrinath, we hear. Many devotees out of their overflowing love actually embrace Shiva and feel their life blessed. It is difficult to express their feelings in words. They feel a living presence where an iconoclast will see nothing but a piece of stone. Nay, it is shocking even to think in terms of any other thing about a place which inspires so much devotion to so many souls.

The inner room was very small. So we did not stay there long. We sat in the outer room for some time and listened to a monk as he beautifully recited the famous hymn—Shiva Mahimna Stotra or the hymn on the greatness of Shiva. The recitation was so appropriate to the occasion and the surroundings.

As we came out to the courtyard we found a throng of visitors, some jostling for entrance, some with eager looks but calmly waiting for the Darshan, some offering worship at the gate itself. We stood at a corner of the place for some time, seeing this inspiring sight as well as looking at the architecture of the temple. Who built this sacred temple by which he has been receiving the silent and unconscious gratitude of thousands of devotees and will do so in future? The priests say that the Pandavas built this temple and afterwards Shankaracharya repaired it. Well, don't try to play the role of an antiquarian, when you are hungry for devotion! So we did not push our enquiries any further. We bowed down by way of taking leave and came out.

We stayed at Kedarnath for the whole day and night. We lived in an atmosphere undreamt of before, and the next morning undertook the return journey. Kedarnath is at a height of 11,500 ft. The place is very cold. If it snows, cold becomes all the more great. Pilgrims some time find it difficult to stay at Kedarnath. We also felt the severity of cold to some extent—for there was a slight snowfall. From Kedarnath we came at once to Gouri Kunda and were out of the reach of cold. Here we refreshed ourselves by a bath in the hot spring.

KEDARNATH TO TUNGANATHI

In the evening we came up to Badalpur, covering a distance of fifteen miles in all. Our idea was to stop at a place two miles nearer. But when we came there we found that the Dharmashala was full, as a party of about a hundred pilgrims had arrived there from Satara, Bombay Presidency. When they would move with their coolies and attendants—they would look like a moving army. We met them again on our way.

The next morning we reached a place called Bhatadevi. Here there are many old temples, now in a dilapidated condition. Perhaps the place was very prosperous in the past.

Till now we were returning by the same path by which we had gone. After going about a mile more, we left the Kedarnath route and took to the road to Badrinath.

After a deep descent and an equally steep ascent we reached Ukhimath in the evening. Ukhimath is the place where the priest—designated as Raul—of Kedarnath stays in the winter season. The monastery where he stays is a huge building. Within the compound are some ancient temples. Perhaps in the past many monks lived here and pursued their life of spiritual practice in this quiet place with beautiful surroundings; but now we saw only a few priests and the staff of the Raul.

From the Dharmashala where we put up, we could see Guptakashi on the other side of the Mandakini, as also the peaks of Kedarnath far in the north. Ukhimath is a big place, having a large bazaar, a Post and Telegraph Office, a hospital and a school.

We stopped at Ukhimath till the next afternoon, making some further arrangements for the journey to Badrinath. When we started, the sky was overcast. Everybody cautioned us not to start. But in such a journey one must take risks, and it is wearisome to stop at one place long. Fortunately the sky became clear soon. We covered only five miles and stopped at Goliabazar on the side of a river. When we came there, we found all the Chatis occupied. Perhaps many did not like to go farther because of the threatening clouds. We found a room in a house which was almost without walls. This was the worst halting place during our whole journey. The following morning when we were ready to

start, it was raining. But we had no mind to stay at such a place any longer, so we started even in the rains. We stopped at Pothibasa for our midday meal, and came to Baniakunda in the afternoon. Baniakunda is a solitary place, by the side of a forest, having only a few Chatis and one Dharmashala. The next day we had a very steep climb of three miles before we could reach Tungnath. It seemed it was as difficult as the climb to Kedarnath. Here also we walked very slowly, covering one mile an hour. We did not feel the strain very much, as we started very early in the morning and also as we were along with a large number of pilgrims facing the same difficulty and therefore in silent sympathy with one another.

It is strange how friendly you feel with the fellow pilgrims, though you did not know them before and though you have not exchanged a single word with them even now. Some of these pilgrims we met many times on the way; with some we stopped at many halting stations. As such we knew them well, we knew their ways and manners, and even their idiosyncrasies. There was a small family—father and mother and two lads—from the farthest corner of the Punjab. These two young boys would ride a pony by turns. With what a cordial smile the elder brother would greet us on the way, when it was his turn to walk! And when he was on horseback, we would make fun with him, as being inconsiderate towards his younger brother who had to walk. There was an old lady from Bengal, going in a party. How devout was her look! Calmness in her face and devotion in her appearance commanded a deep respect. There was one rich man from Central India—called "Shethji," going by a Dandi on the shoulders of four coolies. He was so fat and burly, that one was not sure whether the Dandi would give way or

the coolies would succumb. Though very rich how dirty he was! With all these and many others we would feel as if there was established a close relationship amongst us. How greatly we missed our "Shethji" when on our return journey we found he was left behind, and there was no chance of our meeting him ever again!

Tunganath is at a height similar to that of Kedarnath, and commands a very beautiful scenery. From here one can see a long range and many peaks of the Himalayas—Kedar, Badri, Trishul, Nandadevi, etc. And they seem so near. Tunganath is a name of Shiva. In the main temple there is the emblem of Shiva. Behind is a statue of Shankaracharya. When the priest pointing to the statue said, "Here is the image of Shankaracharya who revived Hinduism by destroying Buddhism," we got startled.

In Tunganath there are not more than two or three Chatis. Human habitation is far off. We reached the place in the morning. The place at that time was crowded with pilgrims. A few hours more, and perhaps a deep stillness will reign here. For, pilgrims usually do not stay at this place. They perform the worship and immediately go away. We wanted to stay here for some time. But as it threatened to rain, we got down immediately.

TUNGANATH TO JOSHMATH

In the evening we reached Mandalchati, crossing through a very deep forest on the way. Mandalchati is situated on the bank of a river. It is a big place and has many Chatis and shops. But even this big place was crowded with pilgrims. It seemed the number of pilgrims was on the increase as days passed on.

The next morning we reached Chamoli, passing on the way a place called

Gopeshwar, which is famous for an ancient temple of Shiva. Chamoli is a sub-divisional town, situated on the bank of the Alakananda. But it is not a large place. There is a population, as we heard, only of 250 souls. Chamoli stands on the road which goes directly from Hardwar to Badrinath. Consequently pilgrims from both Kedarnath and Badrinath meet here. Badrinath is only forty-six miles from Chamoli. Our guide said that the path henceforward was very nice, and there would be a better type of Chatis on the way. In any case it was a relief to us. Seeing the Court, hospital, Tahsil, the sale of modern amenities of life in the shops, we felt as if we came to the bounds of modern civilization.

We stopped at Chamoli for the night, and the next evening saw us at Garurganga, a distance of thirteen miles from Chamoli. At Garurganga is the confluence of two rivers—the Garurganga and the Alakananda. Consequently it is considered sacred. There is also a temple which is dedicated to Garur. In this way we found that this part of the Himalayan region was dotted with temples and sacred places. One can easily imagine what was the basis of life for the people here in the past, and to what direction their thoughts flowed. And compare them with modern men? Compare the state of affairs in this place in the past with the Europe of 1940! Is human civilization progressing or decaying?

The next day after a march of fourteen miles we reached Joshimath in the evening. Last few miles were very pleasant to walk. At Joshimath is situated Jyotirmath—one of the four monasteries founded by Shankaracharya on the four corners of India as a mark of his spiritual suzerainty, as it were. But the spot where the famous Jyotirmath is said to have been situated is now in a

poor condition. It is hard to believe that there was so important a monastery here. Joshimath is a big place. From a distance it looks like a modern town. This is the seat of the Raul of the Badrinath temple in the cold months. He has got a nice bungalow with an adjoining rest-house where we were allowed to stay. From this year, after the enactment of the Badrinath Temple Bill, powers and influence of the Raul have been much reduced. Now he has to work only on a monthly allowance, whereas formerly he had an annual income from the temple gifts and property equal to that of a big Zemindar. Now the management of the temple is under a special officer appointed by the Government. It will be a great satisfaction to the Hindu public all over India, if the temple is now better managed.

The main temple at Joshimath is dedicated to Nrsinghadeva. Close by is the temple of Vasudeva. There are some small temples in the same compound. In one of them we found a very beautiful image of Parvati.

The altitude of Joshimath is 6,100 ft. Consequently the night here was cool, which was a relief after the day's journey in the hot sun.

JOSHIMATH TO BADRINATH

Going down a very deep descent of two miles we reached Vishnuprayag—the confluence of the Alakananda and the Vishnuganga—very early in the following morning. For the midday meal we stopped at Pandukeshwar, a large village, which is important because of the two temples—dedicated to Vishnu. Mythology says that on the hill tops nearby King Pandu lived for some time. Devoted pilgrims turn in vain their wistful eyes towards that peak to find any trace of that great king.

In the evening we came to a place called Hanumanchati. This is the last

Chati we halted at, on our way to Badrinath. The night was cold. There was a mingled feeling of joy and anxiety in us—joy because we were near the journey's end, anxiety because who knows even at the last moment there might come some difficulty which would prevent us from reaching the destination. We woke up very early in the morning and started climbing up. From Vishnuprayag we were coming up the river Alakananda, which we continued. Snowy peaks were visible, glittering in the morning sun. On walking for about two hours, we had a distant view of the town of Badrinath. A regular stream of pilgrims was going. Their joy at the very sight of the temple knew no bounds. We continued our walk. At last we were in Badrinath, to visit which we welcomed any hardship and sufferings these few weeks.

After a sacred bath in a hot spring, called Taptakunda, we entered the temple compound by a flight of stairs. The temple is surrounded by houses and as such its view is obstructed. But its big compound is a relief to some extent. General view of the town is nice, surrounded as it is by snowy peaks, and with the river Alakananda flowing in the middle. There was a big crowd in and outside the temple. The Special Officer himself was standing to regulate the crowd and looking after the convenience of the pilgrims. There are three rooms inside the temple. The innermost dark room is the actual shrine. Here there is the image of Badrinath and several other deities. There is an image of Uddhava also, who according to the story of the Bhagavata was sent by Sri Krishna to perform Tapasya in this place. But none of the images was clearly visible. A priest of the temple, in course of describing the images, said, "Badrinath is the God of all sects and religions. He appears as the four-armed

Vishnu to Vaishnavas, as Shakti to the Shâktas, as Ganesha to the Gânapatyas; the Jains take him to be Mahavir and the Buddhists see in him the figure of Buddha." Really the image was so indistinct, that in that dark room the Deity might be taken for anything. But He satisfies the heart of so many devotees, and gives them genuine inspiration—that is His credit. The Temple Officer was telling us that as he stood there these few days he was in charge, he had a wonderful experience. He witnessed how some devotees would shed tears as they approached the Deity; some, having less control over their emotion, would burst into tears; some would come again and again to see the Deity as if they could not bear the separation.

The temple is said to have been founded by Shankaracharya. But the building does not look so old, perhaps due to the repairing works from time to time. We saw the evening service as well as the worship in the following morning.

Badrinath is a big town, full of shops, rest-houses, Dharmashalas and the residences of the Pandas. We became the guests of the Special Officer, due to whose care, kindness and hospitality we altogether forgot that we were in a strange, remote place. We passed two nights at Badrinath. It is said that Shankaracharya wrote his commentary on Brahmasutra here. So one in our party read out to us a portion of that famous book one afternoon. A nice connecting link indeed between the old and the new!

However sacred the place, howsoever uplifting its atmosphere, we could not altogether forget the world of our everyday existence. So the time came for us to bid good-bye to this holy place. We started, but now and then looked behind

so that we might not miss the last glimpse of the seat of Badrinath.

RETURNING TO HARDWAR

The return journey was very quick. We reached Chamoli in three days. The following evening we came to Karna-prayag, a distance of nineteen miles, passing through Nandaprayag on the way. Both Nandaprayag and Karna-prayag are beautiful places. Karna-prayag is larger in area. In Nandaprayag there is the confluence of the Alakananda and the Mandakini, and in Karna-prayag there is the confluence of the Alakananda and the Pindarganga.

In two days we came from Karna-prayag to Bhattisera, a place where we stopped also in our upward journey. We passed Rudraprayag again on the way, but did not stop there.

The next morning we were at Kirtinagar, waiting for the bus. Though we extremely disliked this bus line, again there was the inclination to escape the trouble of going on foot—especially, after walking these days we were panting to see an end of it. Here we let go our coolies—our companions and friends in this difficult journey. We could see from their looks how heavy at heart they felt to be separated from us. They were eagerly enquiring where they could meet us again. Perhaps the chance will never come.

We got on the bus at 1 p.m. and waited for an hour in the scorching heat before it began its slow journey in a leisurely way. Coming to Devaprayag in the afternoon we could not catch the corresponding bus, and so had to stop at that place for the night. The next morning it was raining heavily. We thought no bus would run. But the rain subsided, and the buses started. By the right side of the Ganges our bus began to go, while on the other side we saw the pilgrim route—some time clear,

just opposite to us, some time half-hidden in the woods, some time altogether lost. We could see the streams of pilgrims creeping up the hill or going down the dale. We could imagine their hopes and fears; our hearts went to them in joy and sympathy; and at times we wished we could run to them and be in their company.

It was one o'clock when we reached Rishikesh. Practically we had no food till now. But we were anxious to reach our destination. So we again took the bus to Hardwar and in about an hour and a half we were back amongst our friends. At once there was stir and bustle, there were shouts of "Jai Kedarnath Ki Jai," "Jai Badri Vishal Ki Jai," and after the first excitement of joy and rejoicings was over—they all became busy to give us comforts which would immediately compensate for the inconvenience we had undergone these twenty-eight days. Our journey was completed on June 4th. These four weeks we were practically out of touch with the modern world; there was no hankering for the morning newspaper, no suspense for the turn the War would take, no anxiety for the result of talks between the Viceroy and Indian leaders—no access to these and similar other topics which agitate many minds. We were beyond the reach of these things, so to say. But as soon as we reached

Hardwar, there were exciting news after exciting news, broadcast by radio, carried by newspapers, passing from lips to lips: Germany has conquered Holland, Belgium has capitulated, Hitler's army is at the very gate of Paris, and so on. As we heard these things, the thought that came uppermost in our mind was, "What man has made of man!"

* * *

These days I forgot also the sphere of my own. But as soon as the pilgrimage was over, consciousness of duties left behind, worries and anxieties for works left unfinished or requiring attention—all these began to come and invade me. Even at the earnest importunities of friends I could not stay at Hardwar for more than four days. I got on the train, to undertake another journey, amidst the hurly burly of passengers. But how different they seemed from the people we lived amongst these days!

* * *

Now as I am in my daily work, visions of pilgrims climbing hills pass before my eyes as in a dream; sounds of roaring waves at the Confluences vibrate in my ears; and now and then I hear, as it were, loud ejaculations:

"Kedarnath Ki Jai,"

"Badri Vishal Ki Jai."

July, 1940.

(Concluded)

THE EMPIRICAL, THE METAPHYSICAL AND THE MYSTIC EGO

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Everything in the universe has three distinguishable aspects : its inner, metaphysical essence, its formal and universal determinations in terms of which alone it is thinkable, and its outer, sensible qualities. In other words, one might look upon every object as having an essence of its own, as thinkable in terms of universal determinations or as having a sensible appearance.

The ego with which we are familiar as the knower in our empirical, everyday life is essentially an ego directed towards the third of these aspects of reality. Most often, the activity of this 'empirical ego' is guided by motives of practical utility and seeks to establish relations with objects subserving the sense of mastery, possession, authority or safety over or against them of its own individuality or of the individuality of the society or the group of egos within which it places itself and to which it owes allegiance. Often it grows scientific-minded and goes about observing, analysing, discovering and establishing relations between objects. It might then appear to adopt an air of disinterestedness and of indifference towards ends of individual utility. But even then the categories in terms of which these operations are carried out are categories of essentially pragmatic origin and can never be free from utilitarian determination and discrimination. Very often it also seeks to establish relations with objects of a supposed religious importance that refer to their omniscience, to its own impotence and to the conserva-

tion in them of all values in perfection. In this the reign of utilitarianism is more evident and need not be dwelt upon.

The empirical ego looks upon reality, which is the ultimate object of all knowledge, as always of the character, firstly, of things or substances, whether purely material, vegetable, animal, human or superhuman, and, secondly, of substances with a concrete character. In most cases, this concreteness is taken to consist in their being perceptible by the senses or in the possibility of their being so perceptible provided our senses had the degree of keenness and sensitiveness necessary for their perception. In some cases, however, it may allow their being constituted of a supposed subtler stuff than ordinary objects are made of and accordingly imperceptible to the senses. Instances of this are the attempts with which we are so familiar to establish relations and communication with what are called supernatural or superhuman beings.

Most of these objects, we have said, are perceived, concrete substances; and, even when imperceptible, as in the case of supernatural objects, their characterization as concrete substances holds. But the role of the intellectual element in the activity of the empirical ego cannot be altogether ignored. The empirical ego is an ego directed towards objects of a concrete and substantial character. Yet it cannot do without abstract concepts, whether in its scientific or in its social or religious activity. Nay, the very unit of its

knowing activities may, indeed, be said to be the judgment. But abstract terms are herein employed only in application to concrete substances, only as predicates to subjects that must be concrete terms.

It is of course implied that while the empirical ego is, by its attitude towards objects, a perfect utilitarian, it is all the while a knower; in short, that it is a pragmatist. It further follows that its knowing activity is always governed by interests of utility to the individual. Concerned thus with entering into useful relations with particular objects, it tends to make the world of these interests the very home of the individual and to bind it to them with a security of habit which may make it gradually oblivious of wider possibilities of life. As a knower it takes its stand on consciousness confined and at home within interests, that is, within utilitarian interests, and identifies consciousness with these interests. It sees no further use in knowledge except in subservience to these interests. Since particular, concrete, substantial objects alone fulfil these interests, it is towards these alone that it directs itself, and reality, it supposes, is constituted by these alone. Consequently the end of all knowledge, for the empirical ego, would lie in the building up of a system of utilitarian values.

But this end is always bound to be frustrated. For it has its origin in a grave fallacy, the fallacy of the identification of consciousness with the relations it has entered into from utilitarian motives. While putting on the appearance of an extension of the *Me* or the self beyond the individual, it has really narrowed down the true scope of the knowing consciousness, which, by its natural right, should, as it were, embrace reality as a whole. Selection and absence of concern in the whole of

reality are characteristic of all utilitarianism and pragmatism. Further, utilitarian interests are always circumstantial and transitory. Building up a system, out of these would be an endless and always unaccomplished task, a continuous unmaking and remaking, a construction, without a permanent and stable foundation.

A marked contrast to the empirical ego is the 'metaphysical ego'. Developed out of the naive empirical ego, it rises above its interested utilitarian standpoint and adopts the attitude of a disinterested spectator. Utilitarian activity having been found necessarily to imply the search as well as the attainment of knowledge, it is now sought to abstract out utilitarian motives and yet to carry on the search and attainment of knowledge for its own inherent value as such without any practical end in view. Knowledge becomes its own end and reward. Reality is sought to be known for its own sake.

Having taken up this disinterested standpoint of knowledge of reality for its own sake, it need not confine itself, in its view of reality to that of something consisting of the sensible or supersensible objects with which we are familiar in our everyday behaviour. It notices that the empirical ego when scientific-minded makes use of ideas in order to affect economy in the amount of labour it should have to put forth in its pursuit after knowledge of the indefinite and unlimited plurality of the concrete. From here the metaphysical ego takes the cue for its own activity. It turns its attention to ideas in abstraction, from the particularity and the plurality of the concrete. It directs itself towards pure concepts, towards contents of universal abstract character.

With these pure ideas, the ego attempts to form what might be called a speculative system, a philosophy or a

theory of reality. It aims at a self-sufficiency and a completeness in this speculative system which is an impossibility for the empirical ego in its social, religious or scientific activity. For the universe of the empirical ego is essentially one of infinite detail; it is the coin for which you can never stop giving small change. The metaphysical ego, on the other hand, is as essentially characterized by a search after the most general and universal conception of reality that it is possible to attain. It seeks to subsume the universal under an idea, under a conceptual determination, that is to say, under the determination of a pure concept, not a concept that is, as in concrete, natural science, a representation of sensible appearance.

We have already noticed that the attitude of the metaphysical ego is essentially that of a disinterested spectator. The natural consequence is that in its activity the standpoint of consciousness is abstracted away and lost in preoccupation with the dialectic of pure concepts. There is a foretaste of this in the scientific activity of the empirical ego, which has been here developed and refined to the extreme. With the abandonment of utilitarian motives and interests, and the adoption of the purely theoretical standpoint, the very self of the knower is, as it were, given over and surrendered to the free play of abstract pure ideas, a show run by virtue of their own inherent meanings and relations. The concrete and unique individual personality of the self as an autonomous spring of teleological, or, if one might so call it, spiritual activity, falls into oblivion, and one becomes merely a passive spectator of pure concepts spinning their own web of speculative system.

But this complete abstraction of the personality is unnatural and therefore is

impossible to be perfectly realized. Knowledge is essentially an act, and an act of a personality with a positive character which must enter into consciousness as an indispensable condition of knowledge. Whereas the empirical ego had narrowed down consciousness by identifying it with transitory and relative utilitarian interests, the metaphysical ego has destroyed its personality completely. Moreover, it has replaced utilitarian selection of concrete objects by systematic speculation on ideal objects, which is, after all, yet another step further from knowledge of reality. For it has thereby abandoned the direct contact with reality which essentially characterized the former. It is true this direct contact touches only one, its least metaphysically important aspect, namely, its outer sensible appearance. But the metaphysical ego lets go this direct contact with reality altogether and allows free play to the gymnastics of thought, to mere abstract speculation. Thought can give us knowledge only as an instrument of science, positive or normative, technical or popular. Metaphysical speculation is its rankest abuse, a thing without justification, an indulgence for those who have or see no purpose in life and no duties to their existence.

While, thus, the standpoint of the empirical ego is, in spite of its immediate contact with reality, vitiated by its narrowness, relativity and phenomenal character, and the standpoint of the metaphysical ego is, in spite of its freedom from phenomenal, relative or utilitarian interests, vitiated by its losing hold of both the knowing personality and the reality it seeks to know, the mystic ego comes forward and offers us a standpoint and an attitude which is free from all these inherent disqualifications in the way of real knowledge. The attitude which it adopts is, to put

it very shortly, one of *disinterested valuation*. Like the metaphysical ego it has arisen above the ever-changing circumstantial demands of practical convenience and utility and also above a merely phenomenal view of reality. But it, nevertheless, is not merely a spectator, a mere onlooker at the universe. It seeks to evaluate its object. It seeks in it not any relative or circumstantial value but its own inherent absolute value, the value that constitutes the very essence of its reality.

The mystic ego views its objects, then, as always having a positive essence and an inner reality of its own apart from and inexhaustible by its thinkable determinations or its sensible manifestations. This distinction between essence and manifestatory existence must not be confused with the popular distinction between what exists and what merely 'appears' to be, the distinction said to be the basis of all our practical and scientific enquiries as well as of all philosophical discussion. The latter is a distinction within the empirical, while the former is a distinction between the empirical and the trans-empirical. The motive of the latter is the necessity to escape from apparent contradictions with which we are presented in our experience of nature and of human character and purpose. In such cases, we cannot consistently regard both the apparently equally authentic opposites as equally real and true. One must at any rate be false, although perceived, thus wrongly, by the same empirical senses. The motive of the former, on the other hand, is not at all a need to escape from any contradictions in empirical consciousness by itself. It is the philosophical urge to go beyond and transcend the empirical to the underlying basic principle of the empirical as a whole. The essence and the 'fact' stand on different levels altogether and each must be true on its

own level. There is only one thing the distinction would call false. But it is not either the 'essence' or the 'fact'; it is the mistaking of the one for the other, of the fact for the essence.

It is towards 'essence', then, that the mystic ego directs itself, and thus rises above the abstract as well as the concrete. For the concrete is just what we have distinguished from it as the 'fact'. It is phenomenal and fragmentary. It has no autonomous and original existence of its own, being just a creature of fleeting circumstances and opportunistic selection. The abstract, likewise, is more fragmentary still. For it is just the concrete denuded of all that constituted its particularity. It is a floating category in the mind which you can tuck on to this concrete or that but has not itself even a phenomenal existence. In seeking to rise above the phenomenal and the fleeting it has lost existence altogether. The mystic ego rises above both the phenomenal concrete and the floating abstract, above both the particular and the general, and penetrates into something far deeper than both, into the real itself.

Judging everything thus by the criterion of its *essential* value, it seeks to arrive at and intimately apprehend the basic ground principle which lies at the root of the whole universe. It aims at an ultimacy and finality that might mark the highest depth and fulness of reality in contrast with the barren contentlessness of the most general abstractions of the metaphysical ego. For what can be more contentless and void of reality than the most general concepts of Idea or Being or the like which are the highest attainments of metaphysical speculation? The mystic ego, on the other hand, seeks to touch most intimately the chords of reality in the fulness of their living music. It seeks to catch in the universe presented before

it the *elan vital* which constitutes its moving force. Viewing the universe as a work of art, it seeks to grasp the spirit of art which throughout pervades it and of which it is the expression.

To maintain such an attitude of disinterested, that is to say, non-utilitarian valuation, that it might be possible to attain such a hold on the inner essence of reality which can be the only conservation of its ultimate absolute value, the mystic ego must necessarily take its stand on consciousness liberated from the pragmatic shackles into which it was duped by the empirical ego and reinstated in its own right and character from which it had been decoyed by the metaphysical ego. Not only thus must it shake off its preoccupation with merely utilitarian interests. It must also resist its tendencies to get lost within the network of merely abstract speculations. While the former narrows the personality, the latter extinguishes it altogether, whereas the only hope for perfection of knowledge lies in the perfect rehabilitation of the personality that is the knower. Though the attitude of pragmatic valuation must be abandoned, absolute *essential* valuation must replace it. The attitude of valuation thus must be maintained; only the criterion of valuation with which the ego identifies itself must change from the relative to the absolute, from the circumstantial to the eternal, from the phenomenal to the real. Valuation presupposes the working of a personality with a definite character in its consciousness, while such disinterested and ultimate valuation as the mystic ego

contemplates is impossible except for a positive personality which has realised perfection in its whole and *essential* nature. This is the reinstatement of consciousness or the self on which the epistemic attitude of the mystic ego takes its stand in order to grasp or 'possess' reality in its own inner nature.

In this manner the contact with reality which it seeks to attain, it aims at making as free, as unrestricted and as intimate as possible. It, therefore, makes for a realisation of absolute immediacy in its knowledge of reality. It seeks, in Bergson's language, to *enter* upon it, and in Bradley's words, to *become* it. It seeks to make the immediacy of this apprehension by the absolute self of the absolute reality so perfect as to merge into an epistemic identity of subject and object as well as of subject and predicate. It would rise above these distinctions of the discursive intellect to the high and valuable category of 'communion' in knowledge, of intuitive insight. Thus it would attain the real metaphysical essence of reality, which the empirical ego had wrongly sought in superficial playing to the tune of the phenomenal and the metaphysical ego had strayed off into spinning out of its fictional flights of speculative capabilities. And thus it would grasp and penetrate into that in which consists ultimate absolute value, which the empirical ego had placed in fickle and fleeting utilitarianism, circumstantialism and relativism and the metaphysical ego had vainly sought to dissolve into mere intellectual consistency and coherence.

WHAT IS EVIL ?

BY DR. MOHAN SINGH, M.A., PH.D., D.LITT.

Before we begin to attack the problem of evil, we must ask what evil is. Evil, like darkness and falsehood, is the absence of good just as darkness is the absence of light, and falsehood the 'absence' of truth. But then we have also to note that evil gets gradually in time and space transmuted into good. The pairs are not opposites, inveterate and irreconcilable. Expressed in a linear way, good is the upper end of the ladder and evil the lower end. No, this simile will not do; it is two dimensional. In the womb of evil is good and in the womb of good, evil. The pattern is always complete in the individual and in the mass, in partial time and space and in time and space as wholes. This is Infinite Maya in Infinite God.

Desires are not the cause of evil; or they are as much the cause of evil as of good. They are natural and therefore non-good or non-evil in themselves. They are a spontaneous radiation, they are natural energy. And they are three-fold qualitatively, Sattvic, Rajasic and Tamasic, desires which are static, dynamic or super-static and super-dynamic. What we call evil desires in man, are quite natural (*Svabhavik*) and therefore non-evil and non-good in animals or birds or stones or trees. The same man has sometimes a Sattvic mood, sometimes a Rajasic mood and sometimes a Tamasic mood. The same idea can be looked at from these three different standpoints, so also the same philosophy, the same event, and the same person.

Progress is unfoldment, it proceeds from the less to the more, of knowledge,

of life and of joy. The point opens out as a circle with the dual purpose of conservation and giving away. Every created being partakes both of Brahma and of Maya, of the acquisitive and creative tendency as of the distributive and destructive tendency. The man who aims at Mukti is the most selfish of beings as also the most selfless. Evil and good are therefore relative terms to individuals as to nations, and as between the various grades of Being and Becoming. Maya and Brahma are relative and from the absolute viewpoint, to the Divya-Drishti, there is only one—all Maya or all Brahma. Two equal forces pulling at one another produce a circular motion. The world is one complete repetitive play of the two which are really one and the same only with oppositely directioned energy.

Evil has beauty, relative to its time, space and causality. So has good. Evil is advancing the cause of itself and of good equally. It is serving good, moving towards self-satisfaction, self-elimination and self-transcendence. Good is serving evil for eliminating itself, refusing to have to do anything with death, destruction, opposition; it is making room for evil to start its experiments on a vaster scale.

Brahma is all-Knowledge, all-Bliss and all-Life. Maya is the negation of them, partial and total, in her infinite phases but both being one, light in time and space is continuously dispelling darkness more and more, while at the same time and in the same part of space,

darkness is moving elsewhere—without or within and “enveloping” light—at the heart of hearts.

In my humble opinion there is no problem of evil, nor is there one of good. Things are moving on naturally according to their *Svabhāva*, the dual inner urge, and fulfilling themselves in Infinite time and space. Maya never goes out of the infinite embrace of Brahma nor

is Brahma anything existent, sentient and joyous without Maya. Without Maya, without manifestation we know Him not as we cannot know Maya without its background—which is He, the Antarayamin. To him who understands the meaning of Antarayamin,—Sachchidananda, this whole struggle is no more than a Lila in which we dare not read a purpose or an essential conflict.

THE SAINTS SETTLE UTAH

BY JANE HIGBEE HOPPE, M.A.

[Mrs. Hoppe gives some very interesting first-hand information about the Mormon religion and its founder.—Ed.]

Religious tolerance and the underlying unity of all faiths as emphasized in the teachings of Sri Ramakrishna was a message greatly needed in the early days of American history. Yet without religious intolerance and persecution, portions of the history of colonization of what is today the United States, might never have been written. It was a search for religious freedom which caused the Pilgrim Fathers to flee first from England into Holland and thence across the Atlantic to settle New England. About this same time, French Huguenots established a temporary colony on the coast of Florida. Other nationalities and faiths braved the dangers of the deep to find shelter on a new and unexplored continent.

West of the Appalachian mountains lay an unknown wilderness just beginning to be explored as far as the Rocky Mountains by one or two intrepid white men. Today, the entire Mississippi valley, extending some fifteen hundred miles from the Appalachians to the Rockies is a fertile and thickly populated land whose farms supply the food of the nation. But in 1805, the year Joseph

Smith, Jr. was born in northern New York state, the North American continent was inhabited only by a fringe of ex-patriated Englishmen on the Atlantic and a handful of Spanish grandees and missionaries on the Pacific. In between, lay the mystery of undiscovered mountains, plains, rivers, and deserts. It was Joseph Smith's fate never to travel further west than the shores of the Mississippi River, less than half the distance from ocean to ocean. But it was also his destiny to kindle a flame whose sparks flew round the world. Joseph Smith founded the Mormon religion. To-day his followers number over half a million.

The Pilgrims, fleeing from Europe, colonized the East. The Mormons, fleeing from religious persecution in the East, colonized the West. They did not call themselves Mormons, but members of the Church of Jesus Christ of the Latter Day Saints. The name Mormon is that of the angel who recorded the Book of Mormon on which their faith is founded, together with the Bible. This book is believed to have been written on twin tablets of gold buried in

a hillside. Their resting place was revealed to Joseph Smith in a vision.

From its beginning, the Mormon Church met with opposition and misinterpretation. Strangely enough, its very persecutions seemed to attract converts and the greater their hardships, the greater the fervour of its followers. A series of migrations from one centre to another lasting over a period of fifteen years, now began. The first move was from New York into Ohio where Joseph Smith led a colony of followers to the town of Kirkland, a short distance east of Cleveland. Driven by persecution, they settled in Missouri. Here too they were ruthlessly expelled.

In Illinois, the scene of their third hegira, they fared even worse than in Missouri. They purchased the abandoned town site of Commerce, Illinois, and renamed it Nauvoo, meaning "beautiful place". This town site was located on the banks of the Mississippi River which at that time was teeming with water trade and commerce, and served as the north and south thoroughfare of the nation.

Joseph Smith became a renowned and powerful figure in pioneer life and under his leadership the church enjoyed five years of prosperity. His downfall occurred when he meddled in politics and practised polygamy. One edition of a newspaper viciously attacking him was printed, and Smith ordered the press destroyed. This incident provoked a general uprising of those who had long been waiting to retaliate against the Mormons, and who had already started burning their haystacks and farms. Smith prepared for a flight to the Rocky Mountains but the Governor of Illinois promised him and his brother protection and shelter from their oppressors. But the mob attacked them and both the Smith brothers were treacherously shot down and killed. This martyrdom of

their leader consolidated the Mormons as nothing else could have done.

Smith's successor was Brigham Young, then forty-three years old, a man of remarkable executive ability with an abounding faith in himself. He was an exceedingly hard worker, dominating, and ambitious. He was in truth, a modern "Dictator", living one hundred years ahead of his time. For a brief period after the assassination of Smith, the Saints toiled long hours to finish the temple, the council house, and other buildings in Nauvoo. But no sooner had they entrenched themselves in one locality through great sacrifice than it was their fate to move on again. They were hounded by terror. Their destination was an unknown wilderness where they would build a new Zion in a locality so remote that those not of their faith would never care to follow.

"The holy city now presented an exciting scene", writes the historian H. H. Bancroft. "Men were making ready their merchandise, and families preparing to vacate their homes. Hundreds were making tents and wagon covers out of cloth bought with anything they happened to have; companies were organized and numbered, each of which had its own wagon shop, wheelwrights, carpenters, and cabinet makers, who were all busily employed."

Christmas day, 1845, must have been a dreary celebration. Hundreds of farms and some two thousand houses were offered for sale in Nauvoo city and country. One can imagine the "prices" such a wholesale dumping of real estate on the market brought. No wonder the Gentiles were eager to speed the Saints on their way when a three months' completed two-storey brick dwelling could be had in trade for two yoke of half broken cattle and an old wagon. Whole farms were given away in exchange for any

kind of animal that would draw any sort of a vehicle with wheels.

All during this winter, spring, and summer of 1846, bands of Saints were crossing and camping in the territory of Iowa until in early Autumn their numbers had increased to 12,000 in the neighborhood of what is now Council Bluffs on the banks of the Missouri River. There they made their winter headquarters. In May, 1846, an event occurred which called upon the Mormon emigrants for even greater sacrifices to benefit a Government that had kicked them about from pillar to post. That they responded with true patriotism and loyalty is everlastingly to their credit. The United States declared war upon Mexico and the Saints were asked to raise a battalion of volunteer soldiers.

The march of the Mormon Battalion from Iowa through New Mexico and Arizona into California and back to Utah—2,030 miles—proved of significant historical importance in providing accurate information regarding a little known territory which at that time belonged to Mexico. By this march, the Mormons made another outstanding contribution to the opening of the West. In April, 1847, the Saints broke camp at Council Bluffs, Iowa, and set out upon their westward trek across the plains and mountains. The first dwellings in what today is Salt Lake City, capital of Utah, were constructed as part of a rectangular fort to give protection from possible attacks from hostile red Indians. The houses were crude log cabins with earthen floors, pigskin bladders for windows, and leaky roofs of woven willows plastered with clay. Five thousand acres of land were enclosed in fence to keep the cattle from molesting the crops. Of course another new temple was hopefully started.

The following spring a plague of millions of crickets crawled over the

newly planted land laying waste the crops. Had not a miracle intervened the Saints could never have survived the summer. But suddenly, in answer to their frantic prayers, a host of seagulls descended from the sky and devoured the crickets. A monument to the seagulls stands among the roar of traffic in Salt Lake City today and it is a penitentiary offence to kill a seagull in Utah. The historic discovery of gold in California dealt the most severe blow to Mormon hopes for isolation only the year following their arrival. Almost at once the caravans of covered wagons set out from the East across plains and mountains to divest the Sierra Nevadas of their yellow treasure. Salt Lake City lay in the direct route of their passage.

Within ten years after the arrival of the original settlers the Mormon population had grown to 60,000. In 1855 the crops in Utah were almost a failure and President Young looked for some way of cutting expenses without stopping the stream of new comers.

The completion of the Union Pacific Railway through Utah to the Pacific coast, and the increase of population in the West through mining, cattle, and the homesteading of free lands, brought civilization to the door of those Mormons who had earlier fled from it. Instead of amalgamating themselves with their national group, the Mormons remained separate and aloof. They proved unfriendly neighbours. They refused to mingle yet at the same time tried to force their ideas upon others.

In 1857 the state of Utah was invaded by General Johnson at the head of 2500 Federal troops assembled for the purpose of deposing Brigham Young from his seat as Governor of the territory of Utah. Johnson's army encamped for the winter about one hundred miles from Salt Lake City where they suffered severely from the weather and repeatedly lost supplies

in attacks by Mormon guerillas. Next spring the Federal troops marched into the city through deserted streets. The inhabitants, wisely choosing a policy of passive resistance, had retired in a body to the suburbs. The government, at a cost of fifteen million dollars, had achieved an objective more petty than praiseworthy. Thus ended the Utah War. Young, having pushed his protest as far as he cared, was willing to make peace. Brigham Young lived for twenty years after his removal as Governor, and although his authority was no longer officially recognized at Washington, yet as head of the Mormon Church he remained the supreme power in Utah. These were important years of rapid progress for Mormonism.

Six attempts by the territory of Utah to be admitted into the Union as a full fledged state failed because the rest of the country frowned upon the practise of polygamy which the Mormons refused to relinquish. Brigham Young himself had altogether twenty-six wives. Young died in 1877 but it was not until 1890 that the Church withdrew its sanction of plural marriages. In 1896 Utah was admitted to the Union.

It was my privilege this summer to visit Salt Lake City for the first time. I found it a thriving modern commercial centre of unusual beauty. Its streets are wide, its buildings impressive, its attractive homes artistically landscaped. Today Salt Lake City enjoys a population of 190,998 persons, less than half of whom are Mormons. But the population of the state of Utah includes more Mormons than Gentiles. The Saints today have won the respect of a nation, which numbers them among its best and most enterprising citizens. A notable contribution of their members was made to the cause of the World War.

The organization of the Mormon Church is one of the most successful co-

operative movements the world has witnessed to date. Each member voluntarily shoulders some responsibility, contributing time and money. I was conducted through the Lion's House, Brigham Young's former home, by one of his many granddaughters, now a charming middle aged matron, who offers her services as guide one day a week. The church provides varied recreational features for its members whose daily lives at work or play revolve on an axis of which their church forms the centre. The chief difference between Mormons and non-Mormons is that the Saints take their religion seriously. The average modern Protestant attends services indifferently and infrequently on Sundays and on weekdays, the church has no part in his life. In the centre of Salt Lake City, lies Temple Square on which are erected the Mormon Temple, the Mormon Tabernacle, and a museum. The Tabernacle, housing a famous organ, is open to all faiths. I attended a Sunday afternoon service there, patronized largely by tourists. A fine male choir of forty-five voices rendered several numbers, and the congregation sang one hymn. The address was given by an officer of the church. There are no ordained Mormon ministers; all preaching is done by laymen. The speaker exhorted his congregation to accept the revelations of Joseph Smith as coming from a divine source. This subject is of paramount importance to Mormonism for its church is built upon these revelations and should doubt enter, the foundation of the faith crumbles. It occurred to me, while listening to the sermon, that the way to strengthen belief in the divinity of revelation is by impartial examination of the material revealed, and not through assertion, argumentation, or decree. Psychologically this latter method tends to put one in a frame of mind as per-

versely anti as the speaker is positively pro. Divine truth must stand or fall on its own intrinsic merit. If truth fails to magnetize through its natural power of attraction, then no amount of eulogizing the source can bring about acceptance in the minds of those who think for themselves, although it may have weight with those who let others do their thinking for them. Personally, I should have more enjoyed listening to an inspirational discourse on some phase of the conduct of life, rather than the discussion of a point of church dogma.

The Temple, of imposing architecture, is reserved exclusively for Mormon worshippers. The public is not admitted. This Temple is a shrine and an object of pilgrimage. Here take place not only the regular baptismal ceremonies of full immersion required of all who join the church, but the unique baptism by proxy for the dead. This is based upon the belief that only through membership in the Church of Jesus Christ of the Latter Day Saints can eternal salvation be won. But the soul of one who passed on without the security of this salvation may yet attain it by proxy. Thus he joins the elect, according to the Mormon understanding of the Epistles of Paul: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they baptized for the dead?" I Cor. XV: 29. The Mormons interpret the Bible literally, not symbolically. In this sense they may be classed as Fundamentalists among modern sects.

In the Temple also are performed the Mormon marriage services in which couples pledge their vows not only until "death do us part" but for everlasting eternity. Three more temples are located in Utah and others throughout the United States and in several foreign countries. Sunday morning Mormon services are held publicly at churches

located in each city ward, forming localized centres of church activities.

The Mormon missionary system differs from that of other denominations. Missionaries are usually young men and women just graduated from school who have not yet assumed the responsibilities of married life. "It is my ambition to send both of my boys into the missionary field for the customary two years' service", I heard a Mormon father remark. When parents are unable to subsidize missions the young people seek employment at the post to which they are sent. This plan relieves the church of their support, gives its young people the advantages of travel and new contacts at an age when they are eager for adventure and full of enthusiasm to plead their cause. The history of the Mormons, like the history of the Jews, has been that of a people marked for persecution. Fortunately such persecution has ceased today, at least on the surface. Persecution proved a great source of strength to the early church.

Modern Mormons are the proud descendants of those intrepid men and women who suffered thirst and starvation, blizzards and burning heat for the glory of their God. In conquering the untold hardships of desert and mountain, they conquered themselves, an even greater victory. "By their works shall ye know them", and knowing, honour the courage and fortitude they displayed. This, to me, is the significance of the Mormons' valuable contribution to United States history,—not what they believed, but the sacrifices and accomplishments that belief brought forth. The thriving, populated West of today is an enduring monument to the vision of its earliest settlers, the Mormons.

America's present problem is to retain the strength and simplicity of the pioneer spirit in the midst of the com-

petition and complexity of modern life. When no part of this great country remained unexplored, the field of machinery and of "big business" became the new frontier. Thus we progress from the physical to the mental plane. But the spiritual plane of endeavour still lies

ahead for most of us. This is our next frontier to conquer. For guidance we are looking to the Orient which for centuries has tread the Path so unfamiliar to our faltering feet. May the spirit of Sri Ramakrishna be made manifest in America.

AMERICA'S INTEREST IN INDIAN CULTURE

BY DR. HORACE I. POLEMAN, Ph.D.,

Director, Library of Congress, Washington, U.S.A.

[This address was delivered at the Ramakrishna Mission Institute of Culture, on August 8th, 1940. Our comments appear under 'India and the World' in the 'Notes and Comments' section.—Ed.]

I consider it a privilege to address you this evening and make some observations on the culture of India, especially since this will be my last pronouncement before returning to America, where I shall pick up the thread unbroken, by the long distance between our countries, in my lectures to American college students, at various points on the way back to Washington. To faculties and directors of colleges at which I stop, I shall present the need for their consideration of India, in the many branches of their curricula, which without that consideration are fallacious and inadequate.

It is fitting that my final address here in India should be delivered under the auspices of the Ramakrishna Mission, which has so long maintained fast links with America, in whose principal cities there are strong, active branches of the Mission, devoted not only to spiritual ends but also to the interpretation of India and its culture. "The Cultural Heritage of India" is a publication of which you can be justly proud. Its content is scholarly, and exact, and also highly readable. For this reason I am hoping it will

prove of great value in the interpretation of India's past to American students. It stands prominently in the bibliographical lists of the Library of Congress, recommended for the acquisition of American libraries. In form, print, and paper, it is indeed a work of art. We shall expect still more and even finer works from your organization.

I shall consider the culture of India from two points of view—its past and its future. Doubtless no American interested in the humanities would assert that Indic civilization has been inconsequential in the past and is negligible in our calculations for the future, yet doubtless few think in an inclusive way of India's accomplishments. Perhaps Americans think exclusively, if at all, of your philosophy and religion. And justly so. For aside from the abortive "Aryanization" now being promulgated by the German High Command, the Indo-European speaking peoples of India are the only branch of that linguistic stock to have developed and zealously preserved its own religious and philosophical concepts—concepts which have resisted

both intellectual and armed invasions, and revolutions throughout historical times. In the Rigveda one finds the well-developed result of profound thinking on the part of your early seers. Much of this thinking demands further clarification. In the Atharvaveda a pre-Aryan folk religion of magic appears, but the sub-structure remained. Although the Upanishads form an intellectual revolution with little remaining from the Vedas except the adoration of the Pitris, they were still characteristic of Indian thought. And it is in the study of them that the foreign student is impressed by the lightning flashes of truth, which inevitably affect his own evaluation of himself and his world as well as of the early thinkers of India. The Upanishads found their reaction in the still later growth of ritualism on the one hand and the infusion of Bhakti into worship on the other on an ever-increasing scale. How much of these phases are Aryan in their progressive development and how much the adoption of the pre-Aryan ideas is yet to be determined by a study of the primitive and prehistoric. The impact of all this on the West resulted in the German romantic movement of the 19th century together with the scientific study of the history and comparison of religions. Much of the thinking of Schopenhauer emanated from the Upanishads, and the responsibility for the American Transcendentalist School of Thought lies with India.

In the realm of pure literature India's contributions are famous. Although the religious content is prominent it has not excluded a massive literature of epic, drama—which perhaps has a first place in antiquity, folk-lore, law and lyric poetry, as well as elaborate studies in linguistics, æsthetics, and the poetic art. No

teaching of the history of literature in the West can claim distinction without an adequate consideration of India. The history of drama is vitally concerned with India, the spread of folklore through the West from India, where it goes deep into the subsoil of culture, makes any treatment of that subject ludicrous without constant reference to Indian origins. Not until recent times has any grammatical or linguistic work approached in clarity, exactness and scientific perfection the work of Pānini and his followers. The study of rhetorical principles and of all phases of law finds itself in the same relation to India.

Architecture and the plastic arts have had a career in India which we can study since the third century B.C. India's art has had a unique history of theme and technique, and has never been excelled for imaginative power. Schools of art in the West are giving increasing attention to this. Our chief task in the expansion of such study will be to furnish the necessary implementation to the educational system of America.

All phases of science have had a long and independent position in Indian thinking. Medicine, astronomy, mathematics and law need interpretation to the West. To mention one aspect I was asked a number of years ago by a medical research scientist, if there is anything in the history of Indian medicine referring to Caesarian section. As a result of my studies of death rituals in which this operation has figured I was able to give him much interesting antiquarian material, which was subsequently considered important enough to be published for the scientific world. Medical science could profit from a careful study of Indian materials.

Any one unacquainted with Indian civilization in its various departments does not know, or even begin to know, the world history of any one of those phases of culture.

It will be my pleasant task in collaboration with certain others presently to persuade American educators to acquaint their students with this civilization on a scale hitherto unknown. The plan for the programme of the development of Indic studies in America can best be stated by quoting from a recent Bulletin of the American Council of Learned Societies on 'Indic Studies in America': The programme will call for the training of two kinds of personnel--'the one to be engaged primarily in Indological research and in due time to fill the present chairs of Sanskrit and similar chairs which may be instituted at other great universities. The second kind of personnel to be trained is one to carry Indological knowledge to a larger audience through the medium of other disciplines. These men, trained in the Indian aspects of their fields--fine arts, history, anthropology, political science, and a number of other disciplines--would present India to the students in our colleges and universities in a far more widely reaching manner than is possible for the present few professors of Sanskrit.

'In addition to the training and placing of personnel, we need implementation, particularly that which makes the study of India possible to the large group peripheral to Indology and dependent upon the Indologists for the scientific standard of the Indic materials it uses. It is true that the implementation for Indic studies is better than it is in most underworked fields, because there is already a tradition (in America) of a century's scientific labour in many parts of the field. But the implementation will not suffice for

the expansion of Indic studies beyond their present limits.

'For the production of both the personnel and the implementation, we need a strong American school in India. The American School of Indic and Iranian studies was organized in 1934, primarily for the purpose of assuming responsibility for the excavations at Chanhudaro. Its very modest pledges of funds, first made in 1930, evaporated during the depression, and even the excavations which were started on contributed money have not yet been satisfactorily completed. At some time the School will establish headquarters in Benares, where it will serve as a centre of training for younger American scholars, provide a radial point for the use of Americans conducting humanistic research in India, and participate in the revaluation of Indic culture which the Indians are making for themselves.

'The present status of Indic studies sets the problems of that field peculiarly before the humanities, and it is scholars of the humanities who must urge the development of Indic studies in the West. These studies offer a vast and fruitful field for research, they will be a tool for comprehending the world which is now coming to be and for meeting its needs, they will enrich humanistic studies and validate the humanistic approach to understanding.'

So much for the past. It is a rich past. But in glorying in that past do not lose sight of the future. It will be less than futile, it will be degenerate to be content to revel in that past without planning a vigorous future. There have been great thinkers in your past. There are some to-day. It is reasonable to suppose that the reflective tradition will carry on, but inevitably modified by modern scientific approaches. Much revaluation of this past must be accomplished within India itself as it is to be

applied to current and future problems and thought. Such revaluation is already appearing, but those reactionaries who refuse to revalue, who insist upon the continuance of traditional values without submitting them to a searching, as well as sympathetic, analysis will be discredited in the West. The students of American colleges to-day are no longer the playboys of the first quarter of this century. They are hard-thinking, determined realists, looking eagerly for real values wherever they can find them. They will not be interested in vague shoutings about the omnipotent Om, and secret, mystical interpretations of what may be realistically evaluated. We on our side stand indicted for many mistakes and false values, so that we must also let ourselves in for evaluations. We need intellectual understanding on each side to make a satisfactory adjustment of East with West. Much patience and co-operation will be needed.

But to get down to specific points. Philosophy and religion must assume a new place in our development. The man of to-day must be less concerned with whether a Christ or a Krishna were divine incarnations than he must be concerned with whether what they taught will work in the planning of a good and healthy life for himself and fellow-beings. Spiritual fads, creeds, and dogmas will not help. They will only embitter and destroy. Ignorance must succumb to education. An old manuscript must be revered not because it is the supposed holy utterance of a seer, but because it is an expression of an intellect, which may have intellectual value for us. Where truth exists it will be recognized, but only when bias and clap-trap have been clearly shorn away from it. I have noticed three kinds of scholars in India: the reactionary who is impatient of all modern scientific

methods, who is content with a traditional point of view exclusively; a second type who is still in the grip of medievalism and loves nothing so much as to argue the relative merits of this or that Mantra for the attainment of soul-force. (There are similar minds in the West too.) And finally there is the third who, justly dissatisfied with much of the Western evaluation of Eastern learning, carefully searches in his laboratory of technical instruments or in his mind for an unprejudiced and just treatment of his subject. Yes, India is well on the way toward a severe and critical attitude toward herself, but there are still many elements within her which would dissuade her from the work. The eyes of the West will be increasingly upon you, expectant, eager, but critical. Search yourselves well.

Turning from the world of ideas to that of scientific research I would like to indicate briefly some of the work which remains to be done.

The archaeologist's spade has only begun to turn up the facts necessary for the understanding of the prehistoric as it has affected the historic. So much that is unexplored in the past requires the light of intense archaeological work. To penetrate the secret of the origin of Indian art, for example, will require much delving into the earth-bound past. It may never be penetrated, but a working hypothesis for its origins may be forthcoming.

In the field of languages considerable scientific analysis is still needed, for Sanskrit itself and the literary dialects of antiquity. The monumental work of the Petersburg Lexicon frequently falls short of the requirements of the scholar working in any phase of Sanskrit literature, since so much of that literature remains unexplored. In philosophy and religion there are numerous unpublished

texts dealing with medieval theories and practices. Medieval texts on rituals remain almost unexplored. Much of modern religious practices have yet to come under any scientific observation. In the realm of pure literature there are texts to be published for the West. Even of the standard and long known texts, some are still not published in critical editions. For example, the *Mahābhārata* which is now receiving such excellent editorial treatment at the Bhandarkar Oriental Research Institute at Poona.

Many of the modern tongues of India remain to be studied scientifically. Dravidian and Munda languages have vast uncharted spaces.

In the fields of anthropology and ethnology the conceptions of the racial history of India will probably be subject to correction as the necessary investigations are pursued.

The history of India will constantly be revised in the light of new inscriptions, numismatics, and literary evidence. Not too much is known about political and economic theory and practice in ancient India. Sociology lacks a satisfactory explanation of even so fundamental an element of Indian life as the caste system. The study of Hindu and Moslem cultures in their interrelations is practically a virgin field. If the world is to know India it must have much more material from her scholars than what exists at present. We in the West will assist in whatever way we can.

For the pursuit of this work much organization and co-operation must be developed. Each of us has his pet interests, but we must try to consider them as they relate to the work of others, for no one field exists alone. The ethnographical work of a man in Bengal must be considered by a man of Malabar. The archaeologist of Eastern India must keep his eye on the man in Sind. Since scholars are also human beings they find it easier to criticize than to co-operate.

I hope that as India develops as a nation she will also develop a national centre for the direction of cultural studies, for the collection of the data, and the distribution of it abroad.

The interpretation of India to America will depend more on what you do than upon the small group of its own scholars and educators in the Indie field. Rightly or wrongly your ideas for the time being will be measured by Western standards. It will be a mistake to try to convert us to Hinduism in any of its aspects or to any other ism. (We have too many isms of our own to contend with now). Give us cold, reasoned facts, and arguments without passion or sentimentality. Thereby a sympathy will be created more genuine than any dependent upon other appeals.

I desire India to succeed, to rid herself of apparent deficiencies, to take her place well up in whatever is to be the future international order, and to command the respect and dignified appreciation of the rest of the world.

NOTES AND COMMENTS

EDUCATION IN BENGAL

There is a feeling abroad that legislative measures are being passed in Bengal which might result in the crippling of the educational facilities of the Hindu youths of that country. Compared to other countries of the world, State aid to education in India is extremely meagre. Many flourishing educational institutions in India have been built almost entirely by private effort. The amount of sacrifice which the Hindu community has made for the promotion of education is stupendous. Being the votaries of a religion that teaches toleration, the Hindus have done all that they can to help the educational efforts of other communities also. They would certainly be happy to see others reciprocating those feelings and rendering them assistance for developing the educational facilities available to Hindu youths. The progress of the country as a whole depends upon mutual help and co-operation. It is wrong for any one community to think of placing obstacles and handicaps in the path of another. The Calcutta University has attained a pre-eminence by opening its doors wide and exercising a liberal policy over collegiate and secondary education in Bengal. Intellectual giants such as Sir Asutosh Mookerji have in the past directed the affairs of the Calcutta University in such a manner as to give it a place among the foremost universities of the world. Bengalis, regardless of the community to which they belong and the creed they happen to profess, owe a deep debt of gratitude to the Calcutta University. It appears that the measures which are being taken in Bengal for the reorganization of secondary education

may seriously deplete the finances of the premier university of India. If this were so, the situation demands the immediate consideration of all who are interested in maintaining the pre-eminent position which the Calcutta University has attained.

Coming to the question of the future control of secondary education, we can only say that the practice in democratic countries is for the State to lay down the general educational policy and leave educationists to work out the details. Freedom is necessary for the growth of education. State-controlled Boards and such other devices for imposing a totalitarian control over education, are being tried by the dictators of the West. We do not think that Bengal seriously proposes to fall in line with Fascism or Nazism.

INDIA AND THE WORLD

For the welfare of India and the general progress of the world, it has become necessary to raise the prestige of India in the eyes of the world. Indians should take their place as thinkers and men of action. It is not enough to speak of the achievements of the India of the past, nor is it sufficient to rest contented with the laurels gained by some outstanding Indians of the present day. We are proud of these laurels, but a good deal more remains to be done. Students of the Indian universities should aim at original work which would contribute to the advancement of knowledge. Thinkers and philosophers should work out a synthesis of Eastern and Western thought and produce what might be termed as World's thought. The Roman world was confined to the

countries that bordered on the Mediterranean, the thought-world of later European thinkers did not go much further. The Indians and the Chinese spoke of those who were outside India and China as *Mlechchhas* (barbarians). It is only very recently that Eastern thought began to permeate through the West and the thought-treasures of the West were valued in the East. The coming epoch in cultural history demands a true synthesis in thought; let it be the privilege of Indian savants to work it out. Some practical suggestions as to what could be done in India towards the working out of a cultural synthesis may be gathered from the excellent paper, on 'America's interest in Indian Culture', appearing in this issue.

THE IDEAL OF SERVICE

There is a general desire on the part of the people of this country to contribute their quota of national service. The uplift of the country is the common aim; every one is eager to know what he or she should do towards making the

India of the future. We think the best way to serve the motherland lies in every one aiming at excellence in his or her own line of work. Steadfastness, honesty, and efficiency become manifested in small affairs as well as in great concerns. Let the artisans of India turn out their wares giving their whole attention to the task and using the best of materials, so that Indian products may rank among the best of their kind in the markets of the world. The export trade of this country is fast getting developed and it is good for us to bear in mind that quality tells. Yoga has been defined as the very dexterity of work. It is indeed a spiritual discipline to endeavour to turn out the best work. Patient effort, while it is in progress, has nothing spectacular about it. One brick is added to another and the individual builder carries out his portion of the work to the best of his ability. The combined efforts of many hands produces a mighty edifice which bears testimony to the labours of all who were engaged in building it. It is, indeed, a privilege to do one's part thoroughly and well.

REVIEWS AND NOTICES

MYSTICISM IN THE UPANISHADS. By **BANKEY BEHARI.** *Published by the Gita Press, Gorakhpur, India. Pp. 117. Price 10 as.*

The sublime truths embodied in the Upanishads have been studied and interpreted from various points of view. The small volume under review presents a brief but analytical study of the Upanishads from the standpoint of mysticism. In tracing the growth of mysticism in India the author refers to an early Bhakti School mentioned in Buddhist and Jain literatures and confirmed by archeological researches, and opines that the vivid but stray glimpses of mystic thoughts available in the earlier portions of the Vedas constitute the relics of that old mysticism, the origin and development of which are hidden behind the mist of antiquity. He further maintains that though mysticism had such an early beginning in India it was in the Upanishads that it was placed for the first time on a sound basis with an exposition of its principles in a coherent and systematic form.

The Upanishadic search for reality begins with a quest into the nature of the individual self which eventually loses its identity into the Universal Self and becomes one with It. The author illustrates the fact with profuse quotations from the Upanishads and points out that it is this union of the individual with the Universal that has been proclaimed by all the Upanishads as the one goal to be attained in life. The Self of the Upanishads is impersonal and admits of no form. Form may appear, but the Self is to be sought and seen behind the forms. The senses and the intellect are instruments too frail to comprehend the eternal Self, the way to the realization of which lies through intuition, which, as the author rightly points out, is not opposed to reason but a true fulfilment of it. The realisation of the Self ushers in the dawn of a new consciousness in man which sweeps away from his mind his old notions of sorrows and sufferings and holds the world in a new light before him. Says the author, "One who sees beyond sees everything in its right place. The illuminated ones see redemption in the approach of misery, life in the call of death." Evils

that owe their existence to the distorted vision of man no longer exist for him. He sees everywhere the blessed hands of God at work.

There are other chapters in the book devoted to the study of the theories of creation and Karma and of the place of the Guru in spiritual life. The author quotes extensively from the Upanishads and the sayings of Western and Sufi mystics and shows by a comparison of notes that the language of the soul is everywhere the same. The book is well written and will amply repay a perusal.

THE SAYINGS OF MUHAMMAD. TRANSLATED AND EDITED BY **ALLAMA SIR ABDULLAH AL-MAMUN AL-SUHRAWARDY,** *Published by Sir Hassan Suhrawardy, 3, Suhrawardy Avenue, Calcutta. Pp. 155.*

This collection of the sayings of Muhammad by Sir Abdullah Suhrawardy is marked by a deep religious sentiment, great tenderness and a spirit of tolerance. Without doubt they belong to the great treasures of mankind; and our world will be vastly different if a fraction of them is followed in practice.

ALCHEMY REDISCOVERED AND RESTORED. By **A. COKREN.** *Published by Messrs Rider & Co., Paternoster House, Paternoster Row, London, E.C.4. Pp. 158. Price 6 shillings net.*

The book is divided into three parts: Historical, Theoretical and Practical. Part I makes mention of Chang-Tav-Ling, Herms Trismegistus, Abou Moussah Difar, Rhasis, Albertus Magnus, Raymond Lully, Nicholas Flamel, Basil Valentine, Paracelsus, Van Helmont, Sigmund Rither, Roger Bacon, Comte de St. Germain and other alchemists briefly touching upon their contributions to the Art of Transmutation of metals and the preparing of the elixirs for curing diseases and prolonging life. Part II explains some of the symbolic terms used by the ancient alchemists and Part III gives an account of the laboratory work done by the author himself. The author claims to be able to reproduce the experiments mentioned by the ancient alchemists. The book will give the modern student some clear ideas of this ancient science, which while pursuing two ever-receding ideals has made

many real contributions to Chemistry and Medicine.

TANTRIK YOGA, HINDU & TIBETAN. BY J. MARQUES RIVIERE. TRANSLATED BY H. E. KENNEDY, B.A. *Published by Messrs Rider & Co., Paternoster House, Paternoster Row, London, E.C.4. Pp. 126. Price 6 shillings net.*

Within a short compass the book gives an account of Nādis and Chakras, Āsanās and Prānāyāmas of Hindu Yoga books. It also touches upon Chinese, Japanese and Tibetan techniques in the practice of Yoga. The book is referred to as the first volume of the ASIA series and is dedicated to Guru Shree Vijayshanti Surishwarji Maharaj, whom the author met in India. There appears to be at present a desire among students of comparative psychology in the West to study the super-conscious realms of the human mind in the light of Yoga. Within the limitations of his space, the author gives some accurate information which may be found valuable by such students, and also by general readers.

PHILOSOPHIC ABSTRACTS, VOLUME ONE, NUMBER ONE. A QUARTERLY. EDITED BY DAGOBERT D. RUNES. *Published at 88½ Riverside Drive, New York, N. Y., U.S.A. Subscription for one year four dollars; two years seven dollars; foreign postage one dollar per annum additional.*

Large-scale production is the rule of the day, and the out-turn of books is no exception to that. In every branch of knowledge we are flooded to-day by an unceasing stream of publications. And yet the unusual stress of modern life demands that we should exercise the utmost caution in our selection of books, some of which are worth repeated perusal, some of which merit just a cursory glance and some again may profitably be set aside as soon as the contents are known. This is particularly true with regard to philosophical works, even the most easy-reading among which are sure to put

a considerable strain upon the nervous system. The appearance of the quarterly *Philosophical Abstracts*, the first volume of which has been published in winter, 1939-40, will be welcomed as a highly valuable guide and help in the matter of judicious selection. It has been able to enlist the co-operation of a very brilliant group of expert persons who give us in the current volume a thoroughly balanced review of all the notable philosophical works recently published from different parts of the world such as U. S. A., Great Britain, France, Belgium, Germany, Italy, Soviet Union, etc. A glance through the journal will show whither the wind blows and how matters stand in the world of philosophic thought.

HARTOAS CHAUDHURI,

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TAMIL

SHOULD YOGA BE PRACTISED? BASED ON THE ORIGINAL FRENCH CONVERSATIONS ON YOGA GIVEN BY 'THE MOTHER,' SRI AUROBINDO ASHRAMA. TRANSLATED INTO TAMIL BY SRI P. KOTHANDARAMAN, M.A., B.L. *Published by Messrs B. G. Paul & Co., Publishers, 4, Francis Joseph Street, Georgetown, Madras. Pp. 228. Price Re. 1.*

The book gives in a popular way the methods for the practice of Yoga, the obstacles on the way, the application of Yoga to mental development, and the place of Yoga in the life of the Spirit. The translator has endeavoured his best to give a Tamil garb to some of the terms and expressions found in modern psychology and has greatly succeeded in his attempt. On page 17 and certain other places the expressions are not happy. On the whole the book is very readable and will add to the books on modern thought which are steadily enriching the Tamil language.

NEWS AND REPORTS

THE RAMAKRISHNA MISSION SEVASHRAM, RANGOON

The charitable hospital conducted by the Ramakrishna Mission at Rangoon is the second largest of its kind in the whole of Burma. In point of efficient management and expert medical aid it may be held on a par with any modern institution of a similar type. The credit of the hospital lies in the fact that it turns out the maximum amount of service at a minimum cost.

A new segregation ward and a maternity block were erected during the year 1939. The latter with its clinic became very popular and was rendering valuable service to the poor public of Rangoon. The total number of beds in 1939 was 200 of which 56 were for females. The hospital has got its own laboratory and a well-equipped surgical theatre. 8,260 tests were carried out in the former and 7,178 surgical operations took place in the latter during 1939. 5,263 cases were admitted in the indoor hospital while 8,03,691 patients received treatment in the outdoor department where the average daily attendance was 832. The death rate in the indoor hospital was only 5.25 p.c. The hospital had 24 qualified doctors on its staff.

His Excellency the Governor of Burma, in declaring open the 'Nanigram Maternity

Ward' was pleased to say 'inter-alia' ". . . . my interest in the welfare of this institution is keen That this hospital fills a great need in the life of Rangoon is obvious from the figures of patients" U Ba Win, B.Sc., B.L., Mayor of Rangoon, expressed his appreciation of the work done in the hospital in the following terms: "I am a well-wisher of your hospital and I agree with you that my interest in this institution is all the more great because the hospital serves the poor. . . . The activities of this hospital have steadily extended and the growing popularity of the hospital is indeed an indication of the efficient treatment and attention given without any distinction of caste or creed. . . ."

The total receipts for 1939 including the previous year's balance came to Rs. 1,14,429-3-0 and the expenditure was Rs. 1,03,701-2-8. A balance of Rs. 10,728-0-4 was left at the end of the year.

Present needs : (1) Rs. 4,000/- for a building for X-ray; (2) Rs. 4,000/- for a separate kitchen for patients; (3) Rs. 5,000/- for workers' quarters; (4) Rs. 5,000/- for a small steam laundry.

THE RAMAKRISHNA MISSION, SINGAPORE

The report of the Ramakrishna Mission, Singapore, for the year 1939, presents an account of its useful activities which may be classified as follows:

Preaching : Regular religious classes, lectures and prayer meetings, both in English and Tamil, were held and occasional lectures on topical religious and cultural subjects were arranged. The birthday anniversaries of all the great Teachers of the world were duly celebrated.

Educational : The Mission runs two Tamil schools separately for boys and girls which have accommodation for 187 and 186 students respectively. Tamil is taught up to the seventh standard. In both the schools students unable to pay fees were given free tuition during the year under review. In deserving cases books and stationery were also supplied free. A religious class for the

boys was conducted every Saturday. Basket-weaving, fretwork and carpentry were taught on Sundays. Sewing and cooking were parts of the curriculum for the girls' school. Pupils of both the schools were given all facilities for games and special attention was paid to their physical training. Boys were occasionally taken out for excursions to places of educational interest. A debating society was formed for the boys to train them up in elocution. The boys' school held an afternoon session for those who were to attend other English schools in the morning.

There are two other English schools separately for boys and girls where classes are held in the afternoon. English is taught up to the fifth and fourth standards in the boys' and girls' schools respectively. 169 students in all received education in these two schools during the year under review.

Young Men's Cultural Union : An organisation called the Ramakrishna Mission Young Men's Cultural Union was started during the year under review. The Union is devoted, on non-sectarian lines, to the moral, intellec-

tual and spiritual welfare of the young generation irrespective of any nationality.

Present needs : An extension of the school premises to provide for more accommodation is a pressing need for the present.

THE RAMAKRISHNA MISSION ASHRAMA, PATNA

The report of the Ashrama for the year 1939 presents a good record of its religious and humanitarian activities which may be classified as follows:

Religious : Weekly scriptural classes were held in different parts of the city and private interviews were granted to sincere souls seeking spiritual advice from the Swamis. Lectures were arranged on special occasions for the spiritual benefit of the public and lecturing tours with the same object were undertaken by the Swamis in different parts of the province. The celebration of birthday anniversaries of great prophets and seers of all religions constituted another important feature of its activities.

Educational : The Ashrama conducts two free lower primary schools—one at its own compound and the other at a neighbouring

village. Both are meant for the children of the labouring and depressed classes. There were 46 and 31 students respectively on the roll during the year under review.

There is a free Students' Home attached to the Ashrama where two students of the Patna University were accommodated during the year under report. Financial difficulty is proving a great handicap to the progress of the Home.

The Ashrama runs a free library and reading room open to the public.

Philanthropic : For rendering medical relief to the poor sufferers of the city the Ashrama has started, under the guidance of expert medical men, two Homeopathic dispensaries—one in the Ashrama and the other outside. A total number of 21,994 patients received treatment during the year from both the centres.

THE RAMAKRISHNA MISSION HOME OF SERVICE, BENARES

The Home of Service is one of the premier institutions of the Mission. The following is a short account of its report for the year 1939.

The indoor work of the Home comprises a hospital with 115 beds, a refuge for aged and invalid men with 25 beds, a refuge for aged and invalid women with 50 beds, an asylum for paralytic patients and provision for giving food and shelter to the needy.

The total number of cases treated in the indoor hospital was 1,940. The daily average of indoor cases was 117.8. There were 323 surgical cases of which 183 were major ones. The refuge for invalid men could not accommodate more than 5 inmates for want of funds. Shelter was provided to 25 women invalids and 23 paralytic patients. Besides these food and shelter were given to 262 men and women.

The outdoor work of the Home consists of outdoor dispensaries, help to poor invalids and helpless ladies of respectable families, and special and occasional relief to the needy.

The total number of cases treated in the outdoor dispensary of the Home and the branch dispensary at Shivalay was 2,19,646. The daily average attendance was 601.7 and the total number of surgical cases came to 1,230. Persons numbering 197 received weekly and monthly outdoor relief in cash and kind and 1,230 people including students and stranded travellers were helped with books, food and such things as occasions demanded.

All the three systems of treatment—Allopathic, Homeopathic and Ayurvedic—are made use of in the hospital.

Immediate needs : 1. Endowments for beds, each costing Rs. 4,000/- in the surgical ward, Rs. 3,000/- in the invalid refuge and Rs. 2,500/- in the general ward ; 2. Bedding and clothing ; 3. Rs. 6,000/- for a building for the outdoor dispensary ; 4. Contributions towards general expenditure ; 5. Contributions towards the T. B. Sanatorium already under construction at Ranchi. A lac of rupees more is needed for this.

THE RAMAKRISHNA MISSION TUBERCULOSIS SANATORIUM, RANCHI

The Public may be aware from our appeal recently published in the papers that the Ramakrishna Mission has sometime ago purchased a plot of land measuring nearly 240 acres at Dungri, eight miles away from the Ranchi Railway Station, with a view to starting a Tuberculosis Sanatorium. Constructional works have already been started. Our minimum immediate needs which have to be filled before the institution can be inaugurated are a number of cottages, an administrative block including a laboratory, an X-ray room and an office, a general ward, workers' and servants' quarters, a well, and a few other minor constructions. Of these a block for workers, quarters for servants, a garage, two godowns, an embankment round an existing tank, and a few sheds for a weekly market have been constructed. Besides, a well, about 5 lacs of bricks from our own kiln there, a road nearly a mile long linking the Sanatorium with the Ranchi-Chaibassa Road, and a septic tank have also been made.

For all these works necessary for starting the Sanatorium we need nearly Rs. 1,50,000/-, of which we have so far received Rs. 88,000/- and also building materials of about Rs. 800/- in value. We have further received promise of about Rs. 19,500/-. So we need nearly Rs. 1,00,000/- more. We feel no doubt that the generous public will respond liberally to this most deserving cause. All contributions will be thankfully received and acknowledged by the following:—

1. Secretary, Ramakrishna Mission, Belur Math, Howrah.
2. Asst. Secretary, The Ramakrishna Mission Home of Service, Luxa, Benares City.
3. President, Ramakrishna Math, Mylapore, Madras.
4. President, Ramakrishna Ashrama, Khar, Bombay.
5. Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.

MIDNAPUR FLOOD RELIEF WORK

RAMAKRISHNA MISSION'S APPEAL FOR FUNDS

Our flood relief work in the Bhagavanpur Thana of the Contai Sub-Division of the Midnapur District is continuing. In the second week three more villages have been added, and in the third week another large village, making the total number eleven. In the two weeks ending on October 10th, our Haripur centre distributed 88 mds. 28 srs. of rice to 1,325 needy persons belonging to 437 families. The water is subsiding slowly, and more houses are collapsing. The condition of the people has not improved in the least. Rather there is a chance of an outbreak of epidemics. The plight of the village last added to our list is particularly distressing.

Our Tamluk branch is distributing every week over 25 mds. of rice to about 600 persons belonging to 12 villages of the Nandigram Thana, in the Tamluk Sub-division.

We have been carrying on the relief work to the utmost capacity of our funds, which are fast dwindling and should be immediately replenished. We are grateful for the response that our appeals for help have

got, but we need more. Had we sufficient funds, we could extend our area; but as it is, it is impossible. We earnestly hope our benevolent countrymen will generously come forward to help these thousands of poor suffering men, women, and children, so that we may successfully complete the relief work at least in the area already undertaken. We may remind all sympathetic souls that even four annas would keep a starving sister or brother alive for a week.

Contributions, however small, will be thankfully accepted and acknowledged at the following addresses:

1. The Secretary, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah.
2. The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.

Sd./- SWAMI MADHAVANANDA,
Secretary,
Ramakrishna Mission.

14th October, 1940.

PRABUDDHA BHARATA

VOL. XLV

DECEMBER, 1940

No. 12



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

GOSPEL OF SRI RAMAKRISHNA

THE WAY TO THE REALIZATION OF GOD

Girish : “What is the way for us?”

Sri Ramakrishna : “Devotion is the one thing essential. It reveals itself in three different shades as characterized by Sattva, Rajas and Tamas. The Sattva aspect of devotion appears under the garb of a meek and humble attitude while that of Tamas displays the violence of a robber, as it were, seizing things by force. One possessed of that devotion exclaims, ‘I have uttered Her name, and what sin can attach to me ! Thou art my own mother, and Thou shalt have to vouchsafe Thy vision unto me !’ ”

Girish (with a smile) : “It is from you that we take our lesson in this Tâmasic type of devotion !”

Sri Ramakrishna (smiling) : “There are signs of God-realization. One is merged in Samâdhi. Samadhi is of five kinds. First, it is like the movement of an ant; the Mahâ Vâyû or the Great Energy creeps up slowly like an ant. Secondly, it is like the swift and

joyous movement of a fish in water.

Thirdly, it is like the zigzag course of a reptile. Fourthly, it is like a bird springing from branch to branch. And fifthly, it is like the movement of a monkey; the Great Energy jumps up, as it were, to the Sahasrâra in the brain and the mind is plunged into Samadhi.

“Samadhi may again be classified in a different way into two. The first is called the Sthita-Samadhi in which one completely loses all sense of the external world. It may last for hours or even for days. The second goes by the name of Unmanâ-Samadhi. In it one withdraws the mind at will from all directions and places it on God.

(To M.) “Have you understood this?”

M. : “Yes, revered sir.”

Girish : “Can He be realized through spiritual practices?”

Sri Ramakrishna : “People have realized Him in so many ways. Some

realize Him by undergoing a strenuous course of spiritual disciplines and austerities. They are called Sâdhana-Siddhas. There are, again, a few who are born with the knowledge of God. Narada, Shukadeva and such other souls belong to this class. They are called the Nitya-Siddhas or the ever-perfect ones. There is a third class comprising the Hathât-Siddhas or those who attain the vision of God un-awares. They stumble on this realization. It is like one coming to possess a vast property through a windfall, as our Nanda Bose did.

"There are, again, the Svapna-Siddhas and the Kripâ-Siddhas, that is to say, those that attain the vision of God in a dream, and those that attain perfection through His grace."

So saying, the Master loses himself in a spiritual mood and sings:

'Is it given unto all to be blessed with such wealth as the vision of My Divine Mother of the dark blue complexion?

What a trouble it is for me that my mind, steeped in ignorance as it is, does not understand this!

What a difficult practice it is, even for Shiva, to plunge his mind in the contemplation of those crimson feet!

One, absorbed in the thought of the Mother, looks with utter indifference even on the possessions and pleasures, enjoyed by kings and potentates including Indra, the king of heaven.

A single glance of grace from the Mother sets him afloat on joy eternal!

The king of Yogis, the king of ascetics, and the king of gods meditate in vain to have a glimpse of those blessed feet—so difficult it is of attainment;

Kamalakanta is devoid of all virtues, but still doth he desire to have the vision of those blessed feet!

The Master remains absorbed for a

time in divine ecstasy. Girish and other devotees are standing before him. A few days back, in the Star Theatre, Girish displayed great violence of language towards the Master. But now he is in a quiet mood.

Sri Ramakrishna (to Girish): "I like this attitude of yours—this calm attitude. I, therefore, prayed to the Mother saying, 'Mother, be pleased to bestow on him a quiet mood, so that he may not use any foul words towards me.'"

Girish (to M.): "I feel as if somebody is holding my tongue and not allowing me to speak."

The ecstatic mood of Sri Ramakrishna still continues. His mind is turned inwards. Slowly he is becoming dead, as it were, to the world of men and things.

Now he has regained to some extent his normal state and is trying to bring the mind down from that higher plane. He looks at the devotees and at the sight of M., says, "They go there to Dakshineswar. But what is that to me! The Mother knows everything!" (To the neighbour boy): "Well, my good sir, what do you think? What is the duty of man?"

All are silent. Is this a hint from the Master that the one aim of human life is to realize God?

(To Narayana): "Won't you pass the examination? Hear me, my dear, 'He that has set himself free from the fetters of the world is the Shiva and he that is still under them is the Jiva.'"

The Master is still in that ecstatic mood. A glass of water is placed near him. He drinks that now and amuses himself by saying, "How is it

* There is a pun on the word 'pass.' The Bengali word with an equivalent sound means a 'fetter.' The idea is that the acquisition of a new academic degree is as good as putting a fresh fetter on oneself.

that I could drink water even in this state of spiritual mood!"

THE YEARNING FOR GOD

It is not yet evening now. The Master is talking to Srijut Atul, brother of Girish. Atul has taken his seat before the Master with other devotees. A Brahmin neighbour is also sitting there. Atul is a practising lawyer in the High Court.

Sri Ramakrishna (to Atul): "This is my advice to you: You should pay attention to both the aspects of life. You should perform your secular duties and at the same time exert your best to obtain devotion to God."

Brahmin Neighbour: "Can one attain perfection without a Brahmin birth?"

Sri Ramakrishna: "Why not? It has been laid down in the scriptures that a Shudra may attain devotion in Kali-Yuga. There are also the instances of Shabari, Ruidas and Guhak Chandāla."

Narayana (smiling): "Brahmins and Shudras, all are the same."

Brahmin: "Can salvation be attained in a single life?"

Sri Ramakrishna: "What can remain unattained if once His grace descends! If a light is brought into a room immersed in darkness for a thousand years, does it dispel the gloom by degrees? The whole room

becomes illumined the moment the light is brought into it!

(To Atul): "A spirit of burning dispassion is required. It should be like a sword drawn out of its sheath! To one possessed of such dispassion (*Vairāgyam*), his relatives appear as deadly snakes and his home, a veritable pit.

"God should be adored and worshipped with a sincere and yearning heart. *There is not the least doubt that He responds to sincere prayers.*"

An absolute stillness reigns over the place. All have listened with rapt attention to the words of the Master and are absorbed in deep thoughts over them.

Sri Ramakrishna (to Atul): "Why? Don't you have such a strong desire, an earnest yearning for God?"

Atul: "How little is the mind attached to Him!"

Sri Ramakrishna: "It requires practice. One should practise daily to pray to Him. It is not attained in a day. Daily practice of prayer brings in its wake a strong longing for God.

"How can one expect this yearning to dawn on him if he is engrossed day and night in worldly things? Jadu Mullick used formerly to hear and talk of God with an amount of eagerness, but lately he has developed an aversion for it. He keeps himself surrounded day and night by a band of flatterers and indulges in worldly talks."

LETTER OF SWAMI TURIYANANDA

. Brindaban, Aug. 16th, 1904.

My dear Mr. . . . ,

I thank you for your kind letter of July 4th which was replete with the news of you all. ' It was so good of you to write to me such a long descriptive letter. Your money order has also duly reached. I am sorry that you have sent it to me out of your income which I know is scarcely enough for your own requirements. However I wish to tell you here that you should not strain yourself for me in any way. For that would hurt me much. I got a letter from Miss . . . a few weeks ago in which she told me how Mr. . . , the children and herself were in the Ashrama and how they enjoyed the peaceful atmosphere there and were benefitted thereby. Her letter delighted me exceedingly. Will you kindly thank her for me? I am sorry I cannot write replies to all the letters I got. But I know Miss . . . will understand it and will excuse me. I am doing much better now. Physically I have improved a good deal. But my nerves are not restored to their proper condition yet. I still feel nervous debility at times and my head is not quite free from the weakness either. Mother alone knows what She is doing with me. But that She is doing the very best for me, I have not the least doubt about it. It does not matter where and how She keeps me, but it would give me infinite delight if I can hear that you all are keeping close to Mother and have made Her the sole aim and end of your lives here and hereafter. It is such a pleasure to learn that . . . is doing better and that he is liked and loved by you all so much. It would be nice if he

can come to the city at least for a little time. He has been living in one place for quite a length of time. A little change may prove beneficial to him in more ways than one. But he is so considerate and will do what is proper and good I feel sure. I could not understand very well about the "petition" you have mentioned in your letter. But whatever it might be you need not be so much concerned and sorry for signing it. It should not be given so much importance at any rate. I apprehended some misunderstanding that was going on in the city with regard to me some time ago. Of course I could not understand the nature of it. However I immediately stopped writing letters to my friends there, which I thought might be the cause for it. I am for peace and harmony and would sacrifice anything to keep them. Life is already full of vexation and troubles and we need not try to add to them any more. May Mother bless you all. May you all stick to nothing else but Mother. "Sufficient unto the day is the evil thereof", never forget this. Hold on to Mother and whatever tries to obstruct it reject the same altogether forthwith. . . . Your growing spiritual condition on account of the mantram has delighted me beyond all description. May it be with you ever more. My blessings and love to your very dear children and best wishes and love to . . . and . . .

With best wishes and love to you as ever,

Yours in the Mother,
Turiyananda

HUMILITY AND TOLERANCE NECESSARY FOR THE PURSUIT OF TRUTH

The pursuit of truth has its own technique; it also demands a certain discipline. Students of truth who have taken up for investigation the external world of nature invariably approach their quest with an open mind. Freeing themselves of all prejudices, they cultivate the power of accurate observation and the capacity for weighing all available evidence. By patient endeavour, guided by a keen receptive mind, they arrive at conclusions, which they are ready to lay aside if further evidence disproves their validity. Science knows no limitations of caste, creed or nationality or even of time. The scientist of to-day fully utilizes the achievements of all his predecessors and freely bequeaths his own achievements to his successors. There is nothing hidden or occult in the wide fields of science; a new discovery, a fresh addition to the store of scientific knowledge is immediately declared from the house-tops, as it were. Periodicals in all progressive languages speedily set about to circulate the new truth to scientists all over the world. The scientist seeks no material gain; we are not concerned here with the prostitution of science for private gain by men who are not scientists. The truth-seeker, the pure scientist who is sustained in his arduous endeavours by intellectual curiosity and the earnest desire to advance the bounds of human knowledge is fully engrossed in his work; he has neither the leisure nor the inclination to think of the stock exchanges and such other money-making avenues. Even his own personal emolument, he usually makes over to the advancement of the cause that is near and dear to his heart. Another

characteristic of the scientist is his extreme humility. It was a great scientist who said that knowledge was as broad as the sea and that the individual seeker was like a little child which busied itself picking pebbles on the sea-shore.

* * *

Now coming to those truth-seekers who have taken up for exploration of the internal realm of the spirit, we find that the best among them are even humbler and more tolerant than the scientists. They whom the world reveres as prophets, spiritual giants and sons of God, call themselves the servants of humanity; they plainly tell us that other prophets and seers have preceded them and that they themselves have come not to destroy, but to fulfil. In unequivocal language they acknowledge that there are many paths leading to the same goal and that 'all religions are in substance one and the same.' The humility and tolerance of the little child is held up by them as an example for us to follow. 'Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven,' are the words spoken by a son of God. Truth-seekers in the spiritual realm divest themselves of all worldly possessions; voluntary poverty is enjoined by them on all who seek to follow their teachings. Great prophets have appeared in the world to help humanity in the critical periods of its chequered history. But the race has never been extinct at any time. The lesser prophets are known as saints, seers and mystics. They have appeared in all countries, in all ages. Although separated by time and space, they bear

among themselves a very close family resemblance. Their spiritual experiences are so similar and carry conviction to all earnest souls by their universality and simplicity. All that are pure in heart and seek truth with an open mind pay the highest respect to the prophets, seers, saints and mystics of all nations and of all lands.

* * *

Mystics are the finest flowers of the human race, and as such, they belong to the race as a whole. They stand outside the limitations, restrictions and codes of regulations of organized religions; nevertheless, institutional religions, in order to promote their own ends, have often freely drawn upon the teachings of the sons of the spirit. Mystics care more for the spirit of truth than for the forms in which it expresses itself; whereas, institutional religions seldom tolerate any deviation from form and procedure and by their insistence on externals often miss the spirit of truth. As investigators in the domain of the spirit, mystics transcend the conventional limitations of society; nevertheless, they have been potent centres around which widespread organizations for social amelioration have often sprung up. Mystics are creative; their writings exhibit originality and testify to the fact that their thoughts had their origin in the depths of the spirit; the professors of institutional religions, on the other hand, are commentators, their function seems to be to interpret religious truths to conform to the theory and practice of the religious sect to which they belong. These considerations lead us to the conclusion that religion is a social activity, whereas the quest of the highest spiritual truth is super-social.

Society needs a religion as much as it needs a judicial system, an economic programme and a scheme of education.

In ancient and medieval societies all these were brought within the framework of religion. Religion in those days had a sort of a totalitarian control over the body, the mind and the spirit of its votaries. Priests and prelates were vested with spiritual and temporal power. They controlled education and framed the laws of the country. The growth of the universities, the general advancement in knowledge, and the widespread attempt in all countries to attain the ideal of universal literacy had the effect of weakening priestly power. The new vistas opened up by astronomical and physical science gave a rude shock to the smug and comfortable cosmology of ancient religions. Archaeological and historical research and the conclusions of biological science gave a different story about the origin of man and the incredibly long time that elapsed before civilization and recorded history began. The spread of science has also effected a revolution in men's modes of thinking. Personal authority does not count in the domains of science. The investigator is called upon to prove his conclusions before accepting them.

* * *

The tools of science, we mean the technique which positive science adopts for arriving at truth, have been found to be so valuable that thinkers began using the same technique for the investigation of other subjects also. Higher criticism aims at subjecting the Christian religious scriptures to the same scrutiny as that to which other historical documents are subjected. The doctrine of special creation mentioned in the Genesis is questioned by science which also challenges the right of any individual or body of men to check any other individual from pursuing truth in his own chosen way. This attitude on the part of thinking men has given rise to the classical conflict between science and

religion. Throughout the ages, there have been men who, blinded by a mistaken zeal for what they considered their religion, have persecuted other men for holding slightly differing views. We have heard of the horrors, of the Inquisition of the medieval ages and the concentration camps of modern times. The reasons for such violent methods adopted by religion are not far to seek. In spite of its super-social pretensions, religion as it exists in practice is entirely a social activity; and it is well known that the social organism resents any uncalled for intrusion into its settled order of life. India solved this problem by putting the Sannyasin, the disinterested seeker of truth, outside the pale of society. He was free to carry out his experiments with truth in his own way unobstructed and unobstructing.

The professors of institutional religions have also strongly held the view that certain religious truths should be accepted on the basis of faith, for such truths, they say, do not admit of proof in terms of the established canons of reasoning known to logic and methodology. Reason being a product of life cannot prove life, much less can it prove the spirit, is the usual argument advanced by them. There is a certain amount of weight in this argument as may be seen from the controversies raging between the rival schools of rational thought and intuitional insight. The case for the professors of organized religions becomes weak when they make claims of special revelation and apostolic succession. When they want us to accept on their word that the highest truth was revealed to only a single individual who lived in some place at some definite time and that they who are the successors in the legitimate line of discipleship hold the keys to that revealed truth and further tell us that

we should accept that truth on their own terms, or be damned eternally, the bold spirits among us prefer eternal damnation to the accepting of such patent drugs advertised as a sure cure for all our spiritual ills. The Vedantists—by which term we shall denote all seekers of the highest truth, regardless of the official label attached to them—are always humble and tolerant and extremely reasonable. They are always ready to undergo the necessary discipline and win truth by their own efforts. If you prescribe forty days' fasting, or the maintaining of absolute silence for the same number of months, or the observing of unbroken celibacy for the same number of years, the Vedantist is quite prepared to give a fair trial to your suggestions. He is ready to undergo any arduous discipline to secure that freedom which the realization of the highest truth brings in its wake. But let it be clearly understood that the Vedantist seeks that freedom and that truth as his inalienable birthright and not as a free gift from any person or group of persons.

* * *

Let us try to state briefly the attitude of the Vedantist towards science and religion. The Vedantist accepts the claims of positive science within the limitations it has set for itself. In the domain of the spirit he is prepared to accept intuition as a means of discerning truth provided it is universal, that is, accessible to all sons of men who are prepared to undergo the necessary discipline. God, according to the Vedantist, is no respecter of persons. If He revealed Himself in the midst of a burning bush, some thirty-five centuries ago, to a certain individual in far-off Egypt, He is sure to reveal Himself now and for all time to come to other individuals of other lands. Subject to this condition the Vedantist is

ready to accept all religions as so many pathways to the same Reality. Soham or the Hebrew version of it I Am That I Am is the name of that Reality. It is the goal of all men, some have already reached It, others are approaching It and yet others are loitering on the pathway, sightseeing. They have temporarily lost sight of the goal. Ultimately all have to reach the goal, there is no exception. There is no chosen race and there is no eternal damnation, says the Vedantist. The idea of a chosen people is Semitic; it was necessary to rouse up from lethargy a fallen and enslaved race such as the Israelites who sojourned in Egypt. By persisting in the claim, the Jew has become a very much unwanted individual in all countries among all nations.

* * *

The Vedantist never picks up a quarrel with those who make the claim of special revelation and apostolic succession. More than one sect makes the claim and the Vedantist is perfectly contented to be a mere spectator and allow the rival claimants for special revelation to fight among themselves and settle the issue. Further, he values his time and would forge ahead with an open mind to seek for the pearl of great price. Has the Vedantist the right to interpret other religious scriptures? There is no question of "other." Even as the scientist claims to make full use of the material furnished by all his predecessors, so does the student of truth claim the right to peruse all religious scriptures of all lands. The Christians may put forward special claims to the ownership of the Holy Sepulchre and the Muslims may claim exclusive rights over the Kaaba in Mecca. We do not contest their claims.

But the words uttered by Christ and Muhammad, two of the greatest sons of humanity form the common heritage of

mankind. They spoke in the name of God, our common Father. They declared that they received the truth from God, the source of all truth, all beauty and all goodness. With humility and tolerance we approach these great teachers and listen to their voice. We love them, we revere them and none shall stand between us and our beloved teachers.

* * *

In this connection, we desire to quote *in extenso* from the *Harijan* the reply given by Mahatma Gandhi to a Muslim research scholar who questioned his right to interpret the Quran. Mahatmaji makes mention of the distinguished Muslim friends who presented him with copies of translations of the holy book and also mentions the fact that many pious Muslims had remarked that he was a better Muslim than most Muslims in that he acted in the spirit of the Quran and knew more of the life of the Prophet than most Muslims. He then proceeds to say :

"The research scholar is right in imputing to me the desire to read my meaning into the Quran. Surely there is no harm in it so long as I remain absolutely faithful to the text and approach my task with a prayerful and open mind. My correspondent should know as a scholar that an interpretation of a life or a book is not necessarily correct because it has been handed down for generations. An error does not cease to be one after a given number of repetitions by a given number of men for a given number of years. The Biblical texts are still being corrected. And many good Christians believe that the Christianity of the West is a negation of Christ's central teaching. It is just possible that the research scholar's views about the qualifications required for reading and interpreting the

Quran and his own interpretation are wrong, and that my being a non-Muslim is no bar to my reading the Quran or interpreting it. And it is not at all impossible that my interpretation may be found to be right. It will be an evil day if the reading and interpreting of religious books are to be confined only to those who wear particular religious labels. I ask my correspondent and his companions, as their friend, to shed what in my opinion is their gross intolerance and give the same credit to others for seeing truth as they claim for themselves. No one has a monopoly of truth. All truth represented by imperfect humans that we are is relative. We can each act according to our lights. God alone knows the reality. That being so, it behoves research scholars at least to be humble and tolerant. Fanaticism and intolerance can neither conduce to research work nor advance the cause they represent."

These words admirably sum up the whole situation. With characteristic lucidity Mahatmaji expresses in a few well-chosen words many profound truths. In the coming age of closer world co-operation it is necessary for us all, Hindus, Christians, Muslims and others to dine together and pray together. In many of the Ramakrishna Mission monasteries, we observe the Christmas Day with as much fervour as devout Christians. In the residential schools in Ceylon conducted by the Ramakrishna Mission, Muslim, Buddhist and Hindu children dine together and whenever they wish to do so attend each other's prayers and no parent ever objected to this. The present writer has also very pleasant memories of participating several times in the birthday celebrations of the Prophet and speaking on that great life which it was the proud

privilege of Arabia to bestow to the whole world.

* * *

The Vedantist lays emphasis on the super-social aspect of religion. That is why it is possible for him to fraternize with the followers of all faiths. In a way, it is considered necessary by him for his own spiritual development to approach all faiths with a prayerful and open mind. Think of the joy of realizing the same truth, through seemingly different paths. Sri Ramakrishna, the prophet of the harmony of religions has given the modern world the lead for the achieving of inter-religious unity and inter-communal concord. His message is for all castes, creeds and nationalities. The best minds of the world have expressed themselves in favour of it. The message is old, it belongs to all great faiths and has been expressed by many prophets, saints, seers and mystics. Sri Ramakrishna lived it, realized it in all its bearings and thereby made it dynamic. It certainly elevates human character and makes man more social and sociable.

Humility and tolerance are of paramount value for the earnest aspirant for spiritual realization. They also play a very important part in the pursuit of truth in the domains of science and philosophy. No sane man refuses to be inoculated against hydrophobia because Louis Pasteur, the discoverer of the serum and the method of inoculation happens to be a Frenchman. No one will credit with sanity the unfortunate individual who refuses to study the *Transcendental Aesthetic* on the ground that Immanuel Kant is a German. If Carlyle and Gibbon without assuming the label of Muslims derived profit and pleasure by studying the life and teachings of the Prophet, why should the

same profit and pleasure be denied to any one of us? At the approach of peaceful eventide the muezzin from the minaret calls the faithful to prayer. At the break of the new dawn of toleration, harmony and mutual understanding, the Sage of Dakshineswar calls upon all mankind to sink all differences and bend down in prayer to the All-Merciful.

Through the mouth of his chief disciple, he offers this prayer on behalf of all who stand for harmony and toleration: "May He who is the Brahman of the Hindus, the Ahura-Mazda of the Zoroastrians, the Buddha of the Buddhists, the Jehovah of the Jews, the Father in Heaven of the Christians, give strength to you to carry out your noble idea."

BUDDHI-YOGA IN THE GITA

By D. S. SHARMA, M.A.

Principal, Pachaiyappa's College, Madras

Nothing shows the intellectual robustness of the teaching of the Gita as the place that is assigned in it to Buddhi or understanding. If we gather together all the passages in which the word Buddhi and its synonyms (Dhi, Prajna etc.), derivatives and compounds are used, we get a new light on the teaching unperceived before. Let us begin with the psychological analysis given in the third chapter.

"The senses are great, they say; the mind is greater than the senses, greater than the mind is the understanding (Buddhi), but what is greater than the understanding is He (the Atman)."

The Gita is, of course, following here its great prototype—the Kathopanishad, which in a famous passage compares the soul in the body to a hero in his chariot and Buddhi or understanding to his charioteer. The Upanishad says:—

"Know then that Self is the master of the chariot and the body is the chariot. Know then that the understanding is the charioteer and the mind is the reins. The senses are said to be the horses, and the objects of sense are the paths."

This Upanishadic scheme is generally followed in the Gita—namely, the ascending order of the senses, the mind, the understanding and the self—except that sometimes Ahamkara or self-consciousness is interposed between the mind and the understanding as in the Sankhya system. Buddhi is thus next only to Atman in man. The rational element in us is next only to the spiritual element. Therefore it is not by suspending our reason but by fully exercising it that we can rise to the highest level of the spirit. In some schools of Theism, Christianity for example, intellect and reason are almost always suspect. They say that reason is opposed to faith, that intellectual enlightenment is generally inimical to love of God and that salvation lies in righteousness and love and not in knowledge or the training of the understanding. Christ is quoted as saying that "whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." But this only means that we should be as innocent as a child and not as ignorant as a child. For our

talents are as much God-given as our emotions. And it should not be forgotten that Christ has also a parable about "the talents" and says that he who does not improve his stock shall be deprived of it. At any rate in the well-balanced philosophy of the Gita intellect is neither neglected nor over-emphasized. Accordingly the discipline of man is always the discipline of the whole man—Indriyas, Manas and Buddhi. And enlightened understanding plays as prominent a part in Bhakti-Yoga and Karma-Yoga as in Jnana-Yoga. The Bhakti that is taught in the Gita is no unbalanced emotion any more than the Karma that is taught there is unenlightened action. This will be clearly seen when we note carefully the implications of what the Gita calls Buddhi-Yoga and the relation of this Yoga to other kinds of Yoga.

Let us take, for instance, the passage in the second chapter in which the expression Buddhi-Yoga occurs for the first time.

"Far inferior indeed is mere action, O Arjuna, to equanimity of mind. So take refuge in equanimity. Miserable are they who work for fruit.

"A man of even mind puts away here both good and evil. Therefore strive for Yoga. Yoga is skill in action.

"Sages of even mind, who give up the fruits of their actions, are freed from the bond of birth and go to the place where no ills exist.

"When thy understanding has crossed the slough of delusion, thou wilt become indifferent to what has been learnt and also what is yet to be learnt.

"When thy understanding which is distracted by the Vedic texts rests steadfast and firm in spirit—then wilt thou gain true insight."

In all these verses either Buddhi-Yoga or Buddhi-Yukta or simply Buddhi is

used. And from them we infer that according to the Gita, Buddhi-Yoga implies (1) equanimity or evenness of mind, (2) detachment, (3) freedom from the pairs of opposites, (4) absence of error or delusion and (5) ability to rise above the letter of the law and to rest steadfast in spirit. In short it is the preliminary discipline of the mind which is indispensable to every mode of spiritual life. Buddhi-Yoga is the basis of all types of Yoga—Karma-Yoga, Bhakti-Yoga, Dhyana-Yoga and Jnana-Yoga. In fact that is one of the reasons why we find that these are never mutually exclusive. And I think we are justified in saying that Karma-Yoga is only Buddhi-Yoga *plus* disinterested action, that Bhakti-Yoga is only Buddhi-Yoga *plus* loving devotion to God, that Dhyana-Yoga is only Buddhi-Yoga *plus* unwavering contemplation of the spirit, and that Jnana-Yoga is only Buddhi-Yoga *plus* a vision of the oneness of all things in the Absolute.

It is interesting to notice that in the following verses where worshippers are described, Buddhi-Yoga is mentioned as the means by which they reach God.

"Their minds are fixed on me, their lives rest in me, and of me they ever converse enlightening one another. Thus are they delighted and satisfied.

"On those that are ever devoted to me and worship me in love I bestow the Buddhi-Yoga by which they come to me." X. 9, 10,

Again in the description of the two paths—the downward path and the upward path in II. 62-65—we are taught that the loss of Buddhi (Buddhi-nasha) in the former and the steadfastness of Buddhi in the latter are the last stages.

Further light is thrown on the importance of Buddhi in the Gita by the use of the word Vijnana as distinguished from Jnana. These two words—Jnana

and Vijnana, that is, spiritual realization and intellectual enlightenment—are mentioned in conjunction in five different places—III. 41, VI. 8, VII. 2, IX. 1 and XVIII. 42. If we examine these verses we realize what great emphasis the Divine Teacher lays on intellectual enlightenment. According to Him intellectual enlightenment is next only to spiritual realization. In fact spiritual realization is never complete without the enlightenment of the understanding. For He says :—

“I will set forth to thee in full both Vijnana and Jnana which when thou hast learnt nothing more remains for thee to know.” VII. 2.

“As thou dost not cavil, I will expound to thee this profound secret of Jnana along with Vijnana, by understanding which thou wilt be released from evil.” IX. 1.

The connection of Buddhi with Vijnana is obvious. The awakening of Buddhi results in Vijnana as the awakening of the Atman results in Jnana. The latter is the fulfilment of the former and not its negation.

At the same time the Gita is not unaware of the dangers of the understanding. In its characteristic way it speaks of three kinds of Buddhi—Sattviki,

Rajasi and Tamasi. The last type is described thus :—

“The understanding which being enveloped in darkness regards wrong as right and which reverses all values is Tamasi.” XVIII. 82.

And this type is best illustrated in the description of the wicked men in the sixteenth chapter :—

“Men of demoniac nature know neither right action nor right abstention. Nor is purity found in them, nor good conduct nor truth.

“They say, ‘The world is false, without a moral basis and without a God. What is there that does not spring from mutual union? Lust is the cause of all.’

“Holding this view *these lost souls of small understanding* who commit cruel deeds come forth as enemies for the destruction of the world.” XVI. 8-10.

Thus, though the Gita is a theistic gospel and ends on the note of self-surrender, its object is not to bring a weak, ignorant, anaemic self to the feet of God, but a strong enlightened and fully developed self. Its view of the intellect of man may be expressed in words similar to those of an English poet who expressed his view of poetry thus :—

“Poetry does not save the soul of man, but it makes it worth saving.”

TO KNOW GOD

To acquire the knowledge of God deep contemplation is more useful than study, sighs serve better than reasonings, tears better than beautiful thoughts, prayer better than reading, the consideration of heavenly things better than the care of the things of the earth.

—*Life of union with God.*

CHRIST, THE CONQUEROR OF SATAN

BY SWAMI VIJAYANANDA

St. Luke narrates the story of Christ's fight with Satan in this way: "And in those days he did eat nothing; and when they were ended, he afterwards hungered." Indeed it is quite natural for Christ not to eat anything during the forty days of intense spiritual joy and the superhuman attempt to remain established in it. After forty days of fasting, when he came back to His body, He felt hungry; and at the same time, in the form of memory, there came to His consciousness the thought that though food was not present there, with a fraction of the power which He had just abandoned, He could change the very stones into delicious bread; but He knew that this would be to fall into the trap of vanity. Later in His life we find Him using many of those powers against which He had fought. What caused this differential procedure? Because later He was Master of the powers; He constantly felt and knew in His heart of hearts, that it was the Father Who was working through Him. But at this first stage of formation, in this period of the establishment of the union between the Son and the Father, He still felt separate from His Beloved God. At this stage, though the temptations were only in the form of memory they were not powerful enough to drag Him away from His joyous state; nevertheless, their presence was felt,—they were there. The temptations in the aggregate are personified into a tempter, the Satan of Christendom, a false representative of the Divine Personality.

After remaining submerged, so to say, in Divine Love, for full forty days, the

individual self was almost completely cleansed. It had reached the state of perfect communion with the Universal Self in which every joy is enjoyed and every sorrow suffered. So, His past memories could not tempt Jesus any more to retrace His steps. Let us read again the story of this fight, already virtually won by Jesus, the Anointed One. St. Luke tells us what he might have heard directly from the lips of St. Paul: "And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written that man shall not live by bread alone, but by every word of God." Needless to point out that when Divine Love is born in man then the only food which sustains him is the word of his Beloved God. But, notwithstanding that, if we are real searchers, we shall see that this first utterance of the Son of God, on coming down from His lofty, ecstatic experience, has a deep significance. Christ says that man is not only an eating animal. By referring to eating He has included the whole of our animal necessities. He exhorts us mildly to forget that we are human animals, and moreover He invites us to the field of Divine Love. He tells us that all our hunger will disappear if only we feed ourselves with the words of our Beloved, God. We all know that the hunger for food is the lowest manifestation of all hungers, desires. How to go beyond all these causes of sorrow? The Son of God says: "Feed yourselves with every word of God." With this utterance He silences the smaller

desires once and for all. Now let us see what He did with greater and subtler desires.

“And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine.” After the conquest of the animal propensities and their past memories, the next to be conquered is the lure of power. We must not forget that with Jesus one of the very first motive forces in the search for Divinity was the suffering of the children of Abraham. Since His childhood, He had heard of it; as a youth He must have seen His own brethren persecuted and maltreated, He must have suffered tremendously seeing the Jews treated by the Romans as beasts of burden; and He also, like the rest of His race, must have prayed fervently for Divine intervention, for the promised king mentioned in their sacred books. All those prayers were but noble desires, prayers for help from persecution. In all those prayers, while thinking of the sufferers, unconsciously He included Himself, which was most natural. Was He not a Jew Himself? Did not His parents fly away to Egypt when He was a baby? So you see that His prayers and noble thoughts were not completely selfless. Had they been so, He would not have suffered from their consequences; He would not have suffered from the temptation of power, presented before Him in the form of offered empires. And not only that, but their glory, the vanity of the emperors, also came to trouble Him.

It is said that selfless, non-egoistic work cleanses our spirit, and we do a certain amount of charity in our life;

but still we feel perplexed to find ourselves more or less in the same obscure place where we started our good works. Sometimes, certain people complain of having felt more tied, their existence more complicated after years of charitable work. Why does this happen? Because all those noble souls did not know one very important fact, namely, they never knew the secret of keeping unattached from their objects of charity. It is not unusual to find people who work in different charitable institutions with identical aims, becoming narrow and mean, and criticizing and attacking each other. This egoism which is very difficult to efface has been the cause of many noble religious schools degenerating into sects of fanatics! We all know that it is extremely difficult to get away from this Satan of ours, this egoism; fortunately the only way to purify ourselves is to drop the past, ignorant ego. There are many ways of achieving this. If you are introspective, if you truly feel that your present existence is not real, if it appears to you that your ego of to-day is nothing but a bundle of thousands of ignorant ‘I-consciousness,’ and further if you are disturbed by the many unrealities with which you feel yourself covered, which do not allow you to be your true self; then without losing a single moment, begin saying to yourself, “I am not this.” Continue repeating this idea in your mind, and at the same time watch your mental plane, where innumerable I’s will present themselves to tempt you, to confound you; but do not be nervous, nor bewildered; accept none of those presentations of your unreal impermanent selves. Only be steady, keep on with this practice, day in and day out, until you have purified yourself completely from all those transitory shadows of your self; then Reality will shine within you, and you will be free.

The second path is for those who are dynamic in nature; people who are the benefactors of human society; men and women, who not only feel for the needy but are active in assuaging their sorrows and sufferings. These people, if they ever find themselves becoming too attached to their work, if they ever feel that this attachment is causing them sorrow, if they are ever disturbed by the idea that their noble, benevolent work is taking them away from their Ideal, be it union with the Father in Heaven or Eternal Salvation, then I think, it is time for them to begin to search for the cause of their discomfiture. A little steady, though it may be painful, watching will bring up to their conscious plane the fact that although they were doing apparently selfless work, they were not completely free from their little ego, which had maintained its narrow separate existence; the ego which instead of growing towards universal consciousness, had clung to its mistaken origin, and all the time was behaving as the former Mr. So and So, or Miss or Mrs. So and So! If you are lucky enough to find this fundamental defect in the path of your evolution, then you must hurry to correct yourself. Your practice, Mr. Benefactor of suffering humanity, should begin with abstaining from the fruits of your work. Do all the noble work that you were doing before, perform it with greater zeal, take more such work if you can manage it, but be more than careful to remain absolutely free from the results of your work. Then, if you are religiously inclined, offer all the results of your work to the blessed feet of God. If you can do this, you will see that you are working much more than before, and with almost no feeling of dejection or worry, and above all, you will very soon begin to feel that work, in place

of binding you, in place of forging new rings to your already long existent chain of bondage, is freeing you completely.

As far as the idea is concerned, this cleansing work is easier to those who are religious by temperament, and devotees by nature; let them offer their whole existence to their Beloved. Let them live for Him, work for Him, let them not be separated, even for a single moment, from the eternal presence of God. To do this, they have to consider all beings as a manifestation of the Divine and they must treat them as such. If they can ever accomplish this, their will, their desire, will be converted into Divine desire and Divine Will; and being firmly established in their practice, they will surely reach the state of complete God-union, which Christ in His life shows us.

Jesus Christ went through all these practices and many more. For, not only did He reach the culmination of human aspiration, liberation from all miseries, (which can be attained by any of the paths mentioned by Him), but He had to practise them all so as to remain an ever-luminous ideal for all people, whose approach towards the same Divinity differs according to their capacity for understanding in the first place, and secondly, according to their upbringing and environment. It is wrong to believe that Christ is an ideal only for Christians, and that others do not, and should not, try to adore Him. This idea of making Christ the personal property of a limited group of people, however large that group may be, is the narrow-minded attempt of unconscious zealots, who in their unpardonable ignorance, make the horrible blunder, the crime of converting this universal figure into a sectarian idol. Is not His call universal, when He says, "Come unto me all ye that labour

and are heavy laden, and I will give you rest?" (Matthew. 11, 28).

When Christ was tempted by power and vanity His reply was worthy of the Son of God. He said, "Get thee behind me, Satan; for it is written: Thou shalt worship the Lord thy God, and Him only shalt thou serve." Fame is the last frailty of a noble mind. How many noble souls have fallen into the immeasurable pit of fame and lost themselves! His puny ego again tried to lift its head to hear the insinuating invitation of Satan; and He reminded it that the only object of adoration was "the Lord thy God," and He went on reminding His already subdued little self, that if it had not already learnt how to worship the Lord it would have to undergo the process of purification by serving Him and Him alone. But, still one more conquest had to be made before perfection: The conquest of the temptation of psychic power which is far more difficult and subtle in nature, the root of superhuman powers, the most invisible of human forces, the power that makes human beings seem God-like, the power that presents itself under the guise of doing good, the power that to-day is drawing thousands of devotees into its grip, the power that is seldom known to ordinary people in its real nature, the worst venom that can destroy devotion; the power that can only be managed by absolutely pure people; that power, the psychic power was trying to tempt Him now. In the same Gospel of St. Luke, we read these lines: "And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence; for it is written, He shall give angels charge over thee, to keep thee; and in their hands they shall bear thee up, lest at any time

thou dash thy foot against a stone," Christ knew that the Almighty protects us always, but here was the chance to prove the truth of it, and yet He did not accept it. Why? Because, even to harbour the thought signified first loss of faith in God, then doubt of the love with which He was saturated. And the Great Master, the future Saviour of Humanity, knew very well that the greatest attraction to the human mind was the reckless use of superhuman powers, the working of miracles. No, it was too late for the distant memory of the vanishing individual ego to come up and try to supplant the Universal Soul, which Christ was becoming. Desires, expectations, hopes, powers, illusions, vanity, ignorance with all its manifestations, in the form of unnatural happenings were fading away from the memory of the Son of God. First, He was tempted by the supernatural powers to convert them to the use of daily needs, by turning a piece of stone into bread; then came the earthly powers with all their glare and glitter, and lastly the same supernatural powers appeared on the surface of his consciousness, in the form of trying to satisfy vain curiosity, by testing the love of His Beloved! But it was too late. The first form of temptation He answered by the command to love. He reminded His ego to live "by every word of God." To the second form of weakness His reply was the word of authority. He said: "Get thee behind me, Satan"; but the third and the last plainly shows that He was established in His Self. Hear Him saying this, and let us all repeat it with Him, for thus we shall be able to put ourselves in contact with the Universal Soul and be on the sure way to salvation: "And Jesus answering said unto him, It is said, Thou shalt

not tempt the Lord thy God." This is the first positive utterance of Jesus Christ after being fully established in the union with His Father in Heaven. The gem that John the Baptist passed

to Jesus the Nazarene, as Christ, He gives back to the world with wonderful brilliance. From the race of the suffering Jews, He came out as the Conqueror of Ignorance.

RELIGION IN THE HOUSEHOLDER'S LIFE

BY KALICA P. DATTA, M.A.

The Āshramas, or the four stages of life, formed the basic structure of the ancient social system. Strict observance of the rules of life was enjoined by the old texts. Of these four, Gārhaṣṭhya or the second stage of life was by far the most important, for the householder (Grihapati) was the main stay and support of the other three Āshramas. He may not accumulate wealth nor allow it to harden the soul and dry up the spring of noble sentiments. Acts of charity, liberal bestowing of gifts and kindness to living beings were to be his prime duty. He should always cherish the idea that the realization of the supreme Brahman was to be his ultimate end.

The period of study (Brahmacharya) being completed, one had to marry, obviously to enter into the second phase of life. Once the great sage Vishvāmitra exclaimed: 'Jāyedaṣṭam !' or 'wife is the home.' Marital union was sacramental to a degree. As soon as a man sets up as a householder, he virtually entangles himself in ritualistic matters. The domestic rites embrace the whole course of his life. The Brahminical texts attach great importance to and hold high in esteem the place of rituals in the life of a householder. Sacrifice was one of the most important duties to be performed. In the present article we shall endeavour to draw a picture of the Grihya and Shrauta sacrifices, which

were everyday occurrences in those days.

For the Grihya rituals, the domestic fire was exclusively required. This fire was called the Grihya Āvasathya. The first and foremost duty of a householder was to keep the sacred fire burning and it had to be kept, until his retirement from the world. Offerings were made twice a day, in the morning and in the evening. In the absence of the Grihapati, the wife could offer oblations. A Brāhmaṇa could also officiate. The Grihya rituals were manifold. The Sūtra writers e.g., Āpastamba, Āshvalāyana, Pāraskara and Gobhila, to name but a few, lay much emphasis on the precise rendering of such sacrificial acts.

Of all, the Pañchamahāyajñas or the "five great sacrifices" were essential. These consisted in making oblations to gods (Devayajñas), to the beings (Bhūtayajñas), to the manes (Pitriyajñas), the study of Vedas (Brahmayajñas) and offerings to men (Nriyajñas). Hospitality was looked upon as a religious duty. At the domestic fire (Grihya Agni), the householder also had to perform certain other kinds of "small sacrifices" (Pākayajñas). These were a kind of monthly offerings on new and full moon days. The "small sacrifices" were mainly of four types viz.,

- (a) Huta, or those poured into fire;
- (b) Ahuta, or those exposed outside;

(c) Prahuta, or sacrifices to the created beings;

(d) Prâshita, or "tasted food".

An accurate picture of these rituals is to be found in the Grihya texts of Āshvalâyana and Gobhila. Again at certain times of the year, a number of important sacrifices were performed. These were (i) the "Shrâvani": celebrated in the month of Shrâvana, when foods and drink were given to the snakes; (ii) "Praushtapada" and "Āshvayujî": ceremonies in the month of Āshvina, on the full moon day; (iii) "Āgrahâyanî" and "Chaitri": performed in the months of Mârga-shirsha (first month of the year?) and Chaitra respectively.

In addition to these, the Grihya texts describe multiple of ceremonies relating to agriculture and cattle; the harvest feast; fulfilment of special wishes; averting of misfortunes and curing of sick persons and so on. There were also rituals for the consecration of houses, gardens and ponds etc.

Much has been said above on the Grihya rituals, we think. Now it is imperative on us to write something on the Shrauta sacrifices. Undoubtedly, these were more complicated than the former. In a broad sense, the Shrauta rites, which were celebrated with due regard even to the minutest details, could be classified under three heads. These were the 'Nitya,' 'Naimittika' and the 'Kâmya' sacrifices. The 'Nitya' sacrifices, as the name implies, were daily ones. 'Naimittika' and 'Kâmya' accordingly were those undertaken on special occasions and for special purposes. For example, the gods were invoked for granting of children, prosperity in life and so on. From a technical point of view, however, all the Shrauta ceremonies could be termed as 'Havir-yajñas' or the sacrifices at which only

'Havir' i.e., ghee was offered. These were of various types, viz.:

(a) Agnyâdheya sacrifice: or the ceremony of setting up of the sacred fire. These were three to four in number. It was a duty incumbent on every householder to establish these sacrificial fires in the household;

(b) Darsha-Purnamâsa rituals: these were the rites celebrated on the new and full moon days;

(c) Châturmâsya rites: these were performed at the beginning of each of the three seasons;

(d) Sautrâmani sacrifices: the essence of such type of rituals lay in the offering of Surâ (a type of drink) to the Ashvins, the twin-gods and to the Goddess Sarasvatî;

(e) Nirudhapasubandha. Sacrifices: or the sacrifice of animals. It was compulsory for every householder to perform these on full moon days in the rainy season; a significant point to note is that even oxen were offered as oblations to the gods.

Besides, there were the "Pinda-pitriyajñas" or the offering of foods to the manes, "Vaishvadeva" sacrifices in the spring, "Varunapraghâsa" rituals (invocations to the Rain-god) during the rains. Further, we read of the "Soma-yajñas". The simplest of them was the 'Agnishtoma' and the more complicated ones were the 'Ukthya', 'Vâjapeya', 'Atirâtra' and the 'Aptoryâma'. Elaborate descriptions of such rituals are to be found in most of the Shrauta texts. We should take note of the fact that the latter rituals were but different forms of "Agnishtoma" sacrifice under different names only. The actual ceremony of the "Agnishtoma" lasted for a day only in which the Soma juice was pressed and foods were offered to the god Agni. But the ceremony was preceded by a long period of hardship and penance,

during which the householder and his wife had to lead an austere life. The purchasing of the Soma plant is an interesting feature of this kind of ritual. The characteristic thing to note in connection with the "Haviryajñas" and "Somayajñas" is, that in both of these sacrifices, kindling of at least three fires to which offerings of cakes, grain, milk and honey were made—was an essential factor. In the case of "Somayajñas," however, offering of Soma plant was an addition only.

This, in brief, is a correct representation of the religious rites as

such, performed by the householder. His was not a life of luxury, but one of penance. The difference between the Grihya and Shrauta ceremonies lies in the fact that in the Grihya rites, the householder was the primemover; whereas in the Shrauta rituals, the priests held the upper hand.

Though, during the centuries that followed, rigidity on rituals in domestic affairs submerged into woeful laxity, yet even up to this day—in many pious Indian households, these Grihya and Shrauta rites are performed with scrupulous sincerity.

SAINT THERESE, THE ILLUMINED SOUL

BY MARCEL SAUTON

[This article is the sequel to 'The Bhakti Yoga of Saint Therese' published in the *Prabuddha Bharata* of September, 1940.—Ed.]

The Visions and the Inner voice of Saint Thérèse

"Who is it to whom my soul is obedient with all her strength?"

According to Saint Thérèse there are three types of visions :—

The corporal visions seen by the external senses; those of the period called purgative—that period which corresponds roughly with the first stage of meditation.

The imaginary visions seen by the inner senses, which correspond with the second and third stages of meditation—those of the period called the illuminative.

The intellectual visions : These visions are not seen through the form of images. They correspond to the third stage—the period of union. Here the divine presence is felt without the intervention of the senses. Saint Thérèse had very little of the corporeal visions. We

shall try to understand how these inner visions, called imaginary were formed in her. In the beginning a part of the body appears, for example, the hands, then the Divine Face and then the entire body.* All passes as if in a photographic negative film, that is just to be developed. Saint Thérèse considers this as only one of the preparations for her soul where she is free from all surprise and fear.

These visions are impregnated with a white luminosity that surpasses everything that can be conceived. It is one 'infusion of splendour' that charms the

* This corresponds so closely to what the Hindu scriptures speak of as the "Pādādi keshha" and "Keshādi pāda" meditations, where different parts of the body appear in visions. The great saint and profound Sanskrit scholar, Sri Narayana Bhatta of Malabar, who lived almost at the same period when Saint Thérèse lived describes his visions of Sri Krishna in the same manner in the last canto of his celebrated work 'Narayaneeyam.'

sight without giving fatigue. There is a clarity that is illuminating. The saint compares this light with one flow of limpid water through a crystal through which sunlight is refracted. In comparison with this light even bright sunlight fades to the dull light of a sombre morn. In brief, this majestic Inner Light will appear too natural and the sunlight will appear as artificial.

Sometimes these visions come like nice imageries; sometimes otherwise. To Saint Thérèse, He who appears is no other than Jesus Christ Himself. The nature of these visions depends on the degree of clarity.

We cannot establish here any kind of comparison between these visions and the pictures we have seen of them. For portraits are often without life, whereas He who appears before Saint Thérèse is all LIFE, accompanied by an incomparable majesty. These visions so 'ravished' her that her body could not support them.

"Too, too contracted are these walls
of flesh,

This vital warmth too cold,

These visual orbs tho' inconceivably
endowed, too dim

For any passion of the soul that
leads to ecstasy."

—Wordsworth,—*Excursion*.

Her inner joy so overwhelmed her that she at times lost the Holy Presence. The saint adds that she could not analyse the details of the vision; each time she attempted to do it, the vision disappeared completely.

To explain to us what she means by intellectual visions the saint says: "It is just as if one person without having ever known anything, without having studied anything finds herself in the possession of all the sciences. One cannot explain how or from where this knowledge comes." She knew that God was at her right side and that He was

the witness of all that happened to her. She could at no time ignore that He was with her, ever present by her. To her the greatest evidence of God was that she saw Him with her own eyes. Jesus made her comprehend His presence in a manner clearer than sunlight. Even before Jesus informed her, "I am here," that fact was already imprinted on her reason; and even before that impression was made she had an intuitive knowledge of it.

To indicate the imaginary or intellectual visions the saint uses the term "eyes of the soul." In the beginning, all her visions appeared to her as illusory as she ignored their possibilities. Afterwards she accorded to these visions a greater reality than the perceptions given by bodily sensations.

The Divine Voices Saint Thérèse heard

The first words that Saint Thérèse heard in her meditations were the following: "I do not wish that you converse with ordinary people, but only with angels." From that moment she could experience affection and love only for those that loved God. It was not in her power to act otherwise. Her heavy cross was to establish any type of relationship with any one who did not practise meditation. "Have no fear my child, It is me; I shall not abandon you. Have no fear of anything." At that period, the saint was frightened by apparitions of demons that obsessed her continuously. She confesses that she could not rest in plain day-light alone in one room. And the above words of Jesus were sufficient to liberate her from all fears. She was not afraid to fight with all the demons of the world single-handed, and at the same time. Let us hear what she says: "Now come all! I am the servant of the Lord and I want to see what you ~~all~~ can do against me." And Jesus tells her: "Of what have you

to fear? Don't you know that I am all-powerful? I shall accomplish all that I have promised you." Saint Thérèse was in pain and suffering. She just received the divine mission to found a new convent. All persons were leagued against her—her superiors and even her confessors. In fact the whole town opposed the realization of her projects. She was in trouble. She was on the point of abandoning her enterprise. But for her the voice of Jesus was sufficient to enliven all the ardour of her soul. She triumphed over all difficulties.

Saint Thérèse heard the words: "Don't take them to heart, I shall give you a 'living-book'." During this period the Inquisition caused many valuable books to be burnt, and amongst them were some the saint loved to read. Saint Thérèse tells that she did not in the beginning, fully comprehend the value of the above divine words of her Beloved Lord. Later on she understood that 'His Majesty' was the 'living-book' wherein she read and realised all truths. From the numerous examples of her life we can follow that whenever she was confronted with sorrow, or was being tested in any other way, it was to this 'living-book' she always turned for the necessary consolation. But how was she to know that these were the words of Christ and not hallucinations of her own fancies. She gives us the reasons: When it is the Lord that speaks one is forced to attend whether one wills it or not. In Him words and deeds are simultaneous in their expression. He makes the soul disposed towards Him and thereby the soul is enabled to serve Him. He makes her soft and clear. He gives her His Peace and His Joy—Shanti and Ananda. This favour is showered on her when she is most distracted and troubled, that is to say, when it is impossible to formulate any proper reason for this. The words we

ourselves give utterance to are soon forgotten; but those that proceed from Him, transform us. These teach us in one moment all the truths. He teaches in one moment truths that we cannot discover ourselves; they come impregnated with celestial fire. They come when He wills and not when we want Him. Certainly, only very slow progress can be achieved, if we rely on our own exertions, following advices, or reading books or undergoing disciplines. But here it is the Lord that works and in one instant everything is clear without any effort on our part. At this moment a communication is established between the Lord and the soul; and the Lord does not cease to enrich her every day. He becomes the soul of the soul.

Raptures of Saint Thérèse

"Be sure that God gives Himself to those that do not fear to leave everything for love of HIM. He does not make any exception; He loves every being."

When one reaches the fourth stage of meditation, in the moment when the union is complete, sometimes a divine cloud intervenes unexpectedly. It takes the soul with her and opens up to her the splendour of the kingdom that is prepared for her. There are different stages in the state of rapture. Consciousness of the body is more or less attenuated. In the most elevated stage, it would appear that the soul no more animates the body. All natural forces disappear. The pulse is almost suspended; arms get extended and relaxed or hands become stiff. In the beginning Saint Thérèse was frightened. She had no idea of the lot that came to her; and she had to call in the aid of all her courage to bear this experience. That was according to her, martyrdom and joy at the same moment. But her ardent desire to see God made her

endure everything. Sometimes the raptures precipitated into her before she had any time to think of what was befalling her. They came with such an impetuosity and irresistible suddenness that she felt being carried away by a very powerful eagle.

This state of the soul Saint Thérèse calls the 'flight of the soul,' 'transport,' or 'elevation' or 'ecstasies.' They all have the same characteristics. They transform the soul in a complete fashion. One hour in that state was sufficient for her to acquire empire over all creatures, a liberty in which she could no more recognise herself. All virtues blossomed in her. She no more had a will of her own. In this state, the soul renounces her free will and hands it over to the Lord, like the governor of a strong fortress surrendering his keys. According to Saint Thérèse one could not speak of all that one sees or hears, in the course of the raptures. During the period that the rapture lasts, no faculty of the soul has any sentiment of its own. Nor does the soul realize what passes inside. It is in return from the state of rapture that the soul suffers as it has been obliged to come back to life. She understands clearly the illusion of the world. Everything in her is completely changed.

The divine force lasts longer or otherwise according to the favour received. The suffering that sometimes accompanies as an after effect of this stage occurs because the soul does not effect a complete disposition towards this divine state. Then it is the Lord that must strengthen it little by little, and give her a courage that will trample everything else underneath. "God works in relation to the soul to the degree the soul permits the Lord His liberty." The Lord spoke to her one day to have no fear whatsoever and to estimate His Grace more than any other favours

hitherto received. The soul is purified in the crucible of agony that comes with the nearness of rapture. There the soul is fashioned into gold in the melting pot. We can now ask ourselves the question that the saint poses in the 22nd chapter of her book. When Saint Thérèse reached the fourth stage of her meditation she was advised by her confessor, to abandon her pet meditation—the holy humanity of Jesus (i.e. to see Jesus as a God-man). She was asked to make her meditation more abstract. This meditation has been for her a source of perpetual inspiration and well-being. It might have been easy for others to renounce their chosen Ideal, but to her she could see only inconvenience and danger in it. The feeling of gratitude she entertained towards her divine Master made her revolt at the idea. To her it was a Grace from the Lord that He permitted the devotee to meditate on Him. She condemns him who by his own choice attempts to elevate himself to a contemplation of this type without the sanction from the Lord Himself. That was for her a grave defect of character, a lack of humility. "If His Majesty likes to place us in the front order of the princes of His court, and amongst His most intimate favourites, let us go there simply; if not let us serve Him in the most humble offices and let us not ourselves select to sit in the front rank."

Saint Thérèse—her Siddhis

Without the least searching for them, Saint Thérèse seems to have had the most remarkable powers, *Siddhis*. She admits that during different periods of her meditations she was entirely lifted from the ground and had levitations. This power was accorded to her when she was with the public. She did not like that and when she attempted to resist it, "powerful forces—which she

did not know to compare with—raised her up by her feet.”

She was during a long period obsessed by apparitions of demons accompanied by violent strikings on the walls. These appear to have been real materialisations and were produced when she was either lost in inner spiritual experience or when she had obtained as a result of her prayers, spiritual grace in favour of someone she was interested in. It would look as if she was paying by her suffering some transgression in the life of her friends for whom she had made the intercession through her prayers.

The numerous eventful happenings in her life were announced to her some two or three years in advance. She affirms to us that all her predictions turned true.

Once illness made her take to bed during day time when she should have attended a religious festival. That day she could not even get up from her sick bed to attend the holy Mass. But lying on her bed she saw everything, she heard the chants and the music, and when she got better and returned to her duties she recounted to her friends in detail a full account of the religious festival she participated while lying in her bed.

She tells us that she knew from a distance those in the convent that made only a verbal renunciation. She knew those that made it in all sincerity. “I discerned those that made little progress and those that made much. One soul that has had real experience will see everything clearly.” Here we must remember that in her youth she had exercised a grand influence on all who came into contact with her. Now as she made spiritual progress, her empire over the souls only widened. She recognised that her prayers were very powerful, that her Lord was actually enchained by Love and He fulfilled

all the promises He had given her. She effected many cures. She made a greater number of spiritual cures. Her own confessor began to confess to her. Her reputation increased. People came from all parts to consult her. Doctors of theology came to converse with her. They sought her advice and opinion. The most august personages from the royal court came in search of this woman that had retired from the world. The disciple now became the teacher. From her spiritual position she played a very important part during her very lifetime. Even after so many centuries, her influence is as potent and living. Saint Thérèse incarnates in herself the purest Christian spirit and her book merits to be the breviary of all those that are “the servants of Love.”

The Relation between the conception of Vedanta and that of Saint Thérèse

“I searched in vain outside to find you, when in reality you were within me. I searched you by the public places in the cities of the world. I did not meet you. I searched you outside when you were inside.”—St. Augustine.

And St. Thérèse adds that this method is incomparably the best. There is no need to go to heaven, neither too long from ourselves.

Saint Thérèse took Jesus as her ideal. And that ideal is that of complete renunciation that excludes all bargain. The celestial madness of St. Thérèse made her accept all the logical consequences of that attitude.

During her meditations she got some glimpses of this moral ideal, and she understood from the beginning that she was far from realizing it. But she applied herself with an extraordinary will power, with an indefatigable heroism, to approach this whatever be

the suffering she may have to undergo to realise it. The knowledge came. Saint Thérèse understood the external world as an illusion and she went in quest of reality. In the course of her voyage she had to destroy all the bondages that attached her to her ancient surroundings. She was full of fear. She surmounted that fear. She liked frivolous conversation; she condemned that in silence. It was necessary that she should accomplish it completely, this inner purification, at the point of honour and thereby realise real humility. The moral urge grew in her in relation to her inner development. It was in this way that the transformation worked. The "Old Man" died; the divine reappeared. This happened in intervals at the beginning; but afterwards it came as a continuous process of the fulfilment of the divine. She understood that God was in her; she understood also that He was in all creatures. It was in this way that St. Thérèse arrived at a complete possession of the Love Divine.

We shall see here that the saint in practising Christianity arrived at the same general conception that Vedanta leads us to. We shall now proceed to examine the principal points of resemblance.

Illusion of the world—Maya. For St. Thérèse the exterior world is only one dream, one illusion, one fun, one lie and childish play, one prison. All that passes, all that is created is nothing, one can even say beneath nothing. She sought another life where there was no change.

The spiritual world was for her the only reality. She no more believed except through the eyes of the soul. She went even so far in her opinion as to say that among the living she would consider as veritable dead those who did

not practise meditation. Was it perhaps with this attitude that Jesus said "Let the dead past bury the dead?" The one reality in her life was that Saint Thérèse saw God. It came not as the fruit of her studies. It came as a result of her inner experiences. For many years she felt in her the divine presence. That rapture of her soul gave her complete union with God. Henceforth she had the certitude that God was in all creatures, that He contained in Himself all the creatures, and that He loved with a love that was all-embracing.

Grace. "Why God works like this? He works as it pleases Him."

Saint Thérèse insists at each moment on the importance of real humility on which alone any solid edifice of spiritual life can be constructed. The great error of the beginner is that he attempts to raise himself before God Himself is prepared to do it. Never should one imagine that our personal efforts give us the title to spiritual consolations which one must not search by himself. God gives His bounty to those that He wills when it pleases Him; but it is important for those that commence to receive His blessings to have generous resolutions, to detach themselves from all things and from all persons and to estimate at its value the grace received.

All souls that have given themselves to God and imagine themselves after many years to have merited the Grace of God will never arrive at perfection.

If God does not find the souls decorated with the required disposition, He prepares it Himself to enrich the devotees. Indeed He does not often give His Grace in proportion to the solicitude with which one cultivates His garden. We have, on the contrary, to think that the more we serve Him the more we are indebted to Him. Are we

to file a process against Him for our proper interests? For one centime we pay Him for our debt, He gives us thousand ducats. For love of God let us be generous. Let those who want to be calculative be left alone. They are unworthy even for this world.

The only thing that counts is the love of God; for love gives birth to love. Here is the secret of the grandest of all human forces. Immediately as one is in harmony with the Love of God, he gives himself without counting the consequences, entirely in His hands. He loves him who loves Him. That love is the only thing we must attempt to get; all the rest will follow.

Saint Thérèse heard from her Lord "Alas! my child, there are only few that love me really. If one loved me I shall not hide my secret. Do you know what is it to love me really? It is to know that all things that are disagreeable to me are falsehoods."

Witness. In descending within herself Saint Thérèse has discovered in herself a constant Witness of all her works. She tries her best not to displease Him. Herein one finds the essential element of her transformation.

Sacrifice. She is led by the exercises of meditation to make successively the sacrifices painful for the purification that is to be accomplished. Jesus intervenes from time to time to animate the ardour of His warrior. We think of Krishna exhorting Arjuna to whom the Saint is a sort of a spiritual sister. Both of them belong to the *Kshatriya* caste. And they both receive the same teaching: Have no fear, do not be afraid of anything, fight, fight.

Saint Thérèse tells us again: "The desire for perfection must reach such a point that we must be like soldiers who are enriched by the booty of war and who desire the war, for to them that is

the only way to realize the Lord." If I must die, why I should not die.

This fight demands of her one super-human courage: It becomes necessary to fight even against those whom we love, the friends, the relations, who are on the opposite ranks. What is therefore necessary is discrimination. One should remain as master of oneself; for says Saint Thérèse, troubles in life and succumbing to them remove the liberty of mind and courage for doing great things.

We must fulfil before all that duty which is under immediate charge—duties of our profession and of our rank. It is only by the fulfilment of duties we can march towards perfection. But that is only a means and not an end; for we shall have sooner or later to fulfil more onerous duties.

Knowledge. Saint Thérèse had received the education of the nobility of her times. In fact we can suppose her instruction was very limited. Thanks to her meditations she received from her divine Master a veritable instruction. She understood that by ourselves we are nothing and this is the only knowledge that really counts in spiritual life. She received all the powers necessary directly from God. She learned that the more a soul submits herself to meditation, the more God awakens real knowledge in her. God gives at times to one old little thing more light on the path than to a person however learned he may be.

Saint Thérèse recognised that she was not curious of anything, that she desired only her salvation and His Majesty took care to teach by Himself all that was necessary.

Love. The way of love is the shortest of all paths. It is love that bridges the distances. It is the veritable master of the soul. Under the empire of that

sentiment, she is so much outside herself that she does not see that which separates from God.

One has the fire that seems to come as from on high. And that is the fire of the real Love when His Majesty wills it. Immediately as one approaches Him, the Old Man dies.

Happiness. Immediately as the inner clarity appears, immediately as that whiteness illumines, not only one has the knowledge, but at the same time, the repose and the peace—Shanti, love,—Bhakti—the felicity pure—Ananda, and serenity. Let us meditate on the last words of the saint: "Life became one kind of dream. I did not discover in myself either joy, or profound pain. If I wished to rejoice in that contentment which that pain inflicted on me, it would have been as difficult as for a sage to recount his dream in getting out of it. The Lord willed to free my soul from that excessive sensibility, for I was then not yet dead to the things of the world."

"I understood what it was to walk in truth, in the presence of truth. This truth that dawned on me as a Grace from God, is the verity itself. It is without beginning and without end. All the other truths depend on this fundamental Truth, as all other loves depend on that Love and all the other grandeurs on that Grandeur." We shall not attempt to narrate more points to show the similarity in the mysticism of St. Thérèse and that of the Indian saints. In France it is Monsieur Romain Rolland that has attempted a *rapprochement* between all the great mystics of the world. The example of Saint Thérèse only proves again that behind the phraseology that each epoch utilises, under the symbols particular to each religion, the same eternal verities appear and reappear. It is therefore on the fundamental truths that bring us all

together and not on the separatist notes that divide, that men of good will and understanding should strive to build the future arc of unity. Religion is above all a fact of individual experience and as Swami Vivekananda has said, dogmas, rituals and books are only secondary means.

We have seen that St. Thérèse has passionately practised union by Love. She insists often in her confessions on the value of disinterested work. "The fruits of our garden belong to the Lord." Her life is also a living example of Karma Yoga. Many of the great minds have dreamed of a Bible of humanity. This work is destined to find its revelation one day. But before it actually is revealed, a long labour of preparation and penetrating understanding has to be accomplished. And St. Thérèse is sure to find therein a place of merit.

Saint Thérèse had a superhuman courage. For she had to find her way all alone without practically any outside help. She presents equally a character singularly interesting. She incarnates in herself the Spanish genius. Conserving in herself the ardent passion that animates her race, she knows how to conquer herself. She learns the art of submission to the Divine Will and she discovers in that force the process that leads her to heroic realizations.

Today* Spain is in blood and fire, for it has searched in the exterior world and not in the interior that equilibrium of opposite forces. At a time when Europe and the entire world is being menaced by a war of extermination let us remember this lesson that she gives to the leaders of the world: "The intelligence of truth is a state made for kings. Cannot this state be

* This article was written in 1938.

made more advantageous for them than empires? Then what equity would they for working for the acquisition of grand not see?"

MYSTICAL EXPERIENCE AND HUMAN PERSONALITY

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The best use we can make of life is to let it bourgeon into a many-sided worship of the All-Giver. It is also the highest mystical act to convert all life's activities into a confession of gratitude to our Maker. The following words of Sri Basava express the sincere devotee's prayerful attitude towards God.

"There be some that are rich;
they may build temples to you
(or they may not)—
stony, mortal edifices.

I am not rich—poor me!
And yet, be my legs the pillars,
my body the shrine,
my head the golden pinnacle;
thus will I decree
your imperishable home,

O Lord, Kudala Sangama!"¹

Of all blasphemies, therefore, that of disputing a mystic's sanity is the least excusable. What seems like lunacy in him is his passionate conviction of the Divine Cause. He knows no rest nor comfort until he gains his goal. He is loath to make peace with the giddy whirl of life on any terms foreign to his goal. We call this madness, mania, obsession, compulsion, and maybe a score of other technicalities of the psychoanalyst's jargon. But how can we be sure that our psychoanalysis is not itself a matter for further psychoanalysis? How can

we be sure that our weird names for mystical mania are not themselves but symptoms of a worse mania? It may be that we secretly relieve a repression by calling a mystic a masochist. One never knows. One often suspects the *bona fides* of psychoanalysts' pretensions. How often do they not seek refuge in their learned technicalities when honest abuses would land them in certain trouble? But let us hear what the great mystic Jesus says in the matter.

"But woe unto you Scribes and Pharisees, hypocrites! Because ye shut the kingdom of heaven against men: For ye enter not in yourselves, neither suffer ye them that are entering in to enter."

What then is mysticism? What are mystics travelling to teach us?

The plain answer is "We do not know." Mr. Karel Wienfurter almost frightens us out of our attempts to know. 'The way of the mystic' he tells us, "is narrower than a hair, and can be compared to the edge of a razor stretched over a precipice."

Perhaps it is. But disappointing as our attempts to understand mysticism are likely to be, it will be an even greater disappointment not to know why we do not understand it. We account it no serious disability that we do not grasp particular intricacies of the theory of Relativity. But our entire selfhood protests if we fail to see why we cannot follow Einstein beyond a certain point.

¹ Translated from the original Kannada by Professors S. S. Basawana and K. R. Srinivasa Iyengar.

A PHILOSOPHIC VIEW OF THE ULTIMATE—II

BY, SWAMI DESHIKANANDA

THE VIEW OF THE SCIENTISTS AND THE PHYSICISTS

If the ancient philosophers of India have had to come to the conclusion that the world is unreal from the analysis of the waking state, dream and deep sleep, let us see what modern scientists, physicists and astronomers say about this world. Till recently scientists and physicists, after doing laborious experiments, told us that the world was made up of minute atomic particles which were indivisible. But the most modern scientists tell us a different tale. They say that atoms may be divided further into protons and electrons, which are now known as the positive and negative charges of electricity. It is also said that these are non-material substances. To say, therefore, that the physical world is composed of a material substance would be one of the greatest illusions of our day. The solid material world of the past century has now merged into the immaterial waves in the thinking of our modern scientists and physicists. "Matter has been analysed to the point where in its ultimate reality it is non-material stuff, the stuff out of which the material world and our minds alike have emerged. The notion of substance has dropped out of modern science. Matter and energy seem to be one and the same thing." (*Outline of Modern Belief* by J. W. N. Sullivan and W. Gmesison p. 780). The scientists find it very difficult to demarcate the line where matter ends and mind begins. Now many are of opinion that matter is a derivative of mind. The dualism of matter and mind has disappeared.

OBJECTS OF THE WORLD ARE MENTAL CONSTRUCTS OR THOUGHT ACCORDING TO SCIENTISTS

"We live in a world of pure thought. The one ultimate reality is mind. When he (Jeans) says that the universe begins to look more like a great thought than a great machine he means that the mind is original existence, and that perceiving and thinking are the expression of the mind's activity." (*Outline of Modern Belief* by J. W. N. Sullivan & W. Gmesison, p. 785). We may now with advantage bring back to our recollection what Gaudapada said hundreds of years ago about the world. He says that the world is an imagination (Kalpanâ) of the mind. The background of the universe is the mind, and the world is perceived when the mind is active or when it begins to think. For example, we perceive the world only when our mind acts in the waking and dream states, and it ceases to exist when the mind ceases to act as is the case during deep sleep (Sushupti). The waking world is of the same mind stuff as the dream objects are made of. "... we are such stuff as dreams are made of . . ." says the poet.

"The old division into idealist and realist, he considers rather crude. But the fact that a thing is does not mean that it is non-material. The essential nature of everything we perceive may be mental. The objective universe that we all have in common may consist of thoughts in a universal mind with which we are all in contact or of which we all form part." (*Outline of Modern Belief* p. 785). "... so long as they (the

objects of the world) are not actually perceived by me or do not exist in my mind, or that of another created spirit, they must either have no existence at all, or else subsist in the mind of some eternal spirit." (*Outline of Modern Belief*, p. 784). We may do well to recollect here that Sir James Jeans, the great scientist, more or less agrees with Bishop Berkley who, to explain away his solipsism, brought in, out of sheer necessity, a God in whose mind the whole world exists. Similarly, Sir James Jeans also assumes that the objective universe must exist in a universal mind of which we all form part. But, we may venture to state that here the scientist has become a little unscientific in asserting dogmatically, without any proof or verification, that the objective universe must exist in a universal mind. How does he know, we may ask, and what is the proof?

THE STUFF OF THE WORLD IS MENTAL

"The basal stuff of the world, Eddington calls 'Mind-stuff', but he does not postulate complete identity of mind-stuff with consciousness, he does not materialize or substantialize mind. . . . That is to say, the nature of matter is of the same nature as thoughts, feelings, emotions—it is mental." And Sir Arthur Eddington further "holds that consciousness is fundamental; physical world has no actuality apart from its linkage to consciousness; the external world is of nature continuous with the mind. Mind is the first and most direct thing in our experience, and, adds that all else is remote inference." (*Outline of Modern Belief*, pp. 825 and 827). Modern psychologists also are of the same opinion that what we are aware of or conscious of directly is our own mind and the object we perceive is only a remote something, an inference.

RELATION OF THE RELATIVE TRUTH TO THE ULTIMATE TRUTH

If this world which we hug to our bosom as substantial is unreal like the stuff of a dream, or the 'mind-stuff', or if it is mental as the scientists call it, what relation has this relative (Vyāvahārika) to the ultimate (Pāramārthika)? If the ultimate Truth is non-dual and one without a second, what are these many that we see around us in this world? This question leads us naturally to that difficult problem whether this world is produced from or is the effect of any Brahman or Truth or God. If so, what is the causal relation?

According to Vedānta four theories (Vādas) are laid down to explain this world: Ārambhavāda, Parināmavāda, Vivartavāda and Ajātavāda. Ārambhavāda says that the effect is already existing in the cause, the difference being in form and name only—for example, clay and pots made of clay, or gold and ornaments made of gold. Parināmavāda tells us that the effect is produced or manifested from the cause just as curds from milk or plants from seeds. Vivartavāda tells us that the so-called effect is a mere illusion projected by our own minds owing to wrong knowledge, e.g., the rope mistaken for the snake, the stump of a tree seen as a ghost in the dark, signposts on the road-side taken for the policeman, etc. Ajātavāda declares that though there is an appearance of cause and effect, in reality there is neither cause nor effect. Shankara, who comments on Gaudapada's Kārikās, (IV. 4) says that "Thus quarrelling among themselves by supporting 'existent and non-existent causes', they refute their respective opponents' views and declare, in effect, the truth that there is no creation at all."

If we critically analyse the different theories of causality, we see that each contradicts the other. In the first theory

clay pots and gold jewels are taken to be the effects of clay and gold respectively. But it is idle to say that clay pots or gold ornaments are different from clay or gold. When the same clay or gold persists in the pot or jewel, it is absurd to say that pot or jewel is the effect of clay or gold. Secondly, *Parinamavada* says that something new emerges in the course of evolution which was not in the cause, e.g., mango-seed and the plant or the fruit. This is open to serious objection that an entity cannot come out of a non-entity. How can something come out of nothing? Thirdly, *Vivartavada* makes it clear to the enquiring mind that the so-called effect, viz., snake caused from the rope is but an illusion, for in truth, the rope did not produce the snake at all. It is but an imagination or projection of the mind owing to erroneous knowledge. So the *Ajatavada* was declared as true by *Gaudapada* who said that nothing is born, nothing is produced (*Ajâti*). The appearance of 'many' (*Nânâtvam*) is due to ignorance (*Avidyâ* or *Mâyâ*).

This does not mean that in *Vyavaharika* or the relative world we don't see many, or that the universe is false. So far as our waking world is concerned and so long as we don't enquire into the ultimate cause of things, the causal theory holds good. But when we enquire, we see that the causal theory cannot be proved or established even in this world and much more so from the standpoint of the ultimate truth. So, *Gaudapada* declared to the world, centuries before Christ, that causality cannot be proved and it is idle to say that this world is produced or evolved from God. For there is no proof to that effect. Before explaining the viewpoint of *Gaudapada*, let us examine the latest discoveries of the scientists on this point of causality.

To contrast the two bodies of opinion let us first take Sir Arthur Eddington's views. He is one of the chief and most emphatic exponents of the conviction that the law of causality has broken down and must be abandoned. Let us see what his conclusions are, leaving aside, for the moment, the scientific evidence. We have already quoted him saying that "all indications are that strict causality has dropped out permanently." "Other eminent physicists have expressed a similar view. He speaks of this as one of the most revolutionary changes of scientific thought of the present century. . . ." Now let us turn to Prof. Einstein. He admits the impossibility of maintaining causal sequence in the inner process of atomic physics in the present state of knowledge; in the ultimate elements of the physical world it cannot be shown that the law of causality holds good; it would seem as if it did not. As Prof. Lindemann puts it, causal law "fails completely when applied rigidly to the behaviour of the ultimate particles of which reality is composed." (*Outline of Modern Belief*, Vol. I, p. 286). The Quantum Theory of Max Planck developed in atomic physics led to this great discovery.

Gaudapada, centuries before Christ, summarizes his conclusion thus: "The inability (to reply), the ignorance (about the matter) and the impossibility of (establishing) the order of succession (of the cause and the effect) clearly lead the wise to stick to their theory of absolute non-evolution (*Ajati*). The ignorance regarding the antecedence and the subsequence of the cause and the effect clearly proves the absence of evolution or creation. Nothing whatsoever is born either of itself or of another. Nothing is ever produced whether it be being or non-being or both

being and non-being." (Māndukya Kārikā, IV—19, 21 and 22.)

SELF OR ATMAN

From the above analysis of and enquiry into the nature of the world and the objects of perception we have come to the conclusion that the world and the objects of it are unreal and the appearance of the manifold is but an illusion. Then the question which arises is what is that which knows the unreal nature of the world and objects and what is that which, before this enquiry into the nature of the objects and the world, took the world as real and substantial.

The theologians and the mystics answer that that which knows the real nature of the world is 'I' or Jiva which is a part or a manifestation of God and which is encased in this mortal body. Their authority for this belief is either the scriptures or yogic experience. But the Vedantins who advocate non-duality through enquiry into the nature of the world, reason and experience do not dogmatically posit anything. They lead and take the aspirants to the realization of non-duality through enquiry into the nature of the universe and the Jiva. They believe that when the notions of the reality of the world and the Jiva are clearly examined, *i.e.*, their unreal nature is realized, what remains is pure Atman. This Atman remains as the sole real factor and entity which is aware of the unreal or the changing nature of this universe and objects. Jiva is as unreal as the universe we experience.

Readers may wonder why on earth we should worry ourselves so much in analysing the nature of the universe and proving its unreality quoting ancient Vedantins and modern scientists and physicists, if it is only the nature of the 'I' which is to be explained. The reason is that the 'I' can be deduced and

realized only through the process of elimination through enquiry into the nature of the universe. We should not dogmatically or mystically assert or declare that "Know this is Jiva, Atman or Brahman. For this is what the scriptures say." This kind of dogmatic assertion does not satisfy the modern scientific mind. Hence we had to enquire into the nature of this universe and evaluate the experiences of the whole life—in waking state, dream and deep sleep. This is the unique feature of the higher Vedanta, for it does not assert anything without proof or verification, nor does it rely on any external authority however great it may be.

The fact that the universe exists is known by a knower. This knower of the universe is verily ourselves. Generally speaking, the existence of knower is made known because of an object that is known. So, knowledge means and includes the subject-object relation, and it is the awareness of the object by the subject. This kind of knowledge we are having in our everyday experience in the waking state and in dream. We refer to this kind of experience when we say that "I know this," "I experience this." So, wherever and whenever a knowledge or an experience of a thing takes place, we always conclude that there should be subject-object relation, or the relation between a knower and a thing which is known. So, our knowledge comprises in knowing a thing. But the Vedantins say that there is a kind of awareness when there is no subject-object relation, or to be explicit, there is knowledge without an object, for example, in deep sleep. In deep sleep there is no object and yet the sleeper feels when he awakens that he had slept well. None can deny that this is not an experience.

So, we generally take 'I' or ego to be that experiencer or knower of body and

the senses, and of this universe. And in the West, this ego or 'I' is said of the knower of the waking state only, whereas in the East some Vedantins go further and take the waking state and the dream experiences as well. It is also our experience that the waking 'I' is not the dream 'I'. And in deep sleep this 'I' ceases to be. But yet, we know that we had the memory of waking experience, dream experience and deep sleep experience. One thing becomes clear from this analysis that the so-called 'I' exists only so long as the objects exist. When the objects cease to exist, as in deep sleep, the 'I' also ceases to be. This fact is well borne out by the scientists. "Alone in the silence of the night and on a scene of thoughtful occasions we have demanded, can this self, so vividly central to my universe, so greedily possessive of the world, ever cease to be? Without it surely there is no world at all! And yet this conscious self dies nightly when you sleep, and we cannot trace the stages by which in its blessings it crept to awareness of its own existence." (*The Science of Life* by H. G. Wells, G. P. Wells and Julian Huxley, p. 852). If 'I' dies every night in sleep and if we are this 'I', then we should every morning get up a new or separate person. But we continue to be the same person, and have the memory of our previous actions and experiences.

Then what is the 'I' or ego? And who is this awareness that knows the changes of this 'I' or this conscious self which dies every night? This 'I' which says "I am Mr. So and So" and which identifies itself every time with the activities of the body, mind and senses, as the Judge in the High Court, the father before his children, the husband before his wife and the master in the presence of servants, is the 'I' which we know in our everyday life. Freud, the great psychologist of our day, says

that "The ego is first and foremost a body-ego, it is not merely a surface entity, but is itself the projection of a surface . . . that it is first and foremost a body-ego." (S. Freud—*The Ego and the Id*. So the psychologist agrees with us that the so-called 'I' is but body-consciousness. The Buddhists also say that 'I' is an aggregate of the body, feeling, perception, will and reason and it is not only unreal, but is changing every moment. Then the doubt arises what is this 'I'? Or what is this self-consciousness which is expressed as "I know; I feel; I enjoy; I am miserable; I dream; I slept well." If this self-consciousness or 'I' is only a "body-ego" and "dies nightly", what is that consciousness which knows the body-ego and its nightly death? Really if the constant change of the 'I' and the death of 'I' or self is to be perceived, the perceiver or the knower of this change and death should naturally be unchanging, and if it is unchanging, it must be eternal and if it is eternal, it can be one only, without a second. Then what is the relation of this unchanging and eternal consciousness to that changing 'I'?

It is in everybody's experience that a thing cannot change its nature, e.g., fire can never be cold anywhere at any time. If the 'I' is at one time happy and at another time unhappy, and is also undergoing changes from the waking state to the dream and from the dream to the deep sleep, the conclusion is that it is a passing phase of something else and is dependent on something else for its sustenance and *status quo*. To the Vedantin anything other than the perceiver is object; that is to say, all the percepts including the bodies and the ego are objects and as such are unreal and changing. So, as already said, change and unreality are perceived only by that which is unchanging and real.

That which is unchanging must be one without a second and hence it must be beyond misery and happiness, for where is happiness or misery where and when there is only one without a second?

TO CONCLUDE

If the so-called 'I' is constantly changing, and is also happy at one time and miserable at another, and this fact is perceived by me, then I must be that perceiver who knows the change, happiness and misery of the so-called 'I'. The inevitable conclusion, therefore, is that I am the perceiver of the change, happiness or misery and hence I must be beyond change, happiness or misery. Ashtavakra, therefore, says "Boundless as space am I. The phenomenal world is like a jar. I am like the ocean and the phenomenal

universe is like the wave. I am indeed in all beings and all beings are in me. This is knowledge." This is one without a second. It is therefore present everywhere and is conscious of everything as it is everything. This is always the knower or the witness and as such it is Pure Consciousness. This Pure Consciousness (without subject-object relation) is the perceiver or knower of the changes of the ego-I am I. The ego-I is only a reflection of this true 'I' which I am. This true 'I' when it identifies itself with the Upâdhis (adjuncts) is called the transmigrating, enjoying or suffering 'I'. This true 'I' is my true nature, and as such I have no change, neither do I suffer nor enjoy, for I am always a witness (Drik) and a Seer.

Ye shall therefore know this 'I' and this shall make you free. This is the *summum bonum* of our existence.

SRI VEDANTA DESIKA

BY BRAHMACHARI BHAKTICHAITANYA

The name of Venkatanâtha or Vedânta Desika is only known to a few that are familiar with the history of Sṛī Vaishnavism. In his contribution to the development of Visishtâdvaitic thought, he comes only next to Sṛī Râmânûja. If it was given to Sṛī Râmânûja to systematise the philosophy of Visishtâdvaita by composing erudite and elaborate disquisitions on the Vedânta Sûtras and the Bhagavad Gîtâ, the task of consolidating the work and making it proof against attacks was achieved by Desika in no small degree. He was the son of Ananta Sûri by Totârambâ, the sister of Âtreya Râmânûja, a great scholar of repute, and was born in 1269 A.D. at Tuppil near Conjeeveram.

Nothing is known of the early life of Desika save that he was a youthful prodigy of Upanishadic learning, Prâbandhic lore and different systems of Indian philosophy. His uncle Âtreya Râmânûja, a student of Varadâchârya, otherwise known as Nadâdûr Ammal, the famous Pandit of that time, must have specially instructed his nephew in Sṛī-Bhâshya and other works of Sṛī Râmânûja. Before his twentieth year, Desika seems to have mastered all the sciences and arts of the day, as he himself says in verse 15, Act I of his Drama Samkalpa-Sûryodaya.¹ But before long, the tremendous attraction of an itinerant life, associated with the

1 विष्णुसन्देशे विष्णुनानाविधविद्याः ।

wanderjahre of many saints and savants, cast a spell upon him. Accordingly he started on a tour of pilgrimage to the North and went as far as Badarikâshrama. Once his training was complete, he gave to the world in succession the several works which have given him a high place in the apostolate of Śrī Vaiṣṇavism.

It is not possible to give even the bare outline of Desika's works, which are wide in their range and number more than a hundred. He has composed many original poems in Tamil on various subjects. All his productions are characterised by a poetic language with a wealth of information and are charged with ethical fervour and profound spiritual insight. His *Tattvamuktâkalâpa* with his own gloss on the same entitled *Sarvârthasiddhi* is a poetical treatise on philosophical themes; his famous work *Adhikarana-Sârâvalī* is a compendium of Śrī Bhāṣya. He wrote a commentary called *Tâtparyachandrikâ* on Śrī Râmānuja's commentary on *Bhagavad-Gīta*. The *Nyâyasiddhāñjana* was followed by *Sesvara-Mīmāṃsâ* which elucidates the theory that *Pûrva* and *Uttara-Mīmāṃsâs* are part of the one whole and that the former is theistic. He composed *Yatirâja-Saptati* on Śrī Râmānuja, his great ideal and Guru. His *Pañcharâtrarakshâ*, *Rahasya-rakshâ* and *Sachcharita-rakshâ* are standard works on the daily practices and principles of Śrī Vaiṣṇavas. *Yâdavâbhyudaya* is one of his famous epics, composed in a graceful style. The famous Advaitic scholar Appayya Dīkshita was so much enamoured of this epic that he wrote a valuable commentary on it. It seems Desika had a great esteem for Kālidâsa whom he called *Kavisârvabhauma*. The *Meghadûta* of Kālidâsa won the admiration of Desika and made him compose *Hamsa-sandesa*, one of the

most elegant poems in Sanskrit. Desika was not only a prolific writer but also a poet. Once when his title "The Lion among poets" was questioned by some Pandits, he composed *Pâdukâsahasra* (a work of one thousand verses) in a very short time, all with reference to a single theme, namely, the holy sandals of the Lord.

Desika's ability as a versatile poet is tested in his Vedantic drama *Samkalpa-sûryodaya* (Dawn of the Divine Will or Grace) in ten acts. This marvellous allegorical drama reveals him as a supreme playwright with a high altruistic temperament, whose special aim in view was the salvation of mankind. It is interesting to note that he ignores the usual Rasas such as *Sringâra*, *Vira*, *Karuna*, etc., which appeal to popular taste and builds the play on *Sântirasa*, which is the abiding sentiment of the play. When the Nati asks how the embodiment of the Emotion of Peace in this Drama could be accounted when the Masters of the histrionic art maintain that there is no such thing as the Emotion of Peace, he puts the reply in the mouth of the stage-manager that "the Erotic Emotion pampers the ways of the wicked; the Emotion of Valour breeds mutual contempt; the Emotion of Wonder borders on the grotesque; the other Emotions are paltry enough. By elimination, Peace stands as the only Emotion that allays the agony of mankind". It is no wonder that Desika's great intellect, subtle logic, quick and masterly arguments and poetic talents brought him the titles of *Kavitârkika-simha* (the Lion of poets and philosophers) and *Sarvatantrasvatanttra* (the Master of all Science and Knowledge) in his life-time itself.

Desika sacrificed a great career for his spiritual convictions; his utter scorn for the decorum of the royal courts and secular greatness knows no bounds.

When his friend and contemporary, the renowned Vidyâranya, requested him to go to the royal court of Vijayanagara, he made light of the offer and said, "To a person devoid of desires, a king is but a straw."² Not being disappointed at this reply, Vidyâranya renewed his invitation by asking him to come under the golden umbrella of royal patronage. This also met the same fate by a further reply as follows: "Shall not the grains found in the harvest field appease the fire of appetite? Shall not the handful of water from a tank suffice to keep up life? Shall not the tattered undercloth sound without any effort on the highways be useful? Vain, Alas! Wise men resort to kings just for the sake of the span-spaced stomach."³

Vidyâranya was not prepared to stop even at this stage. He promised to bring the king Bukkarâya himself to a place not far off from the capital where he requested Desika to meet the king. To this Desika sent his famous reply which is characterised by a very high sense of renunciation and pure devotion. It is as follows; "Father's earnings I have none; my own earnings I have none; grandfather's (Sri Varadarâja, the Deity of Kanchi) wealth alone I own on the summit of the Hastigiri."⁴ Very few householders can resist the temptation of the sunshine of the royal patronage as exemplified in the life of this ideal Brâhmana who led a life of Unchhavritti (on alms) till the end of his life though he had embraced a householder's life. Desika's life of true renunciation permanently cemented the bond of friendship between him and

Vidyâranya. It is chronicled that Desika once sent his polemical work Satadûshani to Vidyâranya for criticism, but the latter could find no fault but an aspirate over too much. Here is a lesson to the modern philosophers of conflicting schools who not only do not find a single point of agreement, but also belittle even the personal character of their opponents, in a manner not worthy of their ultimate pursuits in life, namely, the search after truth. In this case, we find, that though Desika and Vidyâranya had belonged to fundamentally different schools of philosophy, in which none spared the other in their philosophical criticisms, yet they had mutual respect, admiration, sympathy and veneration.

An interesting incident gives us a glimpse of Desika's judicial temperament. Once he was requested to become the judge in a controversy between Vidyâranya and Akshobhya Tîrtha, then the pontiff of the Dvaitins. While the Advaitins maintain that the arbitrator expressed his opinion in favour of Vidyâranya, the Dvaitins maintain that he pronounced judgment in favour of Akshobhya Tîrtha. Probably Desika's judgment was so subtle, sagacious and critical that each party claimed that the decision was in its favour. It is a pity that we do not have any record of the proceedings of this disputation which could have exposed many obscure points in the two rival systems of philosophy.

Desika's extreme gentleness and modesty bring to our mind, in bold relief, his unique personality. Two instances are quite sufficient to give us an idea of his character. When he won victory over an erudite Pandit in composing the Pâdukâsahasra within three hours (while his rival could compose

4 नास्ति पित्रार्जितं किञ्चिच्च मया किञ्चिदार्जितम्
अस्ति मे हस्ति शैलाग्रे वस्तु पेतामहं धनम् ॥

2 निस्पृहस्य वृपस्पृहम्

3 सिलं किमनलं भवेदनलमौदरं बाधितुं
पयः प्रसूतिपूर्कं किमु न धारकं सारसम्।
अयन्नलमल्लुकं पथि पटञ्जरं कञ्जरं
भजन्ति विबुधा हाहह कुञ्जितः कुञ्जितः ॥

only 500 verses taking a whole night) he was highly applauded by the assembly of scholars for his great success. But the Kavitârkikasimha very modestly praised his opponent's production instead of bragging his own glory in the following manner : "A sow brings forth a hundred of its extremely wretched young ones in no time, but a she-elephant produces a baby-elephant, worthy of all kings."⁵

One Vaishnava gentleman invited Desika to his house to test his humility. He had hung some sandals over the door-way. Desika entered the house and at once discerned that the mischief was deliberately intended to humiliate him when he would pass beneath the sandals. When the host was keenly observing the reactions in the behaviour of the guest, Desika, without moving a single muscle in his face, took the sandals and placed them on his head and exclaimed, "Some depend on the merits of their work and some on knowledge, but we depend on the shoes of God's lieges."⁶ This strange and unexpected action of Desika must have come down on his critic like a bolt from the blue.

Desika's great service to the cause of Sri Vaishnava philosophy was the saving of the *Srutaprakâsikâ*, the great gloss on the *Sri Bhâshya* of Sri Râmânûja, by the famous *Sudarsana Bhattârya*, from destruction when the army of Malik Kafur, general of Allauddin sacked Srirangam in 1327 A.D. Sri *Sudarsana Bhattârya*, before he was killed in the general massacre, handed over to Desika his work as well as his two children. Desika with the precious

gloss and the two children fled to Mysore territory where he stayed for a time. After some years having come to know that Srirangam was freed from the ruthless hands of the vandals, he returned to the holy city and resumed his old office.

Desika spent much of his time at Srirangam and Tiruvahindrapuram as an ideal householder living a life of absolute poverty. He spent the last years of his life in quiet meditation retiring from all philosophical wranglings. It is chronicled that he passed away after completing the full span of life.

Traditions are unanimous in telling that Desika was the incarnation of the Bell in Tirupati temple. This may sound rather ludicrous to a modern mind and critic. But we need not take it very seriously. Can this not be symbolically interpreted? Just as the resounding chimes of a big bell send its vibrations in all the directions, the fame of Desika spread to the four corners of the land.

Desika was a versatile genius and a true philosopher, who did not divorce philosophy from the realities of life. In those days of religious fanaticism he combined in himself the most generous tolerance to the views that were not his own with the courage of his fundamental convictions. The life of Desika impresses one with the contraries; he was a Kavi and a Târkika, a saint and a savant, a stern ascetic and a householder. One sees him as a merciless debater with dialectical skill in great controversies, fighting with the lightning shafts of reason; another sees him as an Âchârya expounding the scriptures with authority; for the third he is an ideal saint with innate beauty of character; for the fourth he is a mystic in whom boundless *Parâ Bhakti* to the Deity and burning love for his spiritual teacher are blended in perfect sympathy.

5 सूते सूक्तयुवती सुतशतमत्यन्तदुर्भगं भवति ।

करिणी चिराय सूते सकलमहीपाललालितं

कलभम् ॥

6 कर्मावलम्बकाः केचित्केचिद्ज्ञानावलम्बकाः ।

यद्यपि हरिदासानां पादरत्नावलम्बकाः ॥

SONNET SEQUENCE TO SRI RAMAKRISHNA

II

Within Your heart, that sacred concert hall,
Where like a vīna all Your strings would sound
The agonies and joys let loose to fall
On man, came Mahamaya to expound
The motley music. Lovely, great with child,
Was She, who bore and nursed the babe, and then—
The child between Her jaws, the play run wild—
Who crunched and swallowed it, and went again.
And through it all there rose, and still there swells,
The sovereign song Your unsheathed spirit plays,
The selfless love that leads men from the hells
And heavens that Mahamaya makes of days,
And brings them, an innumerable throng,
Into Your heart, to fill their depths with song.

III

None but the words of God were to Your mind
So cool as sandal-paste' in 'heat of day;
The worldly words, like wasps, left stings behind
That only Mother Ganges could allay.
For You were full of God,—You were a well
Unfathomably deep, wherein, full-blown,
A single lotus, Your heart's honey-cell,
Invited bees to come unto their own.
And black bees came. The devotees swarmed round
Your blossomed being, gathering the flow
Of clear sweet words, or waited, wonder-bound,—
For even as You spoke, Your mind would go
Into deep bliss—for You to reappear,
With words the gods themselves strained down to hear.

—Dorothy Kruger

NOTES AND COMMENTS

A RETROSPECT

For a number of years it has been the practice of the *Prabuddha Bharata* to write under the caption "In This Number" short notes and comments on the Editorial and the articles published in each Number. We are modifying that practice slightly by taking into consideration, not each Number individually, but all the twelve Numbers collectively and making a general survey of the matter published during the year. We shall begin by considering the Editorials. In the opening month of the year, writing under the heading, 'On the Threshold of a New Era', we endeavoured to show that the charter of spiritual freedom granted to India by Sri Ramakrishna and Swami Vivekananda and the contributions to knowledge and culture made by Indian poets, scientists and philosophers as well as the Dharmic ideal in politics set up by our great national leader Mahatma Gandhi had enriched the national life of India and that India has a message of deliverance to the nations of the world. In 'The Southport Convention of Religions' we commented upon the spread of the Vedanta in England and other foreign countries. In 'The Application of the Vedantic Ideal to Educational Problems' we sketched the details for the application of the dynamic philosophy of Vedanta to the solution of a pressing national and international problem. 'As a Nation Thinketh' showed how national self-realization inevitably leads to national emancipation. 'The Rights of Man' proposed for world discussion by Mr. H. G. Wells provoked the Editorial under that heading, and the proposal of the World Congress of Faiths to deliberate upon

'The Common Spiritual Basis for International Order' led us to write on that theme. Under the caption 'The New Freedom' we endeavoured to show how the shackles that bound the nation were steadily dropping down. 'Silent Sources of Life and Strength' showed that the real wisdom of human life is compounded of the experience of ordinary men. In 'The Future of India' we moved forward in time and beheld this great country taking her rightful place among the nations of the world. In 'The Quest of the Beautiful' we considered the triune aspect under which Reality presents Itself and laid special stress on the part that Beauty plays in developing the social virtues. Under the caption 'National and Communal Interests' we discussed the means for promoting national unity. The essential factors for the attainment of religious harmony were sketched by us in this month's Editorial on 'Humility and Tolerance Necessary for the Pursuit of Truth.'

SRI RAMAKRISHNA AND SWAMI VIVEKANANDA

'Ramakrishna Paramahansa' by Pandit Amaranath Jha, M.A., F.R.S.L., Vice-Chancellor, Allahabad University, 'Sri Ramakrishna' by Prof. Prem Chand, M.A. (Cantab), 'What is Ramakrishna' by Prof. Dr. Benoy Kumar Sarkar, 'The Master and his disciples' by Kakasaheb Kalelkar, 'Our Priceless Possession' by Dr. Radhakumud Mukherjee, M.A., P.R.S., Ph.D., 'The Message of Swami Vivekananda' by the Hon'ble Dewan Bahadur Sir A. Ramaswami Mudaliyar, Kt. and 'Swami Vivekananda, the Prophet of New India' by Prof. Sheo

Narayan Lal Srivastava, M.A., dwelt on the lives of the Master and his chief disciple and the significance of their advent to India and the World. 'The Gospel of Sri Ramakrishna', 'The Letters of Swami Turiyananda', 'The Final Truth' by Swami Turiyananda and 'Pranayama' by Swami Vivekananda contributed new material to the Ramakrishna-Vivekananda literature. 'Art and the Ascetic' by R. Ramakrishna, M.A., L.T., 'The problem of Religious Tolerance' by Prof. S. N. L. Srivastava and the Note on 'Three Great Messages', directly touched upon the message of the Master.

THE LIVES OF MYSTICS AND THE MYSTIC PATH

'A Prophet that made History' by Swami Pavitrananda, 'Christ, the Conqueror of Satan' by Swami Vijayananda, 'Jesus and the Kingdom of God' by Prof. Gaur Govind Gupta, 'The life of Ibrahim Adam' by Aga Syed Ibrahim Dara, 'The Venerable Louis of Blois and his Writings' by Wolfram H. Koch, 'The Bhakti Yoga of St. Thérèse' and 'Saint Thérèse, the Illumined Soul' by Marcel Sauton, 'Vaishnavism in Bengal' by J. M. Ganguli, M.Sc., LL.B., 'Mysticism and Poetic Moods' by Prof. A. C. Bose, M.A., Ph.D., 'Mystical Experience and Human Personality' by C. S. Bagi, M.A., 'Saints settle Utah' by Janc Higbee Hoppe, 'Sri Vedanta Desika' by Brahmachari Bhaktichaitanya, and the Notes on 'Spiritual Freedom' and 'The Value of Prayer' dealt with the lives of mystics and the mystic path.

PHILOSOPHIC THOUGHT

'The philosophy of Spinoza' by Prof. S. N. L. Srivastava. 'Reason and Revelation' and 'The Finer ranges of Psychic Life' by Prof. Mahendranath

Sircar, M.A., Ph.D., 'Santayana, an Advance towards an Evolutionary Universe' by Anil Kumar Sarkar, M.A., 'Alexander's Theory of Space-Time' by Dr. Satish Chandra Chatterjee, M.A., Ph.D., P.R.S., 'Analysis of Perception and its relation to Reality' by B. Kuppuswamy, M.A., 'The Message of Philosophy to the Modern World' by Kumar Pal, M.A., 'God and the Problem of Evil' and 'A Philosophic View of the Ultimate' by Swami Deshikananda, 'The Apparent and the Real Self' by Dinesh Chandra Bhattacharya, Shastri, Tarka Vedanta-Tirtha, 'The Empirical Ego, Metaphysical Ego and Mystical Ego' by R. M. Loomba, 'Some post-Kantian proofs for the Reality of God' by S. S. Raghava-char, M.A., 'The Preacher of Non-dualism, his Qualifications' by Pandit Durga Charan Chattopadhyaya, B.A., 'Reason and Intuition' by Prof. P. S. Naidu, M.A., 'Reason and Intuition' (*A Defence*) by V. Subrahmanya Iyer, B.A., 'Sri Krishna's Message to the Warring World' by Dr. M. Hafiz Syed, M.A., Ph.D., D.Litt., 'Silent Mind and the Inner Voice' and 'Discourses on the Gita' by Anil Baran Roy, 'The problem of the Purushottama in the Gita' by Brahmachari Bhaktichaitanya, 'Buddhi-Yoga in the Gita' by Principal D. S. Sharma, M.A., 'Vedanta and Science' by Swami Nikhilananda, 'From Nature to God' by Kapileswar Das, M.A., B.Ed., 'Source of Ideal Happiness' by M. V. Narasimharao, B.A., B.L., 'What is Evil?' by Dr. Mohan Singh, M.A., Ph.D., D.Litt., 'A Credo' by Mahidas, 'The Life Divine' by the Editor and the Notes on 'Hinduism, a League of Religions', 'The Spiritual Value of Science', 'New Ways of Thinking', 'The Vale of Tears', 'The Ethics of Conquest' and 'Man, the Unconquerable' treated of topics connected with philosophic thought.

THOUGHTS ON EDUCATION

'New Orientations of the Educational Creed' by Prof. Dr. Benoy Kumar Sarkar, 'Guru Nanak's Conception of Education' by Prof. Teja Singh, M.A., 'Lord Buddha and His Educational Philosophy' by Dr. Debendra Chandra Das Gupta, M.A., Ed.D., 'Education for Journalism' by Dr. Sudhindra Bose, 'Student-life in pre-Buddhist India' and 'The Education of Man' by Taponath Chakravarty, M.A., 'Edmond G. A. Holmes and his services to Indian Thought' by Dr. M. Hafiz Syed, M.A., Ph.D., D.Litt., 'Education for building a greater World' by S. Sivaraman, M.A., L.T. and the Notes on 'The Rights of the Child', 'Freedom in Education', 'Intellectual Co-operation in Ancient India', 'Buddhist Universities as Centres of Culture', 'Music, Sacred and Secular' and 'Education in Bengal' dealt with topics relating to education.

AIDS TO RELIGIOUS PRACTICE

'The Attainment of Freedom' and 'Worship and Meditation' by Swami Prabhavananda, 'Why far away' by a Recluse, 'In Praise of the Divine Name' and 'Yoga and the Perfection of Character' by the Editor, 'Religion in the Householder's Life' by Kalica P. Datta, M.A., dealt with certain aids to the religious life.

RELIGIOUS SONGS AND LEGENDS

'Guru Arjun's Love-Song' by Prof. Teja Singh, 'Prayer to the Lord' and 'Ode to the Divine Mother' by John Moffitt, 'The Golden Age', 'Still Dawn', 'The First Ecstasy' and 'Sonnet Sequences to Sri Ramakrishna' by Dorothy Kruger, 'Behind the Veil' by C. C. Chatterjee, M.A., B.Sc., 'Muchukunda's Prayer to Sri Krishna' by Swami Prabhavananda, 'Conquest of Death' by Prof. P. K. Acharya, I.E.S., M.A.,

Ph.D., D.Litt., 'The Abode of the Lord of Dancing' by Prof. P. S. Naidu, M.A., 'Kedarnath and Badrinath' by Swami Pavitrananda, 'The Sacred Hymn of Awakening', 'The Golden Legends of Ancient Madura', 'Thadathakai, the Pandyan Princess', 'The Highwayman and the Heavenly Wayfarer', 'The Dust at the Devotees' Feet', 'The Divine Ambassador' and 'Men mightier than the gods', by the Editor and 'Abu Kasem's Slippers' by Prof. Zimmer come under the heading of religious songs and legends.

INDIAN CULTURE

'America's Interest in Indian Culture' by Dr. Horace Poleman, 'The West needs Vedanta' by Dr. Eustace Haydon, 'Scriptures of Asia' by Nicholas Roerich, 'Indian Poetry and Drama' by Kalica P. Datta, M.A., 'The Ten Idylls of Early Tamil Literature' by the Editor and the Notes on 'Sanskrit and Indian Culture', 'Translations of Early Tamil Classics', 'The Cultural Relations between China and India', 'Modern Knowledge and the Indian Languages', 'Sindhi Literature', 'The Marathi Literary Congress', 'Building up of Vocabularies' and 'Common Script for All India' relate to Indian culture.

INDIA AND THE WORLD

'The Importance of India to the Western World' by Prof. Joachim Wach, Ph.D., Theo.D., 'India's Message of Peace and Harmony' by Swami Ghanananda, 'East and West' by Prof. M. Hafiz Syed, M.A., Ph.D., D.Litt., 'Modern Civilization and Present-day India' by Shih Chandra Dutt, M.A., B.L., 'India's role in the New World-Order' by Santosh Datta, 'The Myth of over-population' by Prof. R. S. Srikanthan, M.A. and the Notes on 'The

Real India', 'The Task before Youth', 'Planning for the Future', 'The Unity of Humanity', 'The All-India Women's

Conference', and 'The Hindu Mahasabha in Session' deal with India's problems at home and abroad.

REVIEWS AND NOTICES

THE SOCIAL AND ECONOMIC IDEAS OF BENOY SARKAR. EDITED BY PROFESSOR BANESVAR DASS, B.S., Cg.E. (Illinois, U.S.A.), CHEMICAL ENGINEER, WITH A FOREWORD BY DR. NARENDRA NATH LAW, M.A., B.L., PH.D. *Published by Messrs. Chucker-vertty, Chatterjee & Co., Ltd., 15, College Square, Calcutta. Pp. xvi+470. Price Rs. 8.*

Sri Ramakrishna and Swami Vivekananda granted the charter of spiritual freedom to modern India. Other eminent sons of Bengal have contributed and are contributing their quota towards formulating the charter of intellectual freedom. Self-realization, individual as well as national, begins with the quickening of the spirit; before the awakened spirit can mould its environment in conformity with its high purpose and lofty aim, it has to throw its light on the mind enabling it to see the past, the present and the future. The enlightened mind then proceeds to create things of lasting value; consequently prophets are followed by poets, scientists and philosophers, collectively known as creative thinkers. A nation that aspires for freedom pays great attention to the work of its creative thinkers, for it is they that free the national mind from the shackles of ignorance and superstition. The intellectual freedom granted by them leads to national freedom in the fullest sense of the term. Political, economic, social and cultural freedom are achieved as a result of right thought and right endeavour. Thought precedes action. Creative thinkers are the harbingers of national awakening. In any country, their number is always limited. Prof. Benoy Kumar Sarkar occupies a place in the foremost rank of the creative thinkers of modern India. The epoch-making educational revolution associated in Bengal with the glorious Swadeshi movement of 1905-14 gave Prof. Sarkar the occasion for some of his earliest writings in which he formulated his Educational Creed. Accepting the traditional view of life, he has endeavoured to show what modifications could be introduced to suit existing conditions. This

characteristic is uniformly noticeable in all his writings. From 1914 to 1925 Prof. Sarkar travelled abroad and investigated the social and economic life of various countries in Eur-America. Returning to India, he has engaged himself in teaching, research and publications and the inspiring of a band of scholars to do original research in social and economic sciences.

The volume under consideration gives an account of Prof. Sarkar's publications during the last three decades and a half. It reveals the wide range covered by Prof. Sarkar not only in the Sociological and Economic fields but also in the allied fields of Philosophy, Education, Aesthetics, Religion and Politics. The Editor and the Publishers deserve to be congratulated on the clear arrangement of topics and the excellent manner in which the printing has been done.

A SYNTHETIC VIEW OF VEDANTA. BY P. N. SRINIVASACHARI, M.A., RETIRED PRINCIPAL AND PROFESSOR OF PHILOSOPHY, PACHAIYAPPA'S COLLEGE, MADRAS. *Printed and published by The India Printing Works, Myslapore. Pp. 160. Price Rs. 1-8.*

The studies contained in this little volume are largely a collection of articles published in the pages of the *Vedanta Kesari*. Though written at different times they represent a connected whole in view of the fact that the one aim that actuates the author through all of them is to discover the hidden string of harmony that underlies the apparently diverse teachings of the Vedanta that have lent themselves to various interpretations by different commentators.

The soul of India lies in her spirituality which attained its highest fulfilment at the discovery of the truth that reality, as it is in itself, is one and undivided and admits of no diversity or differentiation in it; but viewed from the relative plane of human existence it appears as many with various names and forms attributed to it. It may appear in as many forms and be invested with as many names as there are stand-

points from which it can be viewed. People, placed in different conditions of life and possessed of various temperaments and dispositions as they are, look upon the same reality in different lights and thus vary in their approaches to it. So the difference lies in the various modes of approach and not in the ultimate goal.

The recognition of these facts endowed India with a wonderful synthetic genius that finds expression in her art and literature, ethics and philosophy and every other sphere of life. To crown all it has given her a synthetic religion, the most catholic and universal in its character, that can harmonize all differences and assimilate alien cultures by absorbing whatever is true and good in them.

All these facts the learned author points out by a masterly analysis of the various teachings of the Vedanta and the different doctrines built upon it. His treatment of the subject is scholarly and at the same time imbued with a deep spiritual fervour that sways the reader. In an age swept over by discords and dissensions, we welcome the book as a timely publication, that, by preaching the Vedantic truth of the ultimate oneness of all men, will help the dawn of a new era of peace and amity in the world.

PHILOSOPHY OF LOVE. (NARADA BHAKTI SUTRAS). BY HANUMAN PRASAD PODDAR. Published by The Gita Press, Gorakhpur. Pp. 342. Price Rs. 1.

Bhakti is undoubtedly the easiest and most natural way to draw the mind away from the fleeting objects of the senses and enable it to realize God. It has been the one constant theme of our sages and saints. The Scriptures and the Gita speak highly of the glory of the Bhakta and of the efficacy of the path of divine love. The well-known Sutras of Narada constitute an important and authoritative exposition on the subject of Bhakti. And every one yearning for the love of God would greatly benefit in his spiritual practices by a study of these Sutras. As such we welcome the publication of the book under review, which presents the fruits of an impartial and

extensive study of the Bhakti Sutras of Narada by one who is an ardent devotee and also a popular writer. This work was originally written in Hindi and serially published in the *Kalyan*. The English translation was also brought out in the *Kalyana Kalputaru*. The book contains the Sutras in original, each Sutra being followed by a running translation and copious commentary. The author has divided the Sutras under different topics, thus drawing the attention of the reader to the important points such as the signs of real Bhakti, the means of attaining it, what a Bhakta should scrupulously avoid and what he should assiduously practise. The commentary is very enlightening in many places and the footnotes touch upon various subjects in detail. The author has extensively drawn quotations from the Scriptures, the Gita, Mahabharata, Bhagavata, Tulasidas Ramayana and many other works to supplement his commentary. The commentary reveals an open mind, free from bias, and a sincere desire on the writer's part to enter into the real meaning of each Sutra. He observes that Bhakti is not really opposed to Jnana or Karma. This is only too true as every Vedantin knows. Without Jnana it is not possible to have "constant and unalloyed love" towards God. For love bereft of the consciousness of the divinity inherent in the beloved object, turns out to be merely corporeal and no better than lust arising from desire for the gratification of the senses. Narada, referring to the love of the Gopis towards Sri Krishna, says that though they worshipped God as their lover, they never forgot his God-nature. Again Karma-Yoga or the performance of disinterested work for the sake of God, as enjoined in the Gita and also in these Sutras, is absolutely necessary for the purification of the heart without which there cannot arise single-minded devotion. The clearness and simplicity with which the author treats his subject, and the method of illustrating his points through the analogy of commonplace incidents and short stories make it easy for the average reader to go through it and profit thereby.

NEWS AND REPORTS

THE RAMAKRISHNA MISSION, DELHI BRANCH, NEW DELHI

A short account of the work done by the Branch during the year 1939 is given below.

Religious preaching : Weekly classes and discourses on the Gita in English, the Tulsikrit Ramayana in Hindi, and the Gospel of Sri Ramakrishna in Bengali were held at the Ashrama and a class on the Bhagavatam in Bengali was held at the New Delhi Hari Sabha. Another class on Sri Ramakrishna-Vivekananda literature was started from the month of September. Weekly and bi-weekly Bhajans and Kirtans were performed in the Ashrama and outside. The total number of outdoor and indoor classes during the year was 164 and 197 respectively.

The birthday anniversaries of Sri Ramakrishna, Swami Vivekananda and other spiritual leaders of the world were duly celebrated.

Library and reading room : The library contained 1,026 books and the reading room had 24 newspapers and magazines on its table. Both were made good use of by the public.

Outdoor general dispensary : The total number of patients served in the dispensary was 28,821, which included 82 minor surgical cases. Diabetic help was given to 11 poor patients.

The Free T. B. Clinic : The total attendance of patients was 15,074. Besides general treatment, artificial pneumothorax and gold therapy were given and phrenic operations and removal of glands were performed. The number of surgical cases was 882. A Lady Health Visitor was appointed for the first four months of the year who paid 682 visits to the houses of the patients and gave them necessary instructions for their cure and against spreading the contagion. But this effective means of preventive work had to be given up for want of funds.

Besides the above activities 45 pieces of cloth, blankets, etc., were distributed among the poor, and help in cash was given to some deserving persons.

The authorities appeal to the generous public for funds to carry on the various activities undertaken by the centre.

THE RAMAKRISHNA MISSION ASHRAMA, SARGACHI, MURSHIDABAD

The report of the Ashrama for the years 1938 and 1939 places before the public an account of its various activities during these two years.

The orphanage of the Ashrama gave shelter to 8 and 6 boys respectively in the years 1938 and 1939. Proper arrangements were made for the education of the boys. The Upper Primary School and the Night School conducted by the Ashrama had 57 and 25 students respectively on their rolls at the end of the period under review. The charitable dispensary treated during these two years a total number of 46,293 patients including 428 surgical cases, and provided medical relief to 1,877 cattle. Some parts of the district were overtaken by a flood in 1938, when rice, cloths, blankets and medicines were distributed among the dis-

tressed people of those areas. In 1939 fire broke out in the village of Rukanpur and rendered many people homeless. The Ashrama took up relief work and built houses for them again. A poor family was helped with regular doles of rice and 129 pieces of cloth were distributed among the poor.

A branch Ashrama with a library was started in a rented house in the town of Berhampore. The library contained 1,954 books and 15 newspapers and magazines at the end of the year 1939. Two classes on the Bhagavad Gita, one in the branch Ashrama and the other in a different locality of the town, were held regularly every week. The birthday of Sri Ramakrishna was celebrated in the town with a programme for seven days.

SRI RAMAKRISHNA AYURVEDIC FREE DISPENSARY, SALEM

The report of the Ayurvedic Free Dispensary for the period from 1st March, 1939 to

1st March, 1940 begins with a short account of its useful career from its inception. In

the starting year the Dispensary treated only 5,128 cases, which figure has mounted up to 28,281, in the year under review. It bears an eloquent testimony to the growing popularity of the institution which is, no doubt, due to the helpful and sympathetic service it renders to the people.

The activities of the Dispensary are not confined within its four walls. One instance will illustrate the fact. Closer acquaintance, in course of treatment, with the inhabitants of a village disclosed a number of cases suffering from Guinea worm disease. On investigation it was found to have been due to conta-

mination of water of the well which supplied drinking water to the locality. Measures were at once taken by the authorities of the Dispensary to remove the cause and the step-well was converted into a draw-well with numerous pulleys and a big platform. Ever since the disease has disappeared. This is an uncommon feature of its activities which is not usually met with in similar institutions.

The Dispensary is now situated in its own building erected by the munificence of a kind friend and appeals to the generous public for financial help to carry on efficiently its work of service to the poor and the afflicted.

THE RAMAKRISHNA MISSION SEVASHRAMA, BRINDABAN

The Sevashrama has been conducting a hospital for the last thirty-three years, which renders medical relief to the numerous pilgrims, Sadhus, Vidyarthi and the poor people of Brindaban and the surrounding villages.

The indoor department contains 32 beds. The total number of cases treated during the year was 289 of which 254 were cured and discharged, 6 were relieved and discharged, 8 were discharged otherwise, 14 died, and 12 remained under treatment at the end of the year. The total number of surgical cases in the indoor hospital was 88. The outdoor dispensary treated 34,195 cases of

which 18,115 were new and 21,080 repeated ones. The total number of surgical cases in this department was 554. Besides these, cloths and blankets were supplied to poor and needy people and 27 persons were helped with cash.

The following are the immediate needs of the Sevashrama: (1) Rs. 5,000/- for a nursing room and a wall fencing; (2) Rs. 5,000/- for a permanent kitchen; (3) Rs. 15,000 for an outdoor dispensary building, half of which has already been promised; (4) Rs. 6,000/- for a guest house; (5) Rs. 10,000/- for an embankment and a landing Ghat; (6) endowments for beds; the cost for endowing a bed is Rs. 3,000/-.

THE RAMAKRISHNA MATH AND MISSION, SONARGAON

Since its inception in the year 1915 the Mission has been rendering services to the public in various directions and has been a great source of light and relief to the ignorant and the afflicted. Besides helping people with doles of rice, clothes, money, and medicines the Mission has been maintaining a Free Library and Reading Room and conducting classes and arranging lectures and discourses for the dissemination of both secular and spiritual knowledge. The Free Students' Home run by the Mission affords all facilities to its inmates to build up an all-round life. The Mission rendered yeoman's service to the poor and the afflicted on the occasions of the earthquake in 1918, the cyclones in 1919, 1926 and 1938, the floods in 1931 and 1938, the cholera and malaria epidemics in 1922, 1923 and 1937, and the famines in 1919, 1924 and 1927.

With the object of affording greater facilities to the Mission for the propagation of the ideas and ideals for which it stands, and for further expansion of its beneficent activities, the people of Sonargaon decided in a meeting held on 10th May, 1940, to celebrate the Silver Jubilee of the institution in January, 1941. A programme consisting of various items has been fixed up, a few of which are mentioned below:—

1. The establishment of a permanent fund for the Mission at Sonargaon;
2. The erection of a Silver Jubilee Memorial Building for the Students' Home;
3. The publication of a Silver Jubilee Commemorative Volume on the teachings of Sri Ramakrishna and Swami Vivekananda;
4. Literary, music and sports competitions, exhibitions and other similarly interesting and educative functions also will form part of the celebration.

A Silver Jubilee Committee with a Working Committee, an Advisory Committee and a number of Sub-Committees has been formed to work out the scheme. The membership of the Silver Jubilee Committee and the Advisory Committee, which is open to all, requires one to pay a fee of Re. 1/- and Rs. 8/- respectively. A minimum sum of Rs. 10,000/- will be required to materialize the scheme. The authorities send their appeal to the generous public to enlist

themselves as members of the Committees and also to contribute liberally to the Silver Jubilee Fund. An appeal for such a worthy cause will, it is hoped, meet with ample response.

All contributions will be received by the General Secretaries, Silver Jubilee Committee, Sonargaon Ramakrishna Mission, P.O. Aminpur, Dt. Dacca, and thankfully acknowledged.

THE RAMAKRISHNA MATH AND MISSION, BANKURA

A short account of the report of the centre for the year 1939 is given below.

The Math Branch of the Ashrama celebrates the birthdays of almost all the great teachers of the world. It has got a library which is utilized by the workers, the inmate Vidyarthi and also the outside public. A religious class was held every week in the Math and occasional lectures and discourses on various topics of religious and cultural importance were organized during the year.

The Mission Branch conducts a Free Primary School which had 42 students on its roll at the end of the year under review. It runs a homoeopathy school in which 18 students were under training during the year. Of these students 9 were residing in the monastery. A Home for students of the general line was started during the year. The monastic members of the Ashrama went out occasionally on lecturing tours to neighbouring places. Some students were helped partly with their examination

fees and some needy people were helped in cash and kind. The Homoeopathic Dispensary conducted by the Ashrama treated 84,205 cases during the year. Besides giving outdoor relief the medical students and doctors of the Ashrama visited the poor patients in their respective houses in the town and the neighbouring villages. The daily average attendance in the Dispensary was 231 and the number of surgical cases during the year was 193.

Present needs: 1. Rs. 3,000/- for a building for poor patients, coming from far-off places, to stay. 2. Rs. 6,000/- for a Students' Home. 3. Rs. 2,000/- for a library building. 4. Rs. 2,500/- for Workers' quarters. 5. Rs. 250/- for a hand-pump for the Dispensary well. 6. Rs. 500/- for up-to-date surgical appliances and accessories for the Dispensary. 7. A reserve fund for the institution. 8. Rs. 600/- for the guest house and library room of the Math.

THE RAMAKRISHNA MISSION VIVEKANANDA SOCIETY, JAMSHEDPUR

The activities of the Society, as embodied in its report for the year 1939 may be classified as follows:

Religious: Three religious classes, one in the Society's premises and two outside, were held every week during the year under report. The birthday anniversaries of Sri Ramakrishna, the Holy Mother and Swami Vivekananda were duly celebrated when meetings were organized in which men of light and leading were invited to speak. Weekly religious sittings with occasional lectures were held in the Vivekananda Ashrama on the Subarnarekha.

Educational: Two libraries with reading rooms attached to them, were maintained,

one in the Society's premises and the other in the Vivekananda Ashrama. The total number of books issued during the year was 3,974. Four Primary Day Schools and one Night School are conducted by the Society. In three of these schools tuition is completely free and in one by part. Books and appliances are supplied free to the three free schools. A total number of 369 students received their education from these schools during the year. The Students' Home conducted by the Society accommodated 12 boys in 1939.

Philanthropic: Patients were nursed in their houses and in the hospital whenever required. Firewood was supplied for cremation and dead bodies were cremated. Occa-

sional help both in cash and kind was rendered to indigent people. Co-operation in social and philanthropic works was lent to the Welfare Department of the Tata Iron

& Steel Co., Ltd. and other organizations whenever it was needed. The Society appeals for funds for the upkeep of its manifold humanitarian works.

THE RAMAKRISHNA MISSION INDUSTRIAL HOME AND SCHOOL, BELUR MATH

The report of the institution for the year 1939 gives an account of its activities during the year, a short summary of which is given below.

The Industrial School provides training in cabinet-making, dyeing, weaving and tailoring. There were 50 students on the roll at the close of the year under report, of whom 33 were residents in the Home and the rest were day-scholars. Of the 13 students who appeared for the final examination of the school during the year, 11 came, out successful. Two students received scholarships from the District Board and ten were given stipends from the school funds. Almost all the students were in receipt of aids in some form or other. The school maintains a small library containing books on industrial and technical subjects. The Dairy and Agricultural Section of the school provides training to the boys in those subjects. . .

In the Home there is arrangement for imparting some general education to the boys. Almost the whole of the household work and management of the Home are in the hands of the students. Music is taught to the boys and daily congregational service and weekly religious classes help them to develop spiritually. The boys have an association in which they discuss every week various subjects of interest. Excursions to places of educative value are occasionally undertaken. All facilities for physical exercise and games are provided to the boys.

A permanent endowment fund of Rs. 30,000/- for the maintenance of the boys and a sum of Rs. 20,000/- for the extension of the workshops, library and the hostel are the immediate needs of the institution. Arrangements may be made for perpetuating the memory of the donor or his near and dear ones.

THE RAMAKRISHNA-VIVEKANANDA CENTRE OF NEW YORK

On Monday, April 15th, Swami Yatiswarananda arrived in New York City from Sweden, after six and a half years of pioneering work in Europe on behalf of the Ramakrishna Mission. The ship by which he sailed was the last to leave Norway before the outbreak of war in that country. The Swami was welcomed here as the guest of the Ramakrishna-Vivekananda Centre, where he plans to remain for a number of months prior to an extended tour of the United States, when he will visit all the American centres. During the closing weeks of the season, the Swami has graciously consented to conduct the regular Gita class on Tuesday evenings.

In order to introduce Swami Yatiswarananda to the members and friends of the

Centre, a special service was held on Sunday morning, April 28th, at which the Swami spoke on "Vedanta and Modern European Unrest." He emphasized the fact that there will be unrest in the world as long as men continue to live by a double standard, with one set of ideals for themselves and another for those whom they exploit. He said further that there is no general solution for the world's problems; only if each individual strives for self-improvement can society in any measure be improved.

The same evening the annual Ramakrishna Birthday dinner was held at Schrafft's, 220 West 57th Street. The speakers on this occasion were Swami Yatiswarananda, Mr. H. S. Malik, I.C.S., O.B.E., Mr. Henry T. Volkening, and Swami Nikhilananda.

THE RAMAKRISHNA MISSION, NARAYANGANJ

The activities of the Mission, during the year 1939, come under the following heads:

Educational : The Students' Home, which was started in 1938, accommodated 22 students during the year under review. Of these 17 were paying and 5 free. Attention was paid to an all-round physical, mental and spiritual growth of the boys. The library and reading room conducted by the Mission contained 1,540 books and 21 newspapers and magazines which were well utilized by the students and the local public.

Religious : A number of 281 classes on the Bhagavad Gita, the Upanishads and her scriptures was held in the town and the neighbouring villages and 11 lectures on various religious subjects were organised.

The birthday anniversaries of Sri Ramakrishna, the Holy Mother and Swami Vivekananda were duly celebrated and the Durga Puja was performed.

Philanthropic : The homoeopathic dispensary treated a total number of 8,062 cases. Rice was distributed among some poor and needy families and 28 persons were helped with cash.

Present needs : (1) Rs. 15,000/- for acquisition of land and Rs. 80,000/- for construction of a building for the Students' Home ; (2) Rs. 2,000/- for the erection of a library building ; (3) Rs. 500/- for a gymnasium ; (4) Rs. 2,500/- for a kitchen ; (5) Rs. 500/- for a tube-well ; (6) Rs. 500/- for construction of two latrines.

THE RAMAKRISHNA MISSION SEVASHRAMA, KANKHAL, HARDWAR

The Sevashrama has been working for the last thirty-nine years for the amelioration of suffering humanity. The report for the year 1939 puts before the public a short account of its activities during the year.

The total number of patients treated in the indoor hospital was 1,235 of whom 1,043 were cured, 140 relieved, 31 died and 21 were under treatment at the close of the year. The outdoor dispensary treated 25,078 cases. The daily average attendance in both the departments was 102.

The Sevashrama runs a free night school for the adults and children of the depressed

classes. There were 80 students during the year under review.

There are two libraries in the Sevashrama, one for the workers and the local public and the other for the indoor patients.

Present needs : 1. Rs. 20,000/- for a general ward with accommodation for 25 beds ; 2. Rs. 6,000/- for a laboratory ; 3. Rs. 6,000/- for land and building for the night school ; 4. Rs. 6,000/- for underground drainage ; 5. Rs. 3,700/- for repaying loan for a land already purchased 6. Rs. 3,000/- for a Ghat on the Ganga canal ; 7. Endowments for 35 beds in the indoor hospital, each costing Rs. 4,000/-.





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